

In the quarter, must begin their vintage together, and bring the lords right into the valley, that which grows upon the hills. They that will make their vintage later than the rest, must not only haue permission to do it, but they must also bring the lords thither to the press. Vintage being ended, for that at Wirtzburg there are young men appointed to comroule them that pay, these young men make torches of straw, which they kindle, and so enter by night into the towne finging with this light, thinking that with this ceremony they purge and bime Autumn.

The Franciscans do celebrat the feasts of S. Martin, and S. Nicholas, the one at the table in drinking hard: the other at church in praying: then every man tastes of his wine, and at Wirtzburg, and in other places they giue somewhat to the poore. They cause two furious bores to fight within a toyle, to the end they may teare one another in peeces, and being both fore wounded, and ouerthrowne, the people haue a part, and the rest is distributed to the magistrates. Vpon S. Nicholas day the children which go to schoole shew three amongst them, one of which is the bishop, and the other are his deacons. This day made at pleasure, is that day conducd to the church by the whole troupe of scholars, being attired in his pontificall robes, with the which he doth assist at diuine service, at the end whereof, he and his deacons go finging from doore to doore to get money, and they denie that this is an almes, but a charitable succour due to the bishop. They teach their children to fast the eue of this Saint, and therefore in the night when they sleepe, they put some peece of siluer in their throoes, telling them that it proceeds from the Saints bountie, so as some fast with such eagernesse, as they are forced to make them eat to preferre their health.

As for them of Suenia, the richest and of most note among them are in a manner all giuen to merchandise, and make a common purse to that end, and euery man knows what summe he shal aduance: with which money they not onely buy silkes and spices, but also other fine mercer wares, as spoons, points, looking glasses, & puppets, and they also buy wine and come to keepe, the which they sell againe for the double of that it cost. They haue letters of commision from princes, by the which all men are forbidden to buy wine or come in any other places, but whereas they haue their storehouses. True it is that they do not vse this trafficke themselves, but they haue their factors who giue them an account.

As for them of meane qualitie, their greatest trade is to make linnen cloth, to the which they are giuen, as in many places you shall not onely see women and maidens at the distaff, but also men and boyes spinning among them. They make a certaine cloth of linnen mixt with cotton which they call Pargath, and another all of linnen, called in their language Gold.

The Suenians are much giuen to incontinencie, and the women are as tractable as men can desire, and both the one and the other begin this lewd life soone, and leaue it late: and therefore there is a common proverbe, That the countrie of Suae alone is able to furnish all Germanie with strumpets, Franconia with rogues and beggers, Bohemia with hereticks, Banaria with theues, Westphalia with periurers and false winnells, and the Marquisat of the Rhin with gluttons.

As for them of Bawaria, they are so sloutely, rude, and brutish, as if they be compared with the rest of the Germanes, they may iustly be termed barbarous. But the vices wherein they are most infected, are discourtesie and theft. They attire themselves most commonly in blew, and do rather wear boots and buskins, than stockings. The most deuout of them go often in pilgrimage in great troupes, especially to Aix la Chapelle.

These last princes which carrie the title of Archduke, and wheras any one comes into this countie, they vse a strange custome: for not far from the towne of S. Vite, in a great and deep valley, there are the ruines of a towne to be seene, but the name is not knowne: where vnder these ruines in a goodly meadow there is a great marble stone flat on the top of which they set a peasant, to whom this right falls by succession: this man sitteth on the cow big with calfe peece vnto him on the right hand, and on the left a leane old man, and about him an infinit number of peasants and other people.

Affir

After which the duke comes being accompanied with a great troupe of his nobilitie, whom they carrie his Ducall ornaments, and all his traine are in great pompe: the prince is plainly attired, wearing the habit of a Peasant, with the cappe and shoes, and shepards hooke; so as one would rather take him for a man of that condition than a prince. He that sits vpon the stone, seeing the Archduke come, cries out in the Sclauon Tongue, What is he that marcheth so proudly? To whom the multitude answers, It is the Lord of all the countrie. Then the Peasant demands of him in his judgement, if he desires the good of the countrie; if he be of a condition, and of a noble extraction; if he deserues this dignitie; if he will keepe the commandments of God like a good Catholicke, and defend the Church: whereat all crye, yea: and then he that sits vpon the stone saith, By what meanes can he take from this place? Then the Steward to the new Prince answers, This place shall be giuen from you with the price of sixtie peeces of siluer; these beasts shall be yoked from all Taxes, Imposts, and Subsidies. After this, the Peasant strikes the duke vpon the cheek, aduising him to be an vpright Iudge; which done, he goes from his seat, takes his spoiles, and retires himselfe: then the duke goes vp vnto one, and drawing forth his sword, he turnes himselfe round about, and promisseth the people all the dutie of a good Prince, and of an vpright Iudge. Some hold, that he doe also bring him water in a Peasants hat, and that he drinks thereof for an assurance of his future sobrietie. From thence they go vnto a Church neere vnto the place, called to the Virgin Marie, where the duke assists with all his troupe at diuine ceremonies being ended, the Prince calling off his rusticke habit, he puts on his robes, and feasts with his nobilitie. After dinner, they returne vnto the meadow, where the duke heares the complaints of euerie man, and doth iustice vnto all, receiuing tribute and homage of all his vassalls and subiects. The Peasants haue this priuilege, that they may challenge the duke in his dignitie, for that they were the first which receiued the duke in the countrie.

There is a strange kind of proceeding against theues, especially towards that quarter of the towne of Klagen stands. If any man be suspected of theft, they hang him by the neck, and then they make his processe; if he be found innocent, he is taken downe againe, and his funerals are made at the publique charge; but if he be judged guilty, they suffer him to hang vntill he fall in pieces.

The countie of the Carinthians is of wooll, but not died, and they doe commonly weare clothe of wooll. But the Stirians are grosse and rude, and haue all their bellies vnder their throat, as it hinders their speech: yet they doe imitate the Germans in their behaviour and attire, and also in their speech, except it be those which dwell on the river of Drawe, who vse the Sclauon Tongue. As for them of Bohemia, they speake no German but Sclauon: yet there are many which at this day speake the Sclauon tongue, especially in preaching. This people were neuer tied in general by any law, which drew them vnto verue, but their will serues them for a law. They are much breasted, and haue their haire white; they are ambitious, glorious, arrogant, and contemne others, and in all other things doe not much differ from the Germans.

The Germans make profession to be verie loyall, and to speake the truth, but they are more home to simplicitie than to subtiltie, the which they know not how to vse in themselves: but in a strange countrie, they are the more fit to deceiue others, than to be deceived. They are not much distrusted; and we may say, that chastitie is more commended in this countrie. Drunkenesse is no vice amongst them, yea, they say, that the most deceiפטull men haue brought in an abstinence from wine, to the end they might discover their bad conceptions, hauing drunke hard.

Ccc ij

¶ The

¶ The Riches.

A

XXXI. Germanie must needs be rich, seeing there are so many goodly mynes of silver, and of all kinds of metals, yea and of gold more than in any other countrie of Europe; and besides this fertile in many places, and much given to the trade of merchandise, for shee is so situated as more carefull of traffike than any other nation, and give them- selves to husbandrie, and trades, so as they make wonderfull and rare workes. Moreover, shee is naturally furnished with many great and navigable rivers, whereby all victuals and merchandise are transported easily from one place to another. And nature hath bene so bountifull unto them, as in places faire from the sea, it gives them fountaines and pits of salt water, the which they boyle, and make thereof excellent good salt.

They take money of their Saltpits, and of their Vines, which they transport into many countreies. Their Foyres are of good consideration, especially those of Franckfort, whither many merchants come from all parts of Europe; yea and sometimes out of Africke and Asia.

Affricke makes great commodities of her mynes of silver, copper, and lead: Franconia of mine and houses, wherewith they lade great wagons, and transport it into forraigne countreies: Lotharing of silke and Mythe: Bavaria of the faine, which they send into divers parts of Europe, and in like manner other cattell, wheat, and salt, whereof they have many fountaines: and also great store of yron and copper, which they send weekly to the west of England, from whence it is dispensed into divers parts of Europe: As for Austria, shee is able to make great summes of money of their silver mines, and in like manner in the countie of Tyrol, which bounds also in copper.

The countie of Tyrol makes great commodity of an heape of grasse which they call Grosse, which the Dyets of Hessen lends forth much Woolle, and in like sort Gold, silver, copper, tin, lead, salt, and Alumine in great abundance. Turingia doth also make great commodity of that hearse for dying; and Misnia of their mines of gold. Finally, to speake generally of Germanie, it doth not yeeld in riches to any other Province of Europe: But to come to particulars, you must understand that the revenues of herve and smaller Princes are much increased, by means of usurpation of Church goods, and charges imposed upon the people.

XL.

As for the Emperours revenues, first the free townes, which are sixtie in number, and were sometimes more, are bound to contribute the two first parts of that which is resolved on in their diet and assemblies: but among these, there are some which they call Imperiall, for that they pay a certaine rent unto the Emperour, which amounts in all to threemundred florins, or one thousand five hundred pounds of our sterling money. These contribute all good revenues, the which doe much exceed their expenses: and it is thought that the Emperour hath in all above seven millions of rent; the which is a matter of no small moment, for the people not being charged, as in Italie, give, besides the ordinarie, very great subsidies unto their Princes, whenas necessitie requires.

The Emperour is bound at the least, by custome, to entertaine (whenas the Emperour goes to Rome to receive the crowne) twentie thousand foot, and foure thousand horse for eight moneths; and this is called the ayd of Rome, whereof the Emperour may put a good part to his use. Sometimes also they graunt unto the Emperour expeditions against hereticks, sometimes against the Turke; by vertue whereof he hath leued at this time five hundred thousand florins. Finally, the Emperour hath better means than many to perswade himselfe, for that he drawes onely out of Alsatia, Swabe, and the Grise countie, whereas the Duke of Austria hath fourteene Communalities (under her jurisdiction) about two millions and a halfe of Florins in ordinarie reyt, and as much in extraordinary.

¶ The

¶ The Forces.

XXI. If we proceed any farther, it shall be good to consider what forces former Emperours have drawne out of Germanie, seeing it is in a manner solely from thence that they have them. Charles the first had about ninetie thousand foot, & thirtie thousand whenas he went to Vienne against the Turke, of the which there were many Spaniards and Italians. Maximilian the second, had neere one hundred thousand foot, and thirte thousand horse, at Iaurin against the Turkes, and yet there was not any want or short of victuals. When as the Emperour Charles the first made war against the Protestants, there were in both armies (which held the field for certaine moneths) about one hundred and fiftie thousand men.

XXII. The forces of Germanie are in truth very great, both for that they have abundance of victuals, and also for that the means are easie to vnite these forces by their rivers: as when, some thinke that the Empire may draw to field two hundred thousand souldiers, whereof we have seene the experience by that which we have said, and also in other places: for since the year 1560, they have in a manner made war continually both in France and in the Low Countries, with good numbers of Germanes, whereof they have often made great leutes both of foot and horse. At one instant there came into the vnder the duke of Deux Ponts twelue thousand foot, & eight thousand Rexisten of the religion; and on the other side, there were five thousand German horse under the duke of Aumale, and two thousand vnder the Earle of Mansfeld for the Countess and William of Nassau prince of Orange, had upon the frontiers of Flaunders twentie eight thousand horse, and ten thousand foot of the farnation, and the duke had threethousand. I forbear to speake of the number of Germans which entered the Low Countries vnder the command of duke Casimir, and into France also in the year 1587, and many times since. Finally, wheresoever they make war in Europe, they draw many Germans, in which number I do not put the Flemings, who have made armies of eightie thousand men; nor the Suiffes, who according to the custom of some, are able to draw together one hundred and twentie thousand foot for their owne defence, and who have sometimes sent forth thirtie thousand, as they did when they were drawne into armes to defend the Estate of Milan against king Francis.

XXIII. As touching to our discourse, the best Germane footmen come out of the countie of Swabia, and Westphalia; and their best horsemen out of that of Brunfwicke, specially from Cleues and Franconia. They handle a two-hand sword, a pike, and a halberd, better than a harquebuzze: they are good men in battails & in the open field, and in a manner break, as to withstand the enemies flocke; wherein their order and discipline is in a manner natural vnto them; doth much helpe them, and their kind of march is slow and slow, and the defensive armes which they vse. But they must haue a number of some other nation, who can tell how to imploy that which is good in them; for it hath bene seldome seene that they haue done any thing wonnie of their own glorie, vnder the leading of a German generall. They are not fit for assaults, for they are commonly heauie, and laden with fat. They are rather constant than hardie, more cautious than valiant; for that they neuer attempt any thing, wherein they shew no courage: and whenas they are victors, they kill all they encounter, without any regard of sexe, if the war continue, and they are besieged, they yeeld soone: if they are not besieged, they haue not the patience to attend the victorie in temporizing, if their attempt succeeds not, they are amazed and vnder take no more: if they be once brought to flight, they neuer make head againe, and most commonly when the armies are most ready to ioinie they cry out and mutine for gelt.

Their armies are of great charge, and very troublesome, for that they carrie their baggage, and consume so much victuals, as it is difficult to lead them, and impossible

to maintain them, being most certain, that no good can be expected without victu-
all. Their horses are rather strong than courageous, and for that of ten which they bring
into the war, eight of them come from the plough and cart, they do no good service to
their masters, and become faint hearted in seeing their owne blood, contrarie to the
Spaniards, which growe them most courageous. To conclude, the Germane foot in their kind
are better than the horse.

XLIII

Their forces are not so little as those of a land, although they be not so much im-
ployed, for here there are towne, whereof some have one hundred, others a hundred
and fiftie, by reason whereof they are able to make head against the forces of the
kinges of France, and Sweden. Germanie is so powerfull with all her forces, as being

XLIII

valiant she needs not feare any enemy. We must joine vnto these forces in their necessi-
ties the forces of the princes of Italie, of Sauoy, and of Lorraine: for these princes
have neuer failed the Emperour at need, for in the war of Segeth, *Emanuel* duke of Sa-
uoy sent vnto the Emperour six hundred Harquebuziers on horsebacke, *Cosmo* duke of
Florence sent him three thousand foot, *Alphonso* the second, duke of Ferrara went in
person with one thousand and five hundred horse so well appointed, as there were not
better in the whole army. *Villian* duke of Mantoua went also with gallant troupes: and
in like manner *Henry* of Lorraine, duke of Guise led three hundred gentlemen: so as
with these troopes which Pope *Pius* the fift did add, *Maximilian* the second (to whom
the Empire, in a diet held at Ausbourg in the year 1550, had granted fortie thousand
foot, and eight thousand horse for eight months, and twentie thousand foot, and four
thousand horse for the three years following) had vnder his colours, besides his gari-
sons, one hundred thousand foot, and three thousand horse.

XLIII

But there are two things which want in the Empire, whereof the one, is the Union of
the resolutions, and the other, the Readinesse of their forces. Their resolutions are diuided
as well by reason of the ialousie which the free towncs haue of the princes, as for the
differences of religions, which makes them distrust one another; for that besides the
open and openenion betwixt Papists and Protestants, there are diuers professions whose
names are hated in great, as Lutherans, Calvinists, Anabaptists, and such like: by reason
whereof they come coldly to all sort of generall assemblies, and being there, they employ
more time in matters which concerne religion than state.

If they do also want Readinesse, being a difficult thing to assemble a diet or parliament,
without the which they can doe any thing, and they must haue three months respite
after the first summons and notice thereof: being then assembled, they loose much time
by reason of the diuersitie and contrarietie of opinions; and when any thing is conclu-
ded, it is slowly put in execution, although the war requires speed, and that opportunities
are lost in an instant.

There is also another inconuenience, which is, that when as they haue resolved to
giue a certaine number of men vnto the Emperour, and for a certaine time, they neuer
come together, for that when as some march vnto the enterprife, others returne home to
their houses, hauing finished their terme, and it may be some are not yet in field; so as
the Emperour can neuer make any certaine account of the succours which are promised
him; whereof the Emperour *Charles* the fift made good prooffe, meaning to passe into Ita-
lie, contrarie to the will of the French and Venetians. The communalties of Germanie
in a diet held at Constance had promised him great numbers of foot, and three thousand
horse, and yet he could neuer draw aboute five thousand men together, so as his enterprife
remained vaine. In like manner the free towncs had promised vnto the Emperour *Maxi-
milian* the second, an army of twentie thousand men to make head against the Swis-
sers who had invaded his Estate and Subiay, and yet he could neuer haue halfe of them to-
gether, for when as the souldiers of one communitie came, others returned vnto their
houses; so as the Emperour being out of hope to preuaile, was forced to make an accord
with the Swissses, to whom he gaue the towne of Basil. But *Maximilian* thought to pre-
uent this inconuenience, whereof he made trial in the enterprife of Segeth, causing
the same these succours in money, not in men, for that he thought with money to make

as many men to march as he should need, or at the least the best part of them. But
it is folly to thinke to vnite Germanie, or to effect any matter of importance, whilest
these opinions shall hold them so diuided.

To conclude, we must not thinke (notwithstanding all these defects) that the Empe-
re is weake, as some ignorant of the affaires of the world would make men beleue:
he hath a great countrie, and much people, great store of victuals, and sufficient
time to vnderdake any enterprife. But all his losse growes by the Turkes neighbour-
hood, who confines from the Carpathien mountaines, vnto the Adriatick sea, and is able
suddenly to weaken, but also to waite and consume greater forces than the Emperours.
It is well seene that all Princes which are neighbours to the Turke by land, waite
for treasure whilest they are in peace with him, by reason of the great charge they are
led to vndergo in fortifications, and entertainment of garrisons: and their expences
greater during the warres, for the Turke hath so great forces, and so ready vpon all
asions, as he is better armed in time of peace, than most other princes are in time of
warre, so as they which confine vpon him, must be alwayes in Alarme, and feare of pow-
erfull an enemy. Before that the Emperour resigned the realme of Hongarie to the
duke *Matthias* his brother, who is now both king and emperour, he entertained
twentie thousand men vpon the frontiers, and moreover spent much in fortificati-
on and other things.

The Government.

Pope *Gregorie* the fift which instituted the Seuen Electors: And although that
the Great by the Popes decree transferred the election of the empire to the prin-
ces of Germanie, yet this tooke no place vntill his race was extinct; for during the conti-
nuance thereof, the sunne succeeded the father in the Empire. But the decree of *Grego-
rie* which did exclude all right of succession, referred the free election of the em-
pire vnto Princes, in the year of Grace 1002. The reason which inuited the Pope to
this empire electiue, which had continued hereditarie in the house of *Charles* the
first, was, for that *Orto* the third had not any children: but the reasons were diuers,
of all the empire being growne weake, the Pope and Emperour thought to raise
the empire by the means of that person which should be chosen, without regard of
blood after which, they would suppress the dissensions which did grow by the mul-
titude of Electors.

The Emperour then is the chiefe and head of the empire, and hath vnder him three
counsellors in the assemblee whereof they consult and resolue of all matters concerning the
state of the empire.

The first of these members is that of the seuen Electors, which are
the Archbishop of Mentz, Lord Chanceller of the empire in Germanie, who hath
the Chancery all the records of the Diets or Parliaments.
The Archbishop of Treues, Lord Chanceller of the empire in France.
The Archbishop of Cologne, Lord Chanceller of the empire in Italie,
the King of Bohemia the chiefe Cupbearer of the empire.

The Count Palatin of the Rhine chiefe Carter, or rather Lord Steward of the
duke of Saxonie Lord Marshall, and Iudge of the Court, who carries the sword
of the emperour.

The Archduke of Brandibourg Lord Chamberlaine of the Empire.
The Emperor hath absolute power to chuse the emperour, to the end that no man may
be himselfe the imperiall dignitie as hereditarie.

The second member is of Noblemen, as well Ecclesiasticall as Secular, which be
the Archbishops of Magdebourg, Salsbourg, Befancon and Brene.

XLV.

XLVI.

XLVII.

The

I. V. IX	The duke of Saxonie.	A
	The Palatin of Bauaria.	
	The duke of Juliers, Cleues, and Beck.	
	The Marquis of Brandebourg.	
	The duke of Brunfwick.	
	The duke of Lunembour.	
	The duke of Pomerania.	
	The duke of Mekelbourg.	
	The duke of Lauembour.	
	The duke of Holsten.	
I. V. IX	The duke of Lorraine.	B
	The Landgrauce of Heflen.	
	The Duke of Wittenberg.	
	The duke of Zweybrug.	
	The Duke and Earle of Spanheim.	
	The Marquis of Bade.	
	The Landgrauce of Luchtemberg.	
	The Prince of Anhalt.	
	The Earle of Henneberg.	
	The Burgaue of Heflen.	
I. V. IX	<i>Princes that be of the Clergie.</i>	C
	The Prince and Abbot of Fuld.	
	The Prince and Abbot of Hiersfeldt.	
	The Prince and Abbot of Kempten.	
	The Prince and Abbot of Reichenaw.	
	The Prince and Prouost of Wißfenburg.	
	The Prince and Abbot of S. Gal.	
	The Prince and Abbot of Salzfildt.	
	The Prince and Prouost of Elwangel.	
	The Maister of the order of the Teutons.	
I. V. IX	The Maister of the order of the Knight of S. Iohn.	D
	<i>The Abbeyes of</i>	
	Waingarten.	
	Solmanweiler.	
	Kreutzlingen.	
	Murpach.	
	Walkenriedt.	
	Schuttern.	
	Weissenow or Minde-raw.	
	S. Blaise.	
I. V. IX	Maiprun.	E
	The Prince and Abbot of Corbey.	
	<i>The Abbeyes of</i>	
	Schoffenriedt.	
	Rietthausen.	
	Steinam Rhin.	
	Scaffhausen.	
	Kempeck.	
	Waldsassen.	
	<i>The Princes and Bishops which are Seculars.</i>	
I. V. IX	The duke of Baunaria.	F
	The Archduke of Austria.	

The Abbeyes of	Zimmeren.	Olnbrug.
	Otingen.	
	Sultz.	
	Hohen Zollern.	
	Castel.	
	Vertheim.	
	Reineck.	
	Hohenloe.	
	Erpach.	
	Leiningen.	
The Prouost of	Falckstein.	Westemburg.
	Haaß.	
	Luchtemberg.	
	Naffaw, Breda, & Dillburg.	
	Wiesbaden and Iltztein.	
	Salzbun.	
	Waldpurg.	
	Wassau in Weilburg.	
	Beilstein.	
	Konigsstein and Epstein.	
The Earldomes of the Rhin.	Eisenberg the high.	Munzemburg.
	Eisenberg the low.	
	Marten.	
	Badenghen.	
	Wirmenberg.	
	Solous.	
	Aufberg.	
The Barons of	Horn.	Gundelfingen.
	Seyn.	
	Wintzingen.	
	Rhin.	
	Büsch.	
	Salm.	
	Weldentz.	
	Dengen.	
	Rappin.	
	Hardech.	
The Lords or Seigniors of	Hohenstein.	Geroltzeck.
	Wolkenstein.	
	Schaumburg and Giengen.	
	Dieremburg & in Someraw.	
	Mansfeldt.	
	Stolberg.	
	Buchlingen.	
	Barbey and Mullingen.	
	Gleichen.	
	Schwartzemburg.	
The Earldomes of	Suonberg.	Sonnenberg.
	Lude, lord of Ruech.	
	Plex.	
	Plawen.	
	Weda and Ringelberg.	
The Earldomes of		Wittenberg.

Bietzick.	Muntzenberg.	Alendorff.
Hohen Konigspurg.	Loftenstein.	Kunigluckenberg.
Hohenfeldt & Tipokisch.	Ridberg.	Morsburg and Befort.
Wides.	Ringen.	Brandenstein and Ranff.
Reichelspurg.	Somirille.	Wolffstein.
Limburg.	Bergen and Waelhem.	Permont.
Kunfch.	Wildenfels or Wildfels.	Fronsbek.
Kunfckenberg.	Haber or Hauer.	Flackenstein.
Geraw.	Senfter.	Witten.
Reichensten.	Roggendorff.	

The third member of the Emperor is that of the free townes, which are

LXVIII Aigle Chapelle in the countrie of Iuliers.	Kuyr in Suitz.
Antwerpe in the duchie of Brabant.	Landaun neere to Spire.
Ausbourg in the countrie of Suabe.	Lindau in Suabe.
Basil in Suifferland. 7 now cantons, and	Lubeck in Saxonie.
Berne in Suifferland. 5 not contributarie,	Lucerne in Suifferland.
Byberach in Suabe.	Lunenburg in Saxonie.
Boppert vpon the Rhin.	Meydenbourg in Saxonie.
Boichorn.	Memmingen in Suabe.
Campe in Oueriffel.	Metz in Lorrain, now belonging to France.
Cologne vpon the Rhin.	Mentz vpon the Rhin.
Colmar in Alfatia.	Mulhuyen in Turinge.
Constance in Suabe.	Mulhuyen in Sugouia.
Deuenter in Oueriffel.	Noordhuyen in Turinge.
Dortmoad in Westphalia.	Nuremberg.
Dunkelfpoel in Suabe.	Nymeghen in Guelderland.
Duyren in Iuliers.	Nordige in Suabe.
Euer in Bernewout.	Oderheim vpon the Rhin.
Erfort in Turinge.	Oppenhen vpon the Rhin.
Eßingen in Suabe.	Pollendorp.
Francfort vpon Meyn.	Poppinghen in Suabe.
Francfort vpon Oder.	Raensbourg.
Fridberch in Wederewatre.	Regensbourg in Bauria.
Friburch in Bailewre.	Rottenbourg vpon Taber.
Gheylhuyen in Wedewaue.	Rosem or Rosheim.
Ghinghen in Suabe.	Roreuil in Suabe.
Gotinghen in Saxonie.	Ruylinge in Suabe.
Groningue in Friseland.	S. Gal in Suifferland.
Gemuende in Suabe.	Sleyfadt in Alfatia.
Hagouu in Alfatia.	Spyers vpon the Rhin.
Halle in Suabe.	Swymfort in Franconia.
Halle in Turinge.	Strasbourg.
Helpron in Suabe vpon Neckar.	Treues vpon Mosella.
Hambrough in Eastland.	Werlinghen in Suabe.
Heyden.	Weerd vpon the tiuer of Danou.
Ilfen.	Ylme in Suabe.
Ingelheim aboue Rhineau.	Vange in Suabe.
Kaisersbrouen.	Wesel vpon the Rhin.
Kaisersberch.	Wesel in Cleueland.
Kaiserswerne in Westrick.	Wetzlar in Hessia.
Kaiserswerne in Suabe.	Wyle in Suabe.

Before

Wimpfen vpon Neckar.	Wormes vpon the Rhin.
Wimpfen in Franconia.	Zurich in Suifferland.
Wimpfenbourg.	Zwol in Oueriffel.

besides this order of Three members, to prevent all diuisions in the empire, and to maintaine Germanie in a generall peace, the Prouinces of the empire haue bene diuided into certaine governments, which they call Circles, in the which there are priuie Councillors appointed by the empire. They did first institute Six Circles at Ausbourg, the year of our Lord God 1500, whereunto there were foure added at Nurembourg, the year of our Redemption 1522. They doe chuse in euerie Circle a Gouverneur, whether President of their Councill, he is a Prince, an Earle, a Baron, or some gentleman of great note, to whom they giue fix Councillors which are of the same bodie, feuer men, honourable, and judicious.

First Circle is that of Franconia.	The sixt of the Electors of the Rhin.
Second of Bauria.	The 7 of base Germanie, or Westphalia.
Third of Austria.	The eight of high Saxonie.
Fourth of Suabe.	The ninth of base Saxonie.
Fift of the Rhyn.	The tenth of Bourgondie.

besides these Councillors or Circles, to the end that they might resolue with good order of matters of great importance, they haue instituted the imperiall Chamber at Ausbourg, whereof the chiefe or soueraigne Iudge is a Prince, or at the least an Earle or feuer Baron, if they find any that is capable of this charge. They haue giuen them fix Assistants, that is, two Earles or Barons, two Lawyers, and two Knights, whom the Emperour place by reason of the lands he holds hereditarie in the empire. Euerie Elector doo appoint one, and euerie Circle two, and all these Assistants, or Councillors, haue Lawyers and halfe Knights.

Touching that which we haue spoken of the members of the empire, Munster saith, after the seuen Electors, they ordayne foure Dukes, foure Marquises, foure Landgraues, foure Bourgraues, foure Earles, foure Barons, foure Knights, foure Townes, foure Villages, and foure Peñants. And yet the emperours haue since created at diuers times other Dukes, and new Earles; and moreover they haue made many Earles Dukes: in succession of time, many dukedomes are extinct, as those of Suabe, Limbourg, Lotharing, Voiland, and some others.

The Charges and Dignities reduced to the number of Foure.

<i>The foure Dukes.</i>	<i>The foure Landgraues.</i>	<i>The foure Earledomes chiefe in the warre.</i>
Brandenburgh.	Turingia.	Flanders.
Mecklenburgh.	Hessen.	Tirol.
Saxonia.	Luchtemberg.	Aldenbourg.
Saxonia.	Alfatia.	Ferrara.
<i>The foure chiefe Marshalls.</i>	<i>The foure Bourgraues.</i>	<i>The foure chiefe Abbeyes.</i>
Brandenburgh.	Meidenbourg.	Fuld.
Mecklenburgh.	Neurenberg.	Kempten.
Saxonia.	Renck.	Wilsenbourg.
Saxonia.	Stronbourg.	Murbach.

The

The foure Burroughs of the Empire.

Aldembour.
Meidenbour.
Rottenbour.
Mecklenbour.

The foure Knights.

Andlau.
Meldingen.
Strondeck.
Fronberg.

The foure Metropolitan Cities.

Ausbourg.
Aix la Chapelle.
Metz.
Lubek.

The foure Villages.

Bamberg.
Vint.
Hagenau.
Selstad.

The foure Ratticks.

Cologne.
Ratisboec.
Constance.
Salzburg.

The foure Marquises.

Misia.
Brandebourg.
Moravia.
Bade.

The foure Earles.

Cleues.
Schwartzembourg.
Cilia, or Gretz.
Sauoy.

The foure Lords of Italie.

Milan.
Escala.
Padoua.
Mirandola.

The foure mountaines.

Munenberg.
Friberg.
Heidelberg.
Nurenberg.

The foure Barons.

Limbourg in Franconia.
Thuis and Raconie Lord of
Tockembourg.
Westerbourg.
Aldenuaden.

The foure possessions of the Empire.

Ingelheim.
Aldorff.
Liechtenau.
Denckrendorff.

The foure Huntsmen.

Hurn.
Vrach.
Schombourg.
Mersth neere to Coures.

The foure hereditarie offices of Snabe.

The Caruer of Walpourg.
The Cupbearer of Radach.
The Marshall of Moredorf.
The Chamberlaine of Kemnar.

The foure Scrutants.

Waldeck.
Hirten of Fulchen.
Amisberg.
Rabnau.

Yet many of these dignities are changed, and quite extinct by the death of such as held them.

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duke of Lorraine was wont to be held for a prince of the Empire, but now this is past into France.

Three cities of the Empire (which acknowledge no other lord but the Emperor) with their owne lawes, and haue all in a manner a mixt and popular Estate; yet in them (among which is Nuremberg) the chiefe men gouerne. The forme of gouernment in these free cities was not in the beginning of any great esteeme, whenas by their fauour they purchased their libertie of Emperors, or from the princes that ruled them.

A man can be called Emperor vnlesse he be first crowned by the Pope: but he may take vpon him the title of *Cesar*, or king of the Romans, or king of Germanie, if he be chosen by the Electors. The Emperor doth not commaund absolutely in Germany, but doth gouerne it by the meanes of diets or parliaments; by reason whereof more or lesse powerfull, according vnto that which he doth obtaine in those diets, ruling, or giuing way to contradictions, and causing himselfe to be loved and feared together.

The three Estates come vnto the parliament, and of these are framed three counsellis. Electors enter into the first, and whenas the king of Bohemia is not Emperour, he is not to the diet, but is absent from their consultations, and is rather an Arbitrator than an Elector; for that if their voices be equally diuided, that is to say, three of the one and three of the other, he to whom he giues his voice is chosen.

The second counsell consists of all the other princes as well ecclesiasticall as secular, in which there enters two for all the rest, and two others for all the Earles and Bishops of the Empire. The third counsell is composed of the free townes.

The Emperor, or king of Romans propounds vnto all these what he thinks good, and the counsell retires it selfe to consult what they shal resolue vpon these matters which are proposed. But as for the townes, although they may giue their opinion by the counsell, yet haue they no voice in deliberations. The counsell of the Electors their opinions last, and is most esteemed.

The Estate of Germanie is at this day much peruerted, so as if the Emperor doth call a parliament, the princes will not come in person, but send their agents, to whom he hath no authoritie to resolue or conclude of any thing, vnlesse they be formerly aduised whereof they will treat, and for this reason they dispatch little.

In the particular gouernment of townes, and their manner of iustice, you shal see (as I haue formerly said) that there are some townes immediately subiect to the Emperor, and acknowledge no other lord: and some other, besides the dutie they owe to the Emperor, are also subiect to princes and other noblemen, either ecclesiasticall or secular.

But as for those which depend solely of the Empire, they haue goodly priuiledges, exemptions, and prerogatiues, for that they are gouerned according to the lawes and customes of imperiall townes, vnder the charge and conduct of certain magistrats chosen for the administration of iustice and manning of the gouernment.

They chuse one among the bourgeoisie of a towne, who in the distribution of iustice, is as it were the head thereof, and may be called president: he with certaine counsellors or assistants chosen by the people, doth heare and iudge of all ciuile or criminal causes within the iurisdiction of the towne. In ciuile causes, he that is condemned may appeale from their sentence vnto the imperiall chamber: but in criminal causes he may not appeale from them, the which may seeme very strange, for that these Iudges are laymen, nor haue not read the lawes (the which were very necessarie in such occasions) but they care not so as they iudge according to the lawes and customes of the towne, and the iurisdiction thereof. There are twelue of these Iudges in every towne, and also in some bourroughes, men without reproach, vpright, commendable for the sinceritie of their liues, according to the testimony of all men, though they haue neuer studied the law; for that the people in this case doe respect honestie, experience, and practise, than knowledge without vertue. These are bound to administer iustice, and yet they receiue no fees, nor haue any re-

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XLIX

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LII

Their Sitings at Diets should be after this manner:

When as the Emperour is in his seat, the Archbishop of Treues must sit right against him; the Archbishop of Mentz hath his place vpon the right hand, and the Archbishop of Cologne vpon the left. The king of Bohemia whenas this realme did not belong vnto the Emperour, was vpon the right hand of the Archbishop of Mentz, and next vnto him the Count Palatin of the Rhine; and vpon the left hand of the Archbishop of Cologne sat the duke of Saxonie, and by him the Marquis of Brandebourg.

When as they go in any publique Procession, they are to obserue this order:

The Archbishop of Treues goes before the Emperour, and the other two of either side of him, and then the king of Bohemia follows presently after.

The Archduke of Austria, as a prince of the Empire, hath no place among the secular Princes, by reason of the difference for preference, but among the Clergie, who go before. In a Diet held at Ausbourg, in the yeare 1548, all the Prouinces of Bourgogne were put vnder the protection of the Empire, and the prince of these countries had a place particularly assigned among the Clergie, and yet in a diet held since at Ratisboone the king of Spaine sent but any man to supplie his place.

penance for their paines, but honour, whenas they haue discharged themselves well, and haue not preferred their owne priuat interest before the publicke good. They haue certaine houres appointed to heare contentands, and to do justice, and before they enter into their places they take an oath and sweare that they shall exercise their charges uprightly, and according to equitie and reason, not accepting the magistracie to abuse it, but for the advancement of the commonweale, and with an intent to iudge according to their consciences, which would torment them if they should iudge contrarie to justice and equitie: so as the people (grounding vpon this sincere promise, and solemne oath) in times past were not accustomed to appeale from their decrees & definitiue sentences; but now that Iudges begin to grow corrupted, inclining to that partie which gaires most, they appeale often, and before Iudges that are more corrupted than the first. As we haue formerly said, they chuse Iudges also in certaine boroughs, but not in all; for in most of them they establish certaine men, whom they call bourgomasters, who are as Iudges and Arbitrators to all such controuersies as may grow betwixt the labourers and seruants, and they haue also charge of the affaires of the village, but yet they deale not with the policie and administration of justice, which belongs to the lords, or to their officers.

¶ The Religion.

LIIL.

Germanie is much diuided touching matters of religion: some are Papists, some Lutherans, and others Calvinists. About the year 1517, Pope Leo the tenth hauing sent forth his pardons and indulgences to heape vp treasure, Luther hauing been an Augustine Fryar began to exclaime against the dissolution and excess which raigned in the Clergie, saying that the reuenues of the Church were employed in pompe, vanities, and matters of worse practise: and withall, he did write sundrie bookes both against the Masse, and the superstitions of the Church of Rome, and also against the disordered life of the Pope, and his Clergie, so as in a short time his doctrine was embraced and followed by diuers princes and free townes of Germanie. In the end the Emperor Charles the first was forced vnder pretext of keeping the publicke peace, to signe a decree, & to allow of the free exercise of the confession of Ausbourg throughout all Germanie, vntil that by a general Councell, or by some other means, they might settle some order touching matters of religion; and in the year 1552 in a diet held at Possé, all Protestants were forbidden to molest the Catholickes, and especially priests in the exercise of their religion: and in the year 1555, in a diet at Ausbourg, they gaue libertie to all the Princes and Estates of the Empire to follow the Popish religion, or the opinion of Luther, and to passe from the one vnto the other, with a condition that a secular prince should not by this change loose his Estate, nor receive any blemish in his reputation, but the ecclesiasticall should loose his dignitie, and they to whom it did belong should presently chuse another which was a Catholicke.

But let vs see in what Estate Germanie stands at this day touching Religion. It seemes in our time that the Protestants religion is much aduanced, and very strong, for that the princes that be Calvinists and Lutherans get the possession of Bishopricks and Abbeyes, and leaue them as a part of their inheritance to their successors, seeking to plant their opinion where soeuer they haue power and authoritie: yet in most townes there are some churches and houses of Popish religion, as at Minde (although they be all in manner Protestants) there are Catholicke Chanouns, and in the great Church they sing Masse. At Vltze, Strausbourg, Nubourg, and in the Estates of Brandebourg, Saxonie, and Brunswicke, there are many religious houses of Nunnes; yet in some places they are forbidden to admit any new, the which sometimes they cannot do for want of a Popish Bishop, or of some one which hath that charge.

To returne to the purpose, they of the Palatinate of Rhin, haue been diuers times forced to change their opinions, as it hath pleased their Earle Augustin duke of Saxonie was their protector of the profession of Luther, & Christiern his sonne after his fathers death

brought Calvinisme into Saxonie, who being dead, duke Fredericke expelled it, and restored Luthers doctrine.

All the princes of Germanie follow the profession of Calvin or Luther. They that are the Marquis of Brandebourg, the Dukes of Saxonie, Brunswicke, and the Earles of Mansfeld, and the free townes which confine with the frontiers: Calvin is followed by the Counts Palatins of Rhin; by them of Strasbourg, most of the free townes.

Aske generally, the nobilitie is more fallen from the Romish religion than any other, the rich than the poore, and the townes more than the villages; and yet the free townes are more earnest than the villages. And it is a thing worthe obseruation, that of the free townes which are in Germanie, there came vnto a diet (which was held of parts for the Catholickes) but three small townes of Suabe, that is Constance, Ulm, and Vberlinque, whereas the princes of Austria, the dukes of Batiaria, Cleues (who is now extinct) with Philip of Bade, and the Landgraffe of Leutenberg haue constantly continued in the Romish profession, and there hath remained vnto Count Eric of Elpstein, with Iames Marquis of Bade; and some others. To conclude, all the free cities are fallen from the Church of Rome, except those three which haue named; yet there are some Catholickes at Neurembourg, Frankford, Vlm, and La Chapelle, and in some other places.

As to shew in what estate the Romish religion now stands in Germanie, you must see the Cathedrall Churches, for that the authoritie of Bishops and Chapters hath almost part maineyned their religion. Germanie hath seuen Metropolitans, which are Magdebourg, Treues, Mentz, Cologne, Saltzbourg, Bezancon, and Prague. The Bishop of Magdebourg, with the Churches of Masbourg, Masberg, Nambourg, Sleswig, Brandebourg, Lubech, Seuerine, Sebourg, Culm, and Rachenbourg (to which that of Misnia, which was exempt, hath beene added) is not onely fallen from Romish religion, but is also vnder the power of Lutheran Princes; who dispose as they please of the inheritance.

The Bishopricke of Treues is the freest of all Germanie, for that not onely within the diocesse, but throughout all the diocesse they doe not allow of any but the Romish religion, and the reason for the most part is, for that this towne hath neuer any Bishop but a Catholicke, and most commonly verie zealous.

The Archbishop of Cologne hath with great difficultie maineyned the Romish religion, and would neuer admit the exercise of any other profession. In the year 1543, he was discovered that the Archbishop Herman had an intent to bring the Protestant religion into the towne, and into his whole diocesse; hauing to that end caused Martin Bucer to come from Lipsic, and Martin Bucer, the Senat and Chapter opposed him, and wrought so, as in the year 1549, Herman was deposed by the Pope, and Melchior chosen in his place: yet could he not prevent it, but that some of those whereof this Archbishopricke hath leuenteene) haue received the Gospell, and since vnder this Archbishopricke the Churches of Liege, Munster, Osnobourgh, and others.

For Liege, the Romish religion hath continued to this day, and in like manner throughout all the diocesse, which is verie great.

The Church of Osnobourgh hath beene much afflicted with Anabaptists; but these being extinct, the Church returned to her former estate.

The Church of Osnobourgh hath beene greatly molested: for Luthers opinion began to grow there in the year of our Lord 1521. And although tharten years after the Anabaptists were expelled, yet they were received againe, and supported by the Chapter and Bishops. Since the year 1574, vnto the year 1586, Herre of Saxonie visited this Church, and that of Brems.

At Minde, there is no markes of the Romish religion but a part of the Chapter, and a part of the Masse.

Touching the Archbishopricke of Mentz, the Protestants are dispersed throughout

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part of the diocesse, yea in the great towne of Esford, whertras both the gentle Archbishop seeke to free themselves from Counsellors that are Lutherans: the Infidels, who have care of the university, assist them much. They have in the towne two other Collegies, one at Conings, and another at Helegentid, the Emperours of France. Nearer to Helegentid is a place called Molius, where of late years the Lutherans have published a kind of prayer against the Pope, the Emperours, and the Nobles, in a manner all Lutherans in the towne of Esford, have maintained it with some others, and the Senat, (which is opposite to the Church) have made a proclamation, that no man shold presume to molest the Catholics, for their preaching or diuine seruice, and by the Emperours commande- ment the Lutherans have beene forced to restore a Church which they had taken from the Catholics. The Church of Strasbourg is of great reputation in Germanie, for that the Emperours must be of noble families: but they are in a manner all Calvinists, they are divided into two parts, as well as the diocesse, where there are a good num- ber of Catholics.

the Lutherans doe farre exceed the Papists. The Ghanoin of the Can-
chun being desirous to preferre that little which remains, haue instituted a
college of twelve young men, by whose means, and of the Colledge of Iesuits,
hope to fortifie their partie.

the inhabitants of Wormes withdrew themselves first from their Bishop, touching C
a somewhat jurisdiction and afterwards for the spiritual, and the profession of Luther
among them, yet the Clergie are for the most part Catholics. They of
in a manner Papists, by reason of the great care which their Bishops
repell all other opinions. In the diocesse of Ainsbourg they are for the most
for that there are commonly in the Citie sixtene Miniltrings which
how there are two things which support the Romish religion; the one is, the
of the Senate in this opinion; the other is a Colledge of Iesuits which the
have built there. Moreover, there are more Papists than others at Ginsbourg,
and Almansgauze, where the Convents of religious women. As for Heylbad,
there have no public exercise of their religion. In the diocesse of Hildes D
there are many Lutherans, for the Clergie of the Cathedrall Church have always
maintained themselves.

Comming to the Archbishops of Salzbourge, it is most certaine that this towne
 hath in it a most famous but small Church. But at Ratibona, which is subiect vnto it, they make
 a great translation of the body of Saine, and there are few Papists, except the Clergie,
 who are much affected in the honour of the duke of Bauaria.

1000. The first of them is *John Cliffe*, who was burnt at the stake in the year 1517, contrary to the papal bull, which forbade that there should be any more *Sigismund*: but some write, that *Sigismund* is understood with *Ananias* and *David*, and so are the pictures of *Ezekiel* and *Samuel*, the last week, the beginning and name, from one called *Pharis*, who brought the heretics out of *Flanders* into the countrey of *Bohemie*.

As for Austria, in the towns of Vienna they are for the most part Papists : at the same time the Ministers do not preach publicly. And to conclude, in all the provinces and towns of Germany, they are divided touching religion. The countie of Tyrol is chiefly settled on the house of Austria is much devoted to the Romish religion, and in the countie of Bohemia they are all Papists.

BRIEF DESCRIPTION OF THE EM-
perours of the West, beginning at Iulius Cæsar the Founder of this
Empire, and continuing unto Mathias the second,
now reigning.

IULIUS CESAR was Founder of the Romane Monarchie, and yet he took upon him the name of perpetual Dictator, and not of Emperor. He lived fiftie fix years, and reigned three yeeres and seven months after the end of his wars. He was slayd by *Brutus, Cassius*, and other conspirators, in the yere of the world 3886, which was hundred and eight yeares after the building of Rome, and in the 184 Olimpiade, before the birth of our Saviour Christ 47.

OCTAVIUS AVGVSTVS, called also *Cæſar*, nephew to *Julius*, ſucceeded him, and be the name of Emperor, which ſignifies chief of the armie, and made the title of abſolute command over all thoſe countries which obeyed the Romans. He lived ſeventie and five years lacking five and twentie daies, and reigned fiftie and fix years, ſonning the twelve with *Antonie* and *Leptidus* in the Triumvirat. He died in the year of the world 3943, after the building of Rome 765, and in the 198 Olimpiade, and in the 40 of Grace 14.

IBERIVS, sonne in law to *Augustus* by *Livia*, and adopted by him in the yeare of
 world 1240, after the foundation of Rome 762, and in the seueenteenth yeare of
 his chosen Emperour. He had the Empire twentie and three yeares: by nature he
 was fowlsome, a mocker, base, cruel, and malicious. In the fiftieth yere of his raigne
 our Saviour Christ being thirde yieares old was baptised by *S. Iohn*. The eighteenth yere
 of his Empire he was crucified. In the nineteenth yere *S. Paul* went to *Damascus*, and
 returned to the Faith. He liued seuentie and eight yeares, and raigned three and
 one.

CAIUS CALIGVLA pettie nephew to *Tiberius*, borne of *Germanicus* sonneto who was brother to *Tiberius*, in the yere of the world 401, of the foundation of 789, and in the yere of grace 39. This was a horrible monster, cruell, and insupportable, who plunged himselfe into all villanies and disorders, and had the companie of five sisters. He liued eight and twentie yeres, and raigned three yeres, ten moneths, and eight dayes.

PLAYDERS, nephew to *Tiberius*, and sonne to *Druſus*, ſucceeded in the yeare of World 4005, of the foundation of Rome 793, and in the yeare of Grace 43, beinge three yeares old, he came vnto the empire by corruption, promiſing three hundred crownes to euerie ſouldier. He had profited well in learning, having had *Titus* for his Scholemafter. He was payſoned by his wife, beinge fixtie foure yeares old, and reigned foureteeen yeares.

Nero, son in law to *Claudius*, and adopted by the pollicie of *Agrippina*, in the year of the World 4019, of the foundation of Rome 807, and in the yere of Grace 57, when hee was but a few monethes old, was created Emperour by the soldiours, to whom hee proved as much as *Claudius* had given them. Hee caused his mother *Octavia* to be slayne, *Agrippina*, and his two wives, *Semeca* his Scholemaster, and many others. The Christians under him cruelly martyred. He thrust himselfe through with a sword, he reigned two and thirtie years, and raigned almost fourtene. The Familie of the *Cæsar* ended in him.

SERPILVS GALBA, of the house of the *Salpurg*, was chosen by the Legions of Rome, and then confirmed by the Senat. He was a good Prince, but by the praetises of *Otho*, he was slain in the Market-place of Rome, and his head was carried to *Otho*. He reigned but three yeares, and raigned but seven moneths, and seven daies.

RELIVS OTHO (as soone as the souldiers had slaine *Galba*) obtained the Em.

by his death, he was a villanous monster, and companion to *Nero* in his lecherie and Ambition, shamelesse, impudent, and ambitious: but being vanquished by *Vitellius*, he stabbed himselfe with his dagger, having reigned onely foure moneths, and lived fiftie and eight yeares.

9. *AVRILIUS VITELLIVS* a glutton, cruell, lustfull, and blouodie, having caused many Romane gentlemen to be slaine, the souldiers murdered him, and cast his carcase into the river of Tyber. He lived fiftie and seven yeares, and reigned but eight moneths.

10. *FL. V. VESPASIAN*, of the familie of the *Flavians*, after the great disorders and cruelties committed vnder *Caligula*, *Claudius*, *Nero*, *Otho*, and *Vitellius* was saluted Emperor during the lives of his predecessors: he reformed the provinces, legions, armies, laws, and justice: he sent his sonne *Titus* to besiege Ierusalem the fourteenth of April, in the second yeare of his Empire, and in the yeare of Grace 72. He died of a flux, being fiftie and nine yeares old, thre moneths, and seven daies: and he reigned ten yeares.

11. *TITVS VESPASIAN* succeeded his father in the yeare of the World 4043, of the foundation of Rome 831, and in the yeare of Grace 81. He was called the Delights of mankind, by reason of his justice and bountie; he pardoned his brother *Domitian*, who had practised his death: being surprisid with a feuer he died, at the age of thirte and nine yeares, five moneths, and nine and twentie daies, having reigned two yeares, two moneths, and two daies.

12. *DOMITIAN* succeeded his brother in the yeare of the World 4043, of the foundation of Rome 833, and in the yeare of Grace 83. He did not resemble his father nor brother, being cruell, cunning, distrustfull, suspicious, treacherous, base, greedy, and a persecutor of the Christians. Vnder him was the second persecution, accounting that of *Nero* for the first: he appointed out house every day to catch flies, and therefore he was called the hunter of flies. He was infectious and lecherous, for the which he lost his life, in the five and fortieth yeare of his age, and the fiftieth of his Empire.

13. *NUMA* being very old was chosen Emperor in the yeare of the World 4061, of the foundation of Rome 851, and in the yeare of Grace 99. He was a good prince, and a just, and restored the goods and offices which *Domitian* had wrongfully taken away. He ended the persecutions against the Christians to cease, he did abolish publicke plaies, and he adopted *Trajan* borne in Spain for his sonne, and he left the Empire more flourishing than all the rest. He died being seuentie and one yeares old, having reigned one yeare, and foure moneths.

14. *VLP. TRAIAN* entered into the Empire whenas *Nerva* sent him the decree of his adoption vnto Cologne, being two and fortie yeares old, in the yeare of the World 4062, of the foundation of Rome 850, and in the yeare of Grace 100. He was wise, a good iusticer, well liked in war, valiant, and fortunate in execution; by a decree of the Senat he was called the Good Prince. He caused libraries to be built, and did often heare *Plautarch*. Going to suppress the Lewes he died, being fiftie and foure yeares old, and having reigned nineteene yeares, six moneths, and fiftene daies.

15. *ADRIAN* in the yeare of the World 4080, of the foundation of Rome 868, and in the yeare of Grace 118, came vnto the Empire. He was adopted by *Traian*, but he did write vnto the Senat that he would not accept of the Empire vntlesse they commaunded him. He was wise, and well practised in affaires, learned and well spoken, sometimes mild, and sometimes cruell. He did visit the prouinces of the Romane Empire more than all former Emperours had done. His life was in the end of his daies so odious as he required them to kill him: he lived seuentie and two yeares, and five moneths, and reigned one and twentie yeares, and eleuen moneths; his bones were interred in the Castell of S. Ange at Rome.

16. *ANTONIVS PIVS* was Emperor in the yeare of the World 4102, of the foundation of Rome 889, and in the yeare of Grace 139. He married *Adrians* daughter, and was adopted by him. He was a man of a goodly stature and full of wit, eloquence, and justice. He was the onely prince that was free from the blood of his subiects: he did not respect the authoritie of the Senat, and appointed good pensions for the professors

of Philosophie and other Sciences: he caused the imposts vpon the limits of the Empire to be taken away, and he was accustomed often to say, That he had rather saue one of one subiect, than to kill one thousand enemies. Wherefore the Senat called him the Father of their countrie. He died being seuentie yeares old, having reigned three and twentie. His bodie was interred in *Adrians* Sepulcher.

ANTONIVS VERVS, sonne in law to the other *Antonin*, succeeded him in the Empire. In the beginning he joyued vnto him his brother *Lucius Verus*, and then the Empire was governed by two Emperours, having equall power. But this *Antonin* was good, modest, bountifull to learned men, and fortunate in warre. There was vnder him a persecution begun against the Christians, the which ceased, he having obtained a battaile by the meanes of a legion of Christians, after the which he did abolish all Edicts made against the Christians. He suruiued *Lucius Verus* eight yeares; and died being sixtie one yeares old, and was Emperour eighteen yeares.

LVCIVS VERVS, having bene associated in the empire by *Marck Antonin* his father, for the final time of his raigne, is not named amongst the good or bad Princes. He reigned with *Antonin* eleuen yeares, and died being fortie and two yeares old: he was layed in *Adrians* Tombe.

COMMODVS succeeded his father *Marck Antoninus Verus* in the yeare of the World 4143, of the foundation of Rome 931, and in the yeare of Grace 182. The Roman Monarchie was in her flourishing estate, from *Julius Caesar* vnto *Marck Antonin*, but towards it was toft with continuall seditions, and ciuile warres. *Commodus* at the age of sixteen yeares being in a hot house, vpon a sodaine dislike caused the maister thereof to thrust into a burning furnace, a prelage of his future crueltie. He did drinke most commonly all night, and did wallow in all kind of execrable vices, with three hundred concubines, and as many young boyes; he framed his life like vnto that of *Caligula*. He was slaine by his Infant *Lucilis* his sister miserably, and did rauish the rest. He was slayne by his Concubine, and by *Letus* great Prouost of the Empire. His bodie was by the commandement of the Senat cast into Tyber, having reigned thirteene yeares.

PERTINAX succeeded *Commodus* in the yeare of the World 4156, of the foundation of Rome 940, and in the yeare of Grace 194. His father was a bondman infamed, and had bene a Scholemaster, then a souldier, and in the end advanced in such sort that he governed the prouinces of Rhetia, Norica, Misia, and Dacia. And for that he was Roman, the murderers of *Commodus* did chuse him Emperour, but seeking to reuenge the Pretorian souldiers, he was hated, and therefore slayne by them; who carried his bodie vpon a launce to the campe of *Julian* his successeur: He was sixtie yeares old, and reigned but six moneths.

SEPTIMIUS SEVERVS, for that in so corrupted an age great men had no authoritie, the souldiers were exceeding bold and insolent. *Sulpitius* Prouost of Rome, and *Digius Iulian* his chamberlaine, as to traffique at what price they might haue the Empire: *Sulpitius* promised to euerie pretorian souldier five hundred crownes, and *Iulian* promised six hundred and twenty, and so he was chosen Emperour; he was a glutton, a player at dice, and he lost his promise with the souldiers: whereupon they began to hate him, and he grew uncheered, conetous, and base, as he was slayn by an vnknowne souldier, and was emperour but seuen moneths, and fourteene daies.

PISCENVS NIGER gouernour of Syria was saluted Emperour by the souldiers that were in Syria, but *Seuerus* who had bene chosen by the Senat went against *Niger*, whom he fought thrice. In the third battaile *Pescenius Niger* and his wife were slaine, and *Seuerus* remained sole Emperour. The goods of *Pescenius* were all confiscated, and his race exting.

SEPTIMIUS SEVERVS succeeded *Iulian* in the yeare of the World 4157, of the foundation of Rome 945, and in the yeare of Grace 195. He was honourably receiued by the Senat, and proclaimed Emperour. Being come vnto the Capitoll, he degraded the souldiers which had slaine *Pertinax*, and banished them the empire. He did also put to death, who had bene the authour of the murders of *Commodus* and *Pertinax*: He

He vanquished *Pescennius Niger* in Syria: He made a voyage into England, where he died at York. He was verie valiant, and dying, he left as much come to the people of Rome as would serue them seven years. He liued sixtie five yeares, nine moneths, and one and twentie dayes: and reigned eightene yeares.

24. **CLAVDIVS ALBINVS** made himselfe Emperour in France. *Seuerus* having defeated *Pescennius*, returned to Rome to make warre against *Albinus*, whom he had associated with him in the empire: but *Albinus* became treacherous, practising the death of *Seuerus*, the which made him to lead a great armie against *Albinus*, who commanded in France as an Emperour of the Romans, and gaue him battaile neere vnto the citie of Lyon, where *Albinus* was defeated and taken, and led halfe dead vnto *Seuerus*, who caused his head to be cut off, and his bodie to be cast into the river, and the whole familie and friends of *Albinus* to be rooted out: which done, *Seuerus* was Emperour alone.

25. **ANTONIN BASSIAN CARACALLA**, sonneto *Seuerus*, was Emperour in the yeare of the World 4175, of Rome 963, and in the yeare of Grace 203. He was an incestuous and cruell monster: He slew his brother *Geta* with his owne hands, hanging about the necke of his mother *Lulia*, and crying out, O mother they kill me; so as the was all covered with her sonnes blood, and wounded in the hand: yet afterwards she married with her sonne in law *Bassian*. He caused many Roman Senators to be put to death, and among others *Papinian*, Prouost of the citie. In the end he was slaine at the instigation of *Murine*, great Prouost of the empire, by a souldier called *Martialis*, whose brother he had put to death. His bodie was sent to *Lulia* his mother in law and wife, who seeing it, fell vpon it, and suffered her selfe to be slaine: such was the end of the incestuous. He liued fortie three yeares, and reigned six.

26. **ANTONINVS GETA**, in the life of the Emperour *Seuerus* his father, was associated by him in the empire, being his youngest sonne. This young prince made shew to be heire of his fathers vertues: but the Emperour *Bassian* conspired his death, and to straine vnto it, he watched when he might find him alone, who being on a time in the Chamber of his mother *Lulia*, second wife to the Emperour *Seuerus*, he slew him. This execrable murder did purchase *Bassian* many enemies.

27. **MACRIN**, great Prouost of the empire, was created Emperour by the armie which was in Assyria in the yeare of the World 4182, of Rome 970, and in the yeare of Grace 220. He had bene a bondman infranchised, and a Notarie in the time of *Commodus*. He made his sonne *Diadumenus* Emperour in the beginning of his empire. He gaue himselfe to play, and began to be hated of the souldiers, by reason of his miserable and froward disposition. He was cruell, and an inuenter of new torments. He caused two souldiers (for that they had rauished their hostesse) to be fowed together in a Bullockes hide, leaving their heads out, to the end they might speake one vnto another, vntill that vermin, stench, and other torments had killed them. He was slaine in Antioch, having reigned foueteene moneths.

28. **VARVS HELIOGABALVS**, sonneto *Bassian* (as some thought) was Emperour by the practices of his grandmother *Messa*, in the yeare of the World 4184, of Rome 972, and in the yeare of Grace 222. He did associat his cousin *Alexander* in the empire. He brought his mother into the Senat, and made her to giue her voyce as a Senator: There she published many lawes which were called Matrimoniall. He abandoned himselfe to all abhominable dissolutions, and exceeded *Nero* and *Caligula* in villanie: he seemed a monster rather than a man, and did rauish the vestall virgins: he caused his priuie parts to be cut off, thinking to be as a woman, and married himselfe as a woman, and did cohabit with as a woman. Finally, being come to the heighth of all his villanies, he was slaine with his mother, being hidden in a priuie. His bodie was cast vpon a dunghill, by the conspiracie of the souldiers, being seuentene yeares old, and having reigned two yeares and eight moneths.

ALEXANDER SEVERVS was by the consent of the Pretorian souldiers and the Senate made Emperour, in the yeare of the World 4187, of the foundation of Rome

in the yeare of Grace 225, being yet very young, he gouerned the Empire by the counsel of *Thymon*. The most seuerer act he euer did, was the death of *Thymon* Veron, whom he caused to be smote to death, for that he did not iustice, but took money for his parties. He made an edict, the which he would haue inuolubly obserued, where other things there was, *Doe not vnto another what thou wouldst not haue done vnto thy selfe*. He began to be hated by reason of his seueritie, and was slaine in Gaule by the instigation of *Maximin*. He liued but nine and thirtie yeares, three moneths, and seven daies, and reigned thirtene yeares.

MAXIMIN (borne of a base familie in Thrace, and of barbarous parents) was called Emperour by the souldiers without the consent of the Senat, in the yeare of the World 4188, and in the yeare of Grace 238: he also made his sonne *Maximin* Emperour. By his first trade he was a sheepeheard in Thrace: he came to Rome in the time of *Seuerus*, and being exceeding strong and active of bodie, he did run as swiftly as *Seuerus* himselfe, whereupon he was made an archer: vnder *Bassian* he had the charge of one thousand foot. Being Emperour he grew exceeding cruell and proud, so as the Senat declared him an enemy to the Empire, by reason of his wickednesse: he caused all the trunants of his predecessor *Alexander* to be cruelly put to death: so as the souldiers vnderstanding will of the Senat, they cut the throats of *Maximin* and his sonne sleeping at noone day, vnto the father being three score yeres old, and his sonne nineteene, having reigned thirtie yeares.

CORDIAN, the elder, was against his will with his sonne thrust into the imperiall throne, being three score yeres old, to free the people from the tyrannie of *Maximin*: *Cordian* his sonne was slaine by the means of *Cappellus*, and the good Emperour was so much the furie of his enemies, hung himselfe for that he would noo fall aliue into their hands. He reigned but five moneths, and was lamented of all good men, he was a good caruer, and learned.

MAXIMVS, the sonne of a blacksmith, for his great deeds of armes, and the dignities that could be desired, he grew so haughty and proud as he stood against the Romans, which made the souldiers to hate him, and to come against him and *Balbinus*, and fell to mutinie in the palace, from which being expelled, they dragged them to their tents, and there slew them, having reigned two yeares.

SEPTIMIUS SEVERVS was chosen Emperour with *Rupianus*, to suppress the seditions of *Maximin*. He was a Spaniard, and learned, and did pacifie the seditions, and grew dayly in Rome, by his eloquence and knowledge: but fortune did so maxime, as the two *Gordians* being slaine in Affricke, the people of Rome aspired to *Cordian*, wishing that *Balbinus* and *Maximin* would haue resigned their dignities. By the hatred of the souldiers and people of Rome they were slaine, and reigned but two yeares.

SEVERVS, the second, being but sixteen yeares old began to gouerne the Empire in the World 4202, of the foundation of Rome 991, and of our saluation 193. He was a Spaniard, and his sonne had bene murdered at the siege of *Aquileia*, and *Albinus* slaine at Rome. He was a louer of iustice, honest, peaceable, and more respected of his subiects than any other prince. Finally there being a mutinie at his age; whereupon an Arabian called *Philipp* made him odious to the people, shewing them how young their Emperour was, so as he suborned nine thousand souldiers, who slew this good prince being two and twentie yeares old, and reigned but two yeares.

PHILIPPUS was created Emperour by the Senat at Rome, to preuent the commonweale, having receiued newes of the death of the Emperour *Seuerus*, which troubled them much. *Philippus* was a brave prince, but being full of ambition, he did some mischief.

ARABIAN having caused *Gordian* to be slaine, came vnto the Empire in the yeare of the World 4209, of the foundation of Rome 997, and in the yeare of our saluation 199. He was the second yeare of his Empire: this caused the secular games.

games to be celebrated (which they did neuerveto do but in the beginning of an age) A the first day of May in the 1000 yere of the foundation of Rome. At these games, a great part of Rome was burnt, by reason of the great number of torches which were light in the night. We read that he was the first Christian Emperor, and in hatred thereof, *Decius* his lieutenant in Illiria revolted, and was called Emperor. He resolved to go against *Decius*, leaving his sonne at Rome, but the Pretorian souldiers cut his throat; which being understood by *Philippus* armie, the souldiers slew him also at Verona. He reigned five yeres.

37. *Decius* was chosen Emperor in the yere of the world 4214, of Rome 1002, and of Grace 252. He was a Hungarian of a noble familie, and was aduanced with the consent of the Senat: his sonne *Decius* was also called Emperor: he did persecute the Christians very cruelly causing Pope *Fabian* to be put to death at Rome, *Alexander* at Ierusalem, and *Babian* with his three sonnes in Antioche. In diuers places there was nothing heard but the sighes of poore Christians who were forced to lue in desarts among brut and furaige beasts. He did fight twice against the Gothes, and in the last, both he and his sonne was slaine, the father being fiftie yeres old. They reigned both but two yeres, and fix moneths.

38. *Q. HERENNIVS HETRVSCVS* is not put among the Emperors by some writers, yet his portraist is found in the booke of *Hubert Gallians*, and that he was sonne to *Decius*.

39. *VIBIVS GALLVS HOSTILIANS* succeeded in the Empire after the death of *Decius*, having beene chosen by the Legion which was preferred in the Scithian warres; C and then he found access vnto the Senat, who gaue their consents to call him *Augustus*, and so saluted him; having obtained the Empire more by fraud than vertue, being fitter for a disaffe than a sword, which was the cause of great combustions.

40. *VOLVSIAN*, all troubles being pacified by the wisdom and valour of *Emilian*, and peace being settled in the Empire, the Emperour *Gallus* returned to Rome, and made his sonne *Volusian* companion in the Empire, and commanded that he should be called *Cæsar*: their raigne had beene very short (for that they were found to be exceeding vicious) if a horrible plague had not happened, the which continued ten yeres, and was general. In the meane time *Emilian* was chosen Emperor by the souldiers; whereupon *Gallus* and *Volusian*, the father and the sonne prepared a great armie to go and fight with D him, where there was a bloudie battell, and the father and the sonne were defeated, and slaine vpon the place, and so *Emilian* seized vpon the Empire, and made open warres against the friends of *Gallus*, putting them to death wherefoeuer he found them. *Gallus* reigned but two yeres, and eight moneths, and *Volusian* two yeres.

41. *EMILIAN* after the defeat of the father and the sonne in Mauritania, was Emperour: he was of a poore familie, but by reason of the victories which he had obtained in many places, grew so presumptuous, and promised himselfe such successe, as he presumed to write vnto the Senat that within few daies he would free Thrace, Mesopotamia, and Armenia from the oppression of his enemies: but he was deceived, for he received present newes that *Appius* souldiers had chosen another Emperour to expell him. But the E commanders considering the greauesse of the new Emperour and the race of *Emilian*, they consented vnto his death, and he was slaine by the souldiers in the fortieth yere of his age, and having reigned three yeres.

42. *LICINIUS VALERIANVS* in the yere of the World 4218, of Rome 1060, and of Grace 256, being old, was chosen Emperour by the armie which was in Bawaria: he was of the familie of the *Corneliens* at Rome, and was beloued of the Senat for his vertue and valour, and receiued Emperour by the consent of the Senat and of all the other armies. In the beginning he shewed himselfe mild vnto Christians, but afterwards a Magician of *Egipt* perswaded him to persecute them, and to sacrifice men vnto Idolls; but it continued not long, for going to make war against the Persians, he was defeated and taken prisoner: *Sapor* king of Persia vsed *Valerians* backe as a foot stoole when he went to horsebacke, and in the end he caused him to be dead quicke. He held the Empire but two yeres.

43. *GALLIEN* after the taking of his father was called Emperour in the yere, of the World

A World 4223, of Rome 1011, and of our Redemption 261. He carried himselfe like vnto Nero, the plague of mankind, and the basest and most cruell that euer liued: being giuen wholly to his pleasures, and not caring to redeeme his father, which made him to be hated of the souldiers. In his time there were thirtie of his Lieutenants which were slaine Emperours in their severall armies, all Tyrans, most of which slew one another: the which did much weaken the empire, & he himselfe hauing lost many battailes against *Posthumus*, was slaine by a Sclaunonian. He reigned fifteene yeres. In the Historie of *Gallien* there is the first mention of the French, which had assisted the Romans in their warres.

B 44. *SALONIN VALERIAN* reigned during the captiuitie of *Valerian* his father, with his brother *Gallien*; but he was (contrarie to his brother) a good, wife, modest, sober, bountifull, and learned Prince: the Senat did much esteeme him, but the hatred which the people bare vnto his vicious brother *Gallien*, made them cold in their affections to him, so as being with his brother in the battaile against *Posthumus*, they were pursued vnto Milan, whereas the French put them to the sword, and their bodies were buried in the same place.

45. *LABIENVS POSTHYMVS* (the Roman State being in a maner ruined) was chosen Emperour by the Gaules: *Gallien* and *Valerian* brethren, disliking a companion, marcht towards France to fight with *Posthumus*, who hauing defeated them, made himselfe maister of all Gaule, and had alreadie made it a realme: but one of the Captaines called *Lollianus*, slew *Posthumus* and his sonne, whom the father had associated with him in the empire, and caused to be proclaimed *Augustus* by the French.

46. *FLAVIVS CLAVDIVS* was chosen Emperour by the armie which was nere Milan; and the Senat confirmed this election, in the yere of the World 4233, of Rome 1021, and of Grace 271. The words which were recited in the Senat are these: O Emperour *Claudius*, thou art our brother, thou art our father, thou art our friend, thou art a good Senator, thou art a true Prince: Whereby we may conceiue what a worthe person he was: he expelled the Gothes, and cut them in peeces: he chased the tyrant *Aurcolus* out of the Commonweale, and died, having reigned two yeres.

D 47. *AVRELIUS QVINTILLIVS*, brother to the Emperour *Claudius*, was chosen by the Senat for the merit of his brothers vertues: but he was verie fearfull and timorous, and loued a priuat life. Wherefore the souldiers knowing his humour, made choyce of *Aurelian* in the armie. Which *Quintillius* hearing, he fell into a melancholicke and desperat humour, causing himselfe to be let bloud in the foot, being in the water, to the end that death might not be verie painfull vnto him. He died seuen and twentie dayes after his election.

48. *AVRELIAN* was chosen emperour by the souldiers, in the yere of the World 4235, of Rome 1023, and of Grace 273. He was a valiant man, and of great experience in the warres: He defeated the Marcomanes and Sueuians. Italie being pacified, he entered into Rome, where he suppressed all mutinies & tumults, and put to death the factious. He led his armie against *Zenobia*, a Queene of great courage; whom he tooke, and led in triumph to Rome. He led his armie into Suabe, from whence he expelled the *Bohemians*: and meaning to go into the East, the souldiers slew him nere vnto *Bizantium*. He reigned five yeres, and six moneths.

49. *TACITVS*, in the yere of the World 4241, of Rome 1029, and of Grace 279, was for his vertues declared Emperour, by a decree of the Senat, to whom the armies of the empire had left the charge. He was taken and chosen out of the bodie of the Senat, and aduanced to the imperiall Throne. Then the Commonweale of Rome vsed their judgement in the election of emperours. He died of a feauer in the citie of Tassis, six moneths and twentie dayes after his election.

F 50. *ANNIVS FLORIANVS*, after the death of his brother *Tacitus*, seized vpon the empire: but for that he was a prince of a bad constitution both of mind and bodie, the souldiers did chuse *Probus*: which *Florian* seeing, he caused himselfe to be let bloud in

in the foot, holding it in warme water, whereof he died, the second moneth after his A election.

51. VALERIVS PROBUS, in the year of the World 4242, of Rome 1030, and of Grace 280, was by the voyce of the armie which was in Tarsis, the consent of the Senat, and of all the armies of the empire, chosen emperor. Presently after his election, he drew all the armies of the East into Gaule, where he vanquished the French and Germans; he suppressed the Gothes in Asia, and closed Cilicia from theeues. Neere vnto Syrmium, he prest the souldiers to labour in the draying of certaine waterfild and morish places: but they mutined against him and slew him, hauing reigned fix yeares.

52. CARVS, borne at Narbona, great Prouost of the empire, was created in the year B of the World 4248, of Rome 1036, and of Grace 286. He did associat his two sonnes Numerian and Carin with him: He made warre against the Persians, who were revolted, and made them subiect to the empire. He gaue battaile to the Sarmatians, of whom he slew 1600, and tooke 20000 prisoners, with great spoyle. He vndertooke the conquest of Ctesiphont; but being come to the river of Tygris, there fell so great and fearefull a storme, with such violent lightning and thunder, as this good emperor was slayne, hauing reigned two yeares.

53. NYMERIANVS succeeded in the empire by the death of his father: he was one of the most accomplished princes of his time, learned, a good Orator, and a valiant knight, hauing bene with his father in the Persian warres. This Prince gouerning the armie C alone, being verie sicke and comfortlesse for the death of his father, A per his father in law, great Prouost of the empire, watched an opportunitie to kill him, who being thus sicke, caused himselfe to be carried in a Litter, to the which A per comming, he made a shew that he would comfort him, but he slew him miserably, and then he shut the Litter without any discourie. He reigned but two yeares.

54. CARINVS during these things remayned in Gaule, liuing with all pleasure and content, the which ended with the lamentable death of his father and brother; he seised vpon the West empire of Gaule: the which bred great and bloudie warres. He may justly be called the plague and poyson of mankind, & the most abhominable that heauen did suffer to be borne. This monster married nine wiues, whom he caused to be deliuered D before their times, when they were bigge with child. Dioclesian being chosen at Rome reigned peaceably. Carinus marcht with a mightie armie against him, where there were diuers bartrailes given; but in the end, that of Carinus was defeated, and himselfe slayne vpon the field, hauing reigned two yeares.

55. DIOCLESIAN, a valiant and wise prince, was chosen emperor in the year of the World 4250, of Rome 1038, and of our Salvation 288. He made Maximian his companion in the empire; and for that it was needfull to haue many heads, they named also two more. Dioclesian named Valerius Maximian, and Maximian named Flavius Constantinus, father to Constantine the Great. The emperors Dioclesian and Maximian met together at Nicomedia, to the end they might ruine the Christians. They made an edict that E all men of what place soeuer should sacrifice vnto the gods, vpon paine of death. This persecution continued ten yeares; and it was obserued, that in one moneth they put to death seuentene thousand persons. Dioclesian and Maximian did of their owne free wills leaue the empire in one day: and soone after, Dioclesian drunke poyson, and killed himselfe, hauing reigned fixe and twentie yeares.

56. VALERIVS MAXIMIN being associated in the empire, was a cruell, furious, and brutish man: he pacified a great insurrection of Pefants which were revolted: he went into Africke, where he ended great enterprises: he defeated the Gentians, and erected an immortall Trophe of his worthie victorie. He gaue ouer the Imperiall Scepter, hauing reigned twentie yeares, to returne vnto the priuate estate of his former condition. F

57. CONSTANS, a mild and vertuous prince, being called to the gouernment of the empire, diuided it with Valerius Maximian, and had for his part Gaule, Spaine, Italie, and Dauphine, the which he gouerned peaceably. He passed into Asia, and vanquished the Persians

A Persians, and died in England hauing bene Emperor foure yeares.

58. VALERIVS MAXIMIN being associated in the Empire with Constantine had for his part Illiria in Greece, and in the East. He was a sheepeheards son, but cruell, bloudie, barbarous, valiant, and hardie, which procured him great victories and conquests. He did chuse with him for Emperors Maximian and Severus, and referred vnto himselfe the countreies of Illiria, whether he retired himselfe with his wife. He was surprisid with a grieuous disease, and seeing that he could not be cured, he slew himselfe.

59. MAXIMIN the second was made Emperor, and had for his portion the Easterne province: he did associat Licinius who was a valiant man, whereof he repented himselfe, B but too late. He was valiant and active, and did win many battells against the Persians, and other barbarous nations of the East. He did persecute the poore Christians, of whom he made a cruell butcherie. God did punish him with a cruell disease, which seised vpon his priue parts, with so horrible a stench, as no man could come neere him, and seeing that his infirmities continued, he slew himselfe, hauing reigned sixteene yeres with his companions, and two yeares alone.

60. SEVERVS (associated to the Empire with Valerius Maximian) was a good prince, and a valiant. He had cruell and bloudie warres against Maximian, who did so practise with the Pretorian souldiers, as he was chosen Emperor without any contradiction of the Senat: Severus hauing lost the battaile fled shamefully, and was taken at Rauenna, C where he was murdered cruelly.

61. MAXENTIVS came vnto the Empire by cunning and fraud, causing himselfe to be chosen by the Pretorian souldiers, & confirmed by the Senat: he was turbulent, craftie, furious, cruel, and wicked; so as Severus who had bene chosen Emperor by all Italie and Africke, was defeated and murdered by him: the which Constantine hearing being then in Gaule, he past into Italie to take reuenge, and gaue battell to Maxentius, in the which he was defeated by Constantine neere vnto the Milian bridge, hauing reigned seuen yeres a cruell and vicious tyrant.

62. LICINIUS successor to Maximian, whom he had associated in the Empire, was of base parentage, ignorant, brutish, and hating learning: he persecuted the Christians cruelly, by reason whereof Constantine the Great made sharpe wars against him, and hauing vanquished him he was slaine by his owne men, being seuentie yeares old, and hauing reigned fourteene: he had married Constantia sister to Constantine the Great, by whom he had one sonne called Licinius the young, whom Constantine created Emperor.

63. MARTIANUS was chosen Emperor by Licinius, whenas Constantine made war against him: he was inconsistent, yet valiant; he raised an armie to succour Licinius against Constantine, but he was defeated and put to rout: he hated the Christians much. He ended his daies miserably, hauing liued fortie yeares, and reigned two.

64. CONSTANTINE the Great, being in France, was lent for by the Senat to expel Maxentius; but he was doubtfull whether he should lead his forces or not: but God did let E him see a crosse in heauen of the colour of fire, with these words, In hoc signo vinces: the which made him resolute to march towards Rome, where he vanquished Maxentius, and drowned him afterwards in the river of Tyber: so as after the defeat of Maxentius, Constantine and Licinius were Emperors together, in the year of the World 4272, of Rome 1060, and of Grace 310, that is to say, Constantine in the West, and Licinius in the East. They liued peaceably about five yeares; but Licinius discouering his hatred against the Christians, and persecuting them with all violence, they retired themselves to Constantine, who leued an armie, and with his sonne Crispus gaue battell to Licinius neere vnto Andrinopolis, where he slue him, and so Constantine was Emperor alone, who reformed all things both touching religion, and justice. The six and twentieth year of his Empire, F they began to build the walls of Bizantium, which was by him called Constantinople, whether he did transport the seat of the Empire. He liued sixtie and six yeares, and reigned thirtie yeares, ten moneths, and eleuen daies. Before his death he had resolu'd to be bapized in the river of Iordan.

65. CRISPVS eldest son to Constantine the Great, after the death of Licinius was associated

fociated in the Empire by his father; he was learned, and instructed in the arts by *Laetan-
sius Firmianus*. He was in the warre against *Licinius*, but he liued not long. Some say that
Fausta his mother in law, *Constantinus* second wife, prest him to haue his companie; but see-
ing the foulness of the fact, he absented himselfe, and she seeing herselfe refused, went
vnto the Emperour her husband to whom she complained with hypocriticall teares that
Crispus his sonne had sought to dishonour her: which *Constantin* hearing, and giuing cred-
it to his wifes words, commaunded foderly that they should kill him, the which was
presently done. Some write that the Emperour caused *Fausta* his wife to be slaine, hauing
discovered the truth of the fact.

66. *CONSTANTIN* the second, in the yere of the World 4303, of Rome 1090, and of B
our saluation 341, with his two brethren, all three sonnes to *Constantin* the Great, suc-
ceeded their father, who by his testament had diuided the Empire, that is, to *Constantin*
(who was the eldest) France, Spaine, the Alpes, & England; *Constance* had Italie, Afticke,
Greece, and Illiria; *Constantinus* the youngest had the East, and was sole Emperour: but
the eldest was more proud and glorious than the other two, and not content with his por-
tion, made warres against his brother *Constance* to take away Italie, where being with his
armie, he was defeated neere vnto Aquileia, and troden vnder the horle feet, whereof he
died, being siue and twentie yeres old, and hauing reigned three yeres.

67. *CONSTANCE* by the death of *Constantin*, had his portion augmented with all
his brothers countries. He was twentie yeres old when he defeated his brother. In the C
beginning he was iust and valiant, but an Arrian, and a great persecuter of Christians that
were not of his opinion, committing many cruelties: by reason whereof they made *Mag-
nentius* Emperour at Ausbourg, who slew *Constance* sleeping in his bed: his death is me-
morable, for that he himselfe had preferred this *Magentius* in Sclauonia, when the
souldiers would haue slaine him, and couered him with his roabe. He reigned thirtie
yeres.

68. *CONSTANTINVS* or *CONSTANCE*, the youngest of the three sonnes of *Con-
stantin* the Great, led an armie of 60 thousand men against this murderer *Magentius*,
who came to encounter him in Sclauonia with 30 thousand souldiers, as well French as
Germans: *Constantinus* woon the the battaile, and *Magentius* fled to Lyon where after D
that he had slaine his friends whom he distrusted, he slew himselfe. *Constantinus* remained
sole Emperour, and had great war both against the French and Germans. He made *Julian*
his cousin Emperour to encounter them whilest that he made war against the Sarmatians
and Persians. He died of a feauer in Sicilia, being one and fortie yeres old, and hauing
reigned foure and twentie yeres.

69. *MAGENTIUS* hauing slain his maister *Constance*, seased vpon the Empire, which
he held not long, being put to flight, and his armie defeated. He reigned three yeres, and
six moneths.

70. *IULIAN* the Apostat, who before had been companion to *Constantinus* for the space
of six yeres, in the yere of Grace 365, remained sole Emperour a yere, and seven mo-
neths. Being young, the Bishop of Nicomedia instructed him in the Christian religion,
whereof he made profession and read publicly in the Church. He went secretly to heare
the Sophister *Libanius*, who infected him with the opinions of *Isamblicus Maximus* a Pa-
gan Philosopher, from which time he disdained the Christian doctrine, and followed
the opinions of the Pagans. He became a swome enemy to Christians. Seeing himselfe
sole Emperour, he did sacrifice men: he sent forth edicts against Christians, and did open
the idols temples, prohibiting to giue any offices to Christians: he would not suffer their
children to be receiued into the Rhetoricke scholes, and did write against the Christians,
persuading the Iewes to redifie their Estate. Finally he died miserably being thirtie yeres
old.

71. *IUVIAN*, or *IUVINIAN* was Emperour in the yere of the World 4320, of Rome
1117, and of Grace 367. He was a good and religious prince. He made a peace with the
Persians, and returned into Asia, he pacified many people, and settled quietness in the
Churches, he called backe them that had been banished for religion, and commended
that

A that the Churches should haue their reuenues restored, which *Julian* had taken from
them, causing the Idolls Temples to be shut vp, and died hauing reigned onely eight
moneths.

72. *VALENTINIAN* succeeded him in the yere of the World 4330, of Rome 1118,
and of our Saluation 368: he was of Hungarie. In the time of *Julian* he had bene de-
prived of his estates and offices, for that he had bene a Christian. He was a good prince,
and a wife. He caused his brother *Valens* to come out of Hungarie, and made him Em-
perour with him, and some time after, his sonne *Gratian*. *Valentinian* left the East vnto
his brother, and marcht himselfe into Gaule, where he defeated the Germans and Sax-
ons. He punished them severely that sold by false waight and measures, causing their
hands to be cut off. He died of a feauer in Hongarie, being fiftie siue yeres old, and ha-
ving reigned eleuen yeres, eight moneths, and twentie dayes.

73. *VALENS*, who had been Emperour with his brother, surruied him three yeres:
He was ignorant and cruell, who notwithstanding his brothers admonitions, was an Ar-
rian. He intreated the Christians verie cruellly. He made warre against *Procopius*, who at-
tacked the empire, but his souldiers deliuered him vnto *Valens*, and he put him to death.
He went against the Gothes neere Andriopolis, where he was wounded, and carried
into a cottage, whereon the enemies set fire, and burnt him alieue, hauing reigned thirteene
yeres, and siue moneths.

74. *GRATIAN*, and *VALENTINIAN* the second, sonnes to *Valentinian* the first,
were Emperours together, in the yere of the World 4344, of Rome 1132, and of our
Redemption 382. *Gratian* made *Theodosius* partner of the empire, with whom he rai-
gned foure yeres, hauing commaunded eight yeres before with his father, and three with
his siue *Valens*. He was learned, a Poet, and one of the best Orators of his time. Af-
ter the death of *Valens*, he called home all the Christian Bishops, and expelled the here-
tiques; commanding all the Churches with one common consent to hold the Nicene
Creed. He returned into France, whereas he did more esteeme the German souldiers
than the Romans: so as the gouernour of Lyons cut his throat, being two and thirtie
yeres old.

D 75. *MAXIMVS*, a wicked and cruell man, hauing murdered the emperour *Gratian*
his maister, who suffered himselfe to be gouerned by him, seised vpon the empire, and de-
feated the emperour *Valentinian* the second, brother to *Gratian*, in battaile, whom he for-
ced to flee into the East to *Theodosius*: but he leuying a mightie armie, came and defeated
Maximus, whom he tooke and put to death, hauing reigned but one yere.

76. *VALENTINIAN* the second, by the helpe of *Theodosius*, returned into France,
the which he gouerned seven yeres as Emperour: but *Eugenius* his Secretarie, and *Co-
lonell Arbogastus*, a Goth by nation, corrupted the Groomes of *Valentinian* Chan-
ber with money, so as being at Vienna in Dauphine, they strangled him with a cord. *Euge-
nius* caused himselfe to be called Emperour, and was taken and carried to *Theodosius*, at
E whose feet he cast himselfe; but the souldiers cut him in peeces, and *Arbogastus* slew him-
selfe.

77. *THEODOSIUS*, in the yere of the World 4345, of Rome 1133, and of our
Saluation 383, a Spaniard, and of a noble familie, was the last Emperour both of the
East & West. Hauing vanquished *Maximus*, and put him to death, he returned to Rome,
whereas he did shut vp the Temples of their Idolls, and did wholly extinguish the sacri-
fices of the Pagans, and their Bacchanals, which had continued vntill the time of *Valens*.
He restored the Christian religion, with all good laws and justice: but news coming
vnto him that *Valentinian* had bene strangled, and that *Eugenius*, and *Arbogastus* marcht
with a great armie towards the Alpes, and had protested that they would restore the sa-
crifices of the Pagans. Wherefore *Theodosius* reloued to go and encounter them, causing
the name of Christ to be drawn in all his ensignes and standards, for that one night being
in prayer, and slumbering, one appeared vnto him & perswaded him to go against his ene-
mies, whom he defeated and cut in peeces. He died at Milan the seuenteenth of Sep-
tember, in the sixtie and siue yere of his age, hauing reigned twenteene yeres.

78. **ARCADIUS**, after the death of his father *Theodosius*, succeeded with his brother *A* *Honorius* in the empire: *Arcadius* was in the East, in the yere of the World 4362, of Rome 1150, and of Grace 400: he was a courteous Prince, and a good Catholicke. His father had left him *Rufin* to be his Tutor, thinking that he would be faithfull, but *Rufin* being a Frenchman borne, propounded to make himselfe Emperour, for he drew in *Alaric* king of the Gothes to terrifie *Arcadius*, but his treason being discovered, he was slayne by the Italian souldiers. He liued thirteene yeaes after the death of his father.

79. **HONORIUS**, sonne to *Theodosius*, and brother to *Arcadius*, was emperour of the West, and left *Stilicon* for his Tutor. In the eleuenth yere of his empire, and in the yere of Grace 409, *Redegise* came into Italie with an armie of 200000 Gothes, the which was quite defeated by *Stilicon*, and *Redegise* taken and strangled. After this victorie *Honorius* grew conceited that *Stilicon* affected the empire: whereupon he caused him to be slaine with his sonne *Eucherius*. *Alaric*, king of the Gothes, came to Rome, and tooke it after two yeaes siege, the first day of April, in the sixteenth yere of the empire of *Honorius*, and in the yere of Grace 414. He reigned sixteene yeaes.

80. **THEODOSIUS** the second, sonne to *Arcadius*, being nine yeaes old, succeeded his father, in the yere of the World 4374, of Rome 1166, and of our Saluation 412, and in the 15 yere of the empire of *Honorius*: His Tutor was called *Anthemius*, by whole will dome he was instructed in the fear of God, and the publique affaires well governed. He made a peace with the Gothes, and employed them against the Huns and Persians; and in the end he made a peace with them. He reconciled the Churches, and called a Council in the towne of Ephesus, against *Nestorius*; after which he died at Constantinople, having reigned fortie two yeaes, and liued one and fiftie.

81. **VALENTINIAN** the third was allocated in the empire by *Theodosius* the second, after the death of *Honorius*, in the yere of the World 4392, of Rome 1180, of our Saluation 439, and in the ninth yere of the empire of *Theodosius* the second. He was the last Emperour of the West vntill *Charlemagne*. He was an adulterer, a magitian, and a murderer of great capitaines which had done him seruice. *Boniface* his lieutenant in Africke was defeated by the Vandales, so as they seized vpon Carthage in the 34 yere of the empire of *Theodosius* the second, and the 17 of *Valentinian* the third. He reigned 30 yeaes.

82. **MARTIAN**, lieutenant to *Theodosius* the second, succeeded his maister, and was Emperour of the East, in the yere of the World 4416, of Rome 1214, and of our Redemption 454. He was wise, valiant, and fearing God: and to pacifie the troubles of the Church, he concluded a peace with the Persians, & with the Vandales in Africke. Having reigned six yeaes, he died at Constantinople.

You must observe, that after the death of Valentinian, the Roman Empire was much diminished and torne in peeces: for the French held a great part of Germanie and Gaule; the Ostrogothes, Hongarie, the Westgothes, Spaine, the Vandales, Africke, and many called themselves Cesar in Italie; so as in the space of twentie yeaes there were nine Emperours which reigned, and succeeded one another, and slew one another, the last was called Augustulus. This diminution of name of Augustus gave some occasion to say, that the empire of Augustus should perish in Italie: for one called Odoacre of Rugia, during these horrible confusions entred into Italie, and stayed during the space of fourteene yeaes, in the yere of Christ 465, Leon the Great liuing at Constantinople. He tooke Rome, and caused himselfe to be called King of Rome and Italie, and went up in triumph to the Capitole, where he made himselfe to be crowned. He abandoned Rome, with many other neighbour townes, to blood, murder and spoyle. He gave the third part of his lands to the souldiers, and committed insatiable villanies. They ruled in Italie vntill the yere of Justinian.

83. **LEO** the Great, of Thrace, was chosen emperour at Constantinople, in the yere of the World 4423, of Rome 1221, and of our Redemption 461, by a generall consent of the Senat and souldiers, and was afterwards crowned by the Patriarch *Anatolius*. He was a good prince, and fearing God: he reigned seuentee yeaes.

84. **ZENO**, being sonne in law and lieutenant of the armie to *Leo*, in the yere of the World 4441, of Rome 1239, and of Grace 479, was made Emperour by his sonne, for that

A Leo the Great had by his last will named *Leo* the second sonne to *Zeno*, but *Leo* the second dying, he made his father Emperour, who sent *Theodoric* king of the Gothes into Italie as his lieutenant against *Odoacre*, who was vanquished and slaine by *Theodoric*. During his reign, Constantinople was in a manner all burnt by an accident of fire, and in it there were consumed about 120000 volumes of good manuscripts, which was a great losse. *Zeno* was very cruell, miserable, and a drunkard, who wallowing in his drunkenesse and full of wine, the Emperesse his wife caused him to be buried quick, having reigned seuentee yeaes.

85. **ANASTASIUS** was in the yere of the World 4456, of Rome 1244, and of Grace 494, made Emperour by the fauour of *Zenos* wife: he wooed the loue of the people by abolishing a certaine annuall tribute. He suppressed diuers seditions, and made a peace with the Persians. He did openly professe the heresie of *Eutiches*, expelling *Euphemius*, who had crowned him, out of Constantinople, then he caused *Macedonius* his succesor to be slaine, and did much harme vnto the Church. His raigne was very fatal vnto Christians, being eightie and seuen yeaes old, lightning and thunder fell vpon him and consumed him to ashes, having reigned twentie and seuen yeaes.

86. **IUSTIN** the sonne of a sheepeheard of Thrace, in the yere of the World 4483, of Rome 1271, and of Grace 521, being for his valour made captaine of *Anastasia* his wife, and respected by the souldiers, received certaine money from *Amantius* to winne the souldiers, and to buy their voices for *Theocretian* his friend: but *Iustin* praised them for himselfe, who with the consent of the Senat, and of the souldiers was received Emperour. *Amantius* and *Theocretian* sought to be reuenged, the which *Iustin* descouering, he put them to death. He was a good Catholicke, banished the Arians, and did much for the Churches of the East. Being old, he created *Iustinian* his nephew Emperour in his life time in the presence of *Epiphanius* patriarch of Constantinople, and of the Senat, which *Epiphanius* did crowne *Iustinian* his wife, and *Iustin* died the eleuenty yere of his Empire, having left *Iustin* whom he had adopted for sonne.

87. **IUSTINIAN** who had bene companion to *Iustin* the space of foure moneths, remained sole Emperour in the yere of the World 4490, of Rome 1278, and of Grace 528. He sent *Bellissarius* his lieutenant against the Persians, whom he suppressed and pacified. He was also sent into Africke, whereas Carthage yielded, and *Gilimer* king of the Vandales was taken, and this was the last king of the Vandales; so as Africke was againe made subiect to the Empire. *Bellissarius* was also sent into Italie, where in fife yeaes he recovered all the townes which were held by the Gothes, especially Rome in the eleuenty yere of the raigne of *Iustinian*, and in the yere of Grace 537, and then returned to Constantinople: but *Totila* raised the power of the Gothes againe in Italie, and *Narses* was sent thither, who expelled them happily, but he drew in the Lombards. In the time of *Iustinian* there was a collection made of lawes, and it was afterwards called the ciuile law. A Counsel was held at Constantinople, and order set down for the restraining of the incursions of the Barbarians. He reigned thirtie and eight yeaes.

88. **IUSTIN** the second, grandchild to *Iustinian*, was created Emperour in the yere of the World 4528, of Rome 1317, and of our Redemption 566. He did moderate imposts and vsurie: but by reason of his infirmities he could not manage the affaires. *Martin* his lieutenant made war during foure yeaes against the Persians, and vnder his raigne was the beginning of the Exarques or six gouernors at Rauenna, and of the Lombards raigne in Italie. He gouerned eleuen yeaes.

89. **TIBERIUS** the second, was sole Emperour in the yere of the World 4539, of Rome 1327, and of Grace 576, & both he and his wife were crowned by the Patriarch *Entices*. He continued constant in the Catholicke Church, and did many almes deeds for the relieffing of poore families, causing iustice to be duly executed. He sent *Maurice* of Capadocia against the Persians, who defeated them, & recovered Melopotamia: at his return *Tiberius* gave him *Constantin* his daughter to wife, and appointed him Emperour in the presence of the armie, and so died having reigned seuen yeaes.

90. **MAURICE** of Capadocia succeeded his father in law, in the yere of Rome 1333, Ecc iij and

and of Grace 384. He was crowned by a Patriarch called the Easter. *Caignan* king of *A Hongarie* tooke *Syrme* a towne of the Empire, and wonne a battaile against *Maurice*, in which battaile he tooke twelue thousand Romans prisoners: but there fell a plague in *Caignan's* armie, which slew seven of his sonnes in one day, whereupon he retired, sending *Maurice* word that if he paid a crowne for euery prisoner, he would send them backe, the which *Maurice* refused, whereat *Caignan* being incensed, he caused the heads of all the twelue thousand prisoners to be cut off: vpon this occasion, and for his other basenesse, the souldiers murdered, and thought to haue slaine him with stones vpon Christmas day, as he entered into the Church. In the end the troups which lay vpon the riuer of *Danow* aduanced *Phocas*, and saluted him Emperor, who caused *Maurice* to be slaine, and all his familie. He was sixtie and three yeares old, and had reigned twentie yeares.

91. *Phocas* was Emperour in the yeare of the World 4566, of Rome 1355, and of Grace 604. He was a Thracian borne, and of base parentage: having bin crowned in the suburbs of Constantinople by the Patriarch *Cyriacus*, after the death of *Maurice*, he put his friends to death. He was cruell, wicked, dissolute, a rauisher of mens wiues, a murderer of innocents, an exacter and spoiler of prouinces, a drunkard, and a lecher: and whilst that he abandoned himselfe to these vices, *Caignan* king of *Hongarie*, and the Persians spoiled the Empire: for *Cosroes* king of Persia sealed vpon Ierusalem, and tooke Syria. He slew ninetie thousand Christians, and carried away the true Crosse wherewith our Saviour had been crucified, by reason whereof *Phocas* was hated of the people. *Priscus* sonne in law to *Phocas* ioined with *Heraclius* gouernor of Africke, and with one *Photine*, whose wife *Phocas* had rauished, these three attired at one instant at Constantinople with their armies, and sealed vpon *Phocas*: the souldiers cut off his armes, legs, and priuie parts, after which they cut off his head, having reigned eight yeares.

92. *HERACLIUS* sonne to *Heraclius* gouernor of Africke, after the execution of *Phocas*, was chosen Emperour by the consent of the Senat and armies, in the yeare of the World 4573, and of our redemption 611. He was crowned by Pope *Sergius*, and the same day he married *Fabris Eudoxia*, who was also crowned. He made a peace with *Caignan* king of the Huns, and sent also to make an accord with *Cosroes* king of Persia; who made answer that he would not lay aside armes, vntill that the Persian gods were generally adored, and that he would foot out the seruice of the Christians God: wherewith *Heraclius* was not daunted, but relied vpon God, and led his armie into Syria neere vnto Arot. *Cosroes* had retired himselfe into his countrie, & was punished for his pride by a notable meane chosen of God. *Cosroes* named *Mardassee* his younger sonne to be his successor, *Sires* who was the eldest tooke his father *Cosroes* and cut his throat, having first slaine his brother *Mardassee*, making himselfe king by this meane; and to be the more assured, he made a peace with *Heraclius*, and set the prisoners at libertie, among which was *Zacharie* Patriarch of Ierusalem, restoring the true Crosse. Vnder this Emperour began that detestable sect and religion of *Mahomet*. He reigned one and thirtie yeares.

93. *CONSTANTIN* the third, sonne to *Heraclius* was made Emperour by the Senat, in the yeare of the World 4603, of Rome 1396, and of Grace 644. He was very vnfortunate in the war against the Sarazins: he slew his brother *Theodosius*, and put good men to death, who blamed him for adhering to the errors of the Monotholites. By his commaundment *Theodorus Caliope* (Exarque or gouernor of Rauenna) tooke Pope *Martin* by treason, & sent him prisoner to Constantinople, from whence *Constantin* banished him to the *Taurike Cherfonse*, where he died soone after of hunger. *Constantin* went into *Italie* against the Lombards, where he was defeated, and afterwards made a truce with them, where hauing spoiled Rome he came into Sicilie where he was strangled, washing himselfe in a bath. He reigned seven and twentie yeares.

94. *CONSTANTIN* the fourth, his father did associat him in the Empire, in the yeare of the World 4605, of Rome 1423, and of our redemption 670, whenas the Sarazins at sea approached neere vnto Constantinople, and was repulst. In the end they were forced to make a peace with the Gothes for thirtie yeares. The Emperour called the first Council

A Councell at Constantinople against the Monotholites, and hauing pacified the empire of the East, touching matters concerning the Church, he died peaceably, hauing reigned thirtie and threene yeares.

95. *IUSTINIAN* the second, sonne to *Constantin* the fourth, was made Emperour by his father, in the yeare of the World 4649, of Rome 1440, and of our Saluation 687; a cruell and bloudie man. He had two flatterers which were the cause of his ruine: the one was *Theodosius a Moine*, who was in such credit as *Iustinian* called him Generall or great Maister; the other was *Stephen*, Chaplaine to the Emperour. These two Mignons intreated the captaines of the empire roughly, among others *Leontius*, whom they kept two yeares in prison: but hauing escaped, he made himselfe Emperour, with the helpe of the Patriarch, and cut off *Iustinians* nose, and sent him into exile into an Island, whereafter he caused these two Mignons to be drawne by the feet through the towne, and afterwards burnt. *Tiberius* the third of Apfimore returning out of Africke, from whence he had beene expelled by the Sarrazins with his armie, not daring to come neere *Leontius*, was saluted Emperour by this armie; but being taken by *Leontius*, he cut off his nose, and kept him prisoner. And *Iustinian* recovering his estate by the meanes of the king of Bulgaria, he caused *Leontius* and *Tiberius* of Apfimore to be drawne through the streets, then laying his foot vpon their necks, he caused their eyes to be pulled out, and their heads to be trucke off, and *Heracius* (brother to *Tiberius*) to be hanged. This done, the souldiers on the other side did chuse *Philippicus Bardanes* emperour, who marcht towards Constantinople: he caused *Iustinian* and his sonne to be drawne from an Altar, and to be slain by his commaundement. He reigned ten yeares before his exile, and six after his return; thus were three emperours slaine in a short time.

96. *LEONTIUS* or *LEO* was a Priest and Senator of Constantinople; he conspired with certaine factious people to expell the Emperour *Iustinian*, the which he effected, for setting with his seditious troupe into the palace, he sent him into exile, as hath bene sayd, and caused himselfe to be saluted *Augustus*: he continued Emperour but three yeares.

97. *TIBERIUS* the third, of Apfimore, vlturped the empire vpon *Leontius*, and caused him to be taken, hauing cut off his nose, he kept him prisoner. During these combustions, banished *Iustinian* went vnto his vnkle the king of Bulgaria, now called Hungarie, by whose meane he entred into Constantinople, and caused *Tiberius* Apfimore, and *Leontius* (who was a prisoner) to be taken, and hauing caused them to be dragged by horics through the streets in view of all the world, vntill they were in a manner torne in peeces, he cut off their heads, *Tiberius* hauing reigned seven yeares.

98. *PHILIPPICUS* *BARDANES* commaunded *Iustinians* armie at Sea, and was chosen Emperour by the said armie, after which he came to Constantinople, whereas he caused *Iustinian*, and his sonne *Tiberius*, to be slayne. *Philippicus* being in quiet possession of the empire, he disannulled the decrees of the sixth Council, by the persuation of a Monk whom he fauoured, for that he had foretold him that he should be Emperour, by the Augure which he saw of an Eagle shadowing the head of the said *Philippicus* when he slept. By his commaundement all Images were beaten downe, and cast out of the Churches, the which did much discontent *Anastatius* the second, who by his impatience and great rashnesse, with his consorts, put out *Philippicus* eyes, and expelled him the empire, hauing reigned two yeares. He was Protector of the Monotholites, and other great heresies.

99. *ANASTATIUS* the second, a verie learned man, in the yeare of the World 4667, of Rome 1468, and of our Saluation 715, was chosen emperour: and for that he loved the peace of the Church, he suppress all the enemies of the sixth Council. He leuided a great armie, and sent it against the Barbarians and Arabians: but his captaines were treacherous and disloyall, for turning backe, they fell vpon the Emperour, and assailed him with the same armes which he had prepared for another. In this furious encounter, Constantinople was taken and sackt, and *Anastatius* depofed and confined into a monastrie, hauing reigned one yeare and three moneths.

100. **THEODOSIUS** the third, having beene the author of the fedition and sacke A of Constantinople by the souldiers, and of the spoyleing of *Anastasi* of the empire, caused himselfe to be called emperour: He was of Constantinople, and of base parentage, but of a great spirit: but some write, that he was forced to accept of the government of the empire. In the beginning he caused Images to be restored in Churches; by his vertue and good government he purchased the love and obedience of his people; yet *Leo Isaurus* his mortall enemy made cruell warre against him, wherewith the people were much afflicted: but *Theodosius* being tyred with these ciuile warres, resolved voluntarily to leaue the empire, and having reigned two yeares, he became a Monke.

101. **LEO** the third, called before *Isaurus Canon*, being in the armie against the Sarazins, and hearing that *Theodosius* was chosen Emperour, returned out of Nicomedia, having taken the sonne of *Theodosius*, he compounded so with the father as he quit the empire. After which, he tooke an oath of the capitaines and souldiers, in the yeare of the World 4670, of Rome 1471, and of Grace 718. In the second yeare of his empire, the Sarazins besieged Constantinople; but they were chased away, and their ships burnt: after which he made warre against Images, and commanded by an Edict, that they should be cast out of Churches: for this cause he was called Iconomach, which is to say, an enemy of Images. He reigned foure and twentie yeares.

102. **CONSTANTINE** the first, surnamed *Coprionymus*, for that when he was baptised he berayed the font. He was crowned during the life of his father *Leo Isaurus*, by the Patriarch *Germanus*, in the yeare of the World 4704, of Rome 1495, and of Grace 742. He was much more vehement than his father to cast Images out of Churches: whereupon one *Artabardus* was chosen Emperour, with the consent of the Patriarch, and of the Nobilitie: but *Coprionymus*, at the end of two yeares defeated *Artabardus* in battaile, and having taken him, he caused his eyes, with his two sonnes, and the Patriarchs, to be put out; he caused him to be whipt, and set vpon an Ass with his face to the tayle, the which he held in his hand, and so was led through the streets. He was a magitian, and a man giuen to all vices. He reigned siue and thirte yeares.

103. **CONSTANTINE** the sixth, in the yeare of the World 4744, of Rome 1535, and of Christ 782, sonne to *Leo*, and *Irene*, being twentie yeares old, fought to manage D the affaires of the empire alone, and to this effect he dismissed certaine of his mothers seruants: but she with her confederats solicited the armie to sweare that they should not acknowledge *Constantine* for Emperour, but the armie of Armenia detesting it, tooke an oath vnto the sonne, and so the other armies followed this example; yet for all this the treason was not suppress: for *Constantine* having reigned seuen yeares, his mother (taking an occasion, for that he had left his wife, and put her into a monasterie, to take another) sent certaine souldiers to take her sonne prisoner, who being in their hands, they put out his eyes, whereof he died within few dayes after of melancholly, and *Irene* reigned three yeares after her sonne, and her sonne fiftene yeares.

¶ At this time the Empire was diuided into two, which was in the yeare of Grace 801. But we will leaue the Emperours of the East, and will begin with the Emperours of the West.

104. **CHARLEMAIGNE**, after the death of *Constantine* the sixth, was called into Italie against the Lombards, whom he expelled Italie, and conquered by force of armes the cite of Rome, with the townes of Rauenna and Milan, with all the forts of Pouillia, and Campagna. He gaue peace vnto the Church, which had beene opprest two hundred yeares by the Lombards; so as he was declared Emperour of the Romans by Pope *Leo*, to the great joy and content of all the people. Seeing his death to draw neere, E he declared his sonne *Lewis* emperour and king of the Romans, and he made his nephew *Bernard* king of Italie; and soon after he died, being seuentie two yeares old, in the yeare of Grace 814, having reigned Emperour fourteene yeares.

105. **LEWIS**, surnamed the Gentle, the onely sonne of *Charlemagne*, after the death of

A of his father was crowned at Aix: he was hated by the princes of the empire, by reason of his cruelty against *Bernard*, his kinsfolkes, and allies. He made *Lothaire* his clef sonne king of Bauaria, *Pepin* king of Aquitaine, and kept the youngest with him, giuing him the title of King of Italie, the which moued *Bernard* son to *Pepin* king of Italie to take armes against the emperour: but his coming into Italie testified *Bernard* and his allies, and made them flee; but in the end, he yielded himselfe vnto the emperour, who carried him prisoner to Aix. He put out his eyes, and then thrust him into a monasterie in the yeare 815; and in *Bernards* place he made his sonne *Lothaire* king of Italie and emperour. His sonnes conspired against him, & forced their father to yeeld vnto them, and to become a Monke at Soissons; but the rest of *Lewis* his children had within a while after some compassion of their father, and restored him to the imperiall dignitie. Thus was *Lewis* restored within a yeare, and pardoned his children who had fought it. At the returne of this voyage *Lewis* died, being fiftie foure yeares old, having reigned seuen and twentie yeares. He was interred at Metz.

106. **LOTHAIRE** succeeded after the death of his father: he kindled a bloudie warre against the brethren, the which did so weaken the French, as they were in a manner ruined. Writers say that in the first battell there were aboute one hundred thousand men slain; but the noblemen of the Empire reconciled them in such sort, as the realmes of *Lewis* the Gentle were diuided into foure parts: *Lewis* had Germanie, *Charles* was king of France, *Lothaire* had the Empire and Italie, with the countries which lie betwixt the signers of Rhin and Moselle, Metz, and Treues; and *Pepin* sonne to *Pepin* king of Aquitaine. This transaction was published in the yeare of Grace 843. A while after *Lothaire* did voluntarily giue ouer the Empire, and became a monke in the monasterie of Brume in the yeare of Grace 855, where he died the yeare following, having reigned fiftene yeares.

107. **LEWIS** the second, eldest sonne to *Lothaire*, went into Italie to expell the Sarazins; but the plague fell into his armie, and he was forced to leaue the countrie of Beneuent in guard to *Adagise* a Lombard, prince of Saleme, who in the Emperours absence tooke the Gretians part, and drew almost all Italie into reuolt. *Lewis* hauing receiued these newes, returned into Italie to punish these traitors: hauing recovered the townes D which were reuolted, he forced *Adagise* to flee, and did execute his companions. Having pacified Italie, he dyed at Milan, in the yeare 874, having reigned nineteene yeares. He was learned, wise, religious, and quicke in giuing counsell.

108. **CHARLES** the Bald, sonne to *Lewis* the Gentle, hearing of the death of *Lewis*, having no children, raised an armie, past into Italie, to take the Empire from the Germans, & came to Rome, where he was declared Emperour the siue & twentieth day of December in the yeare of Grace 875. He died at Mantoua, and some thought that a Plague, a Law by Nation called *Sedebris*, his familiar friend, had poysoned him. He died in the yeare of the World 4840, and of Grace 878, having been king of France six and thirte yeares, and Emperour two.

109. **CHARLES** the Grosse, sonne to *Lewis* surnamed *Germanicus*, heire of the realm of Italie by *Carloman*, and of Germanie by reason of *Lewis*, after that Pope *John* had declared him Emperour, he happily expell the Sarrazins out of Italie, then he returned into Germanie, and governed France in qualitie of tutor to *Charles* the Simple. Finally he was hated and contemned of his subjects, by reason of his infirmities, hauing his mind also diseased as his bodie. They made him renounce his Empire, and *Arnold* was set in his place. He died soon after in a poore village of Suabe the thirteenth of Ianuarie in the yeare of the World 4850, and of Grace 888.

110. **ARNOLD** base son to *Carloman* being Emperour, Italie was full of tumults and seditions. *Berengarius* and a duke of Spoletum, contended who should be king of Italie. E *Arnold* (being busied in warre against the Sclauonians of Morauia) could not go into Italie before he had subdued those people, the which hauing done, he past into Italie, where he pacified the troubles which were at Rome, and was by Pope *Formosus* (whom he caused to come) declared Emperour, the tenth yeare after he had taken vpon him the government of the Empire. Finally hauing taken Spoletum by force, he came to besiege the castle

castle of Cauarin, in the which was the wife of *Guy*, who being a cunning woman, seeing A there was no meanes to resist, she corrupted one of the Emperors household seruants, who gaue him a poisoned cup, whereof *Arnold* died the nine and twentieth of Nouember in the yeare of the World 4802, and of Grace 900, hauing bene Emperour thre yeares.

111. *LEWIS* the third, hauing bene created Emperour after the death of his father *Arnold*, gouerned the Empire for a time with the ayd and assistance of *Otho* duke of Saxonic, and of *Otho* Archbishop of Mentz, his tutors. The ciuile discords which had begun in his fathers life time increased much. Italie and Germanie were full of diuisions and ciuile wars. The Hongarians being gathered together, spoyle the limits of Bawaria, and B the Emperour *Lewis* went to encounter them with all his forces, & gaue them battaile, the which continued from the ninth of August vnto the twelfth, but in the end he was defeated and put to rout, where he lost the brauest of the nobilitie of Germanie. The Hongarians being victors got the countrie, vntill that *Lewis* purchased a peace at a deere rate, wherupon he dyed with griefe. He fell sicke and died the twelfth of Ianuarie in the yeare of the World 4873, of Grace 911, and of his Empire the twelfth.

112. *HENRIE* surnamed the Oyseluer, or Keeper of birds, was chosen to the Empire in the yeare of Grace 919, and laboured what he could to pacifie the ciuile wars, and to settle a peace in Germanie, the which he did. He made warre against the Sclauonians whom he vanquished in battaile: which done he turned his forces against the Danes, C whom he defeated in many encounters: after which, he went into Bohemia, and tooke Prague, the chiefe citie of the countrie, making Bohemia tributarie to the Empire. In the meane time the Hongarians returned into Germany, but *Henrie* went to meet them, and gaue them battaile, where they lost about fortie thousand men, the rest he expelled out of Germanie. After this great victorie he prepared himselfe to go into Italie, but he was surprisid with an apoplexie, which turned to a palsey, and hauing appointed his sonne *Otho* Emperour, he dyed, being fixtie yeares old, hauing reigned eightene yeres, and after the birth of Christ 937.

113. *OTHO* the second, succeeded his father *Henry*: he was surnamed the Great, by reason of his braue exploits, hauing pacified Germanie with other forraigne realmes, and D seiled the Empire. He was crowned at Aix by *Hildeberg* Bishop of Mentz, in the yeare of Grace 939, after which he past into Italie, whereas he restored Pope *John* the third, and caused his sonne *Otho* to be declared Emperour: after his returne into Germanie, he was surprisid with an apoplexie, whereof he died in the yeare of Grace 974, and the 37 of his raigne.

114. *OTHO* the third, succeeded his father in the yeare of Grace 975. The beginning of his Empire was fortunat, but the end was not answerable: hauing setled an order for the Estate of Germanie, he leuiued a great armie to go against the Grecians and Sarrazins, to whom he gaue battaile, in which he was defeated, and put to rout: the Emperour casting away his armes fled towards the gulfes of Tarentum and Rosana, where he leapt E into the sea to save himselfe by swimming; but he was taken by the enemies ships, and being vnknowne paid his rancome vnto the mariners. *Otho* hauing lost his armie, and in a manner all his Empire, gathered together the small remaninder of his forces, and then renewed the warres, in the which he cut in peeces all the garrisons of Sarrazins, for the which he was surnamed the Pasport of Sarrazins. He died of a flux the eight of December in the yeare of Grace 983, and of the World 4945; and in the tenth yeare of his Empire. He was interred at Rome.

115. *OTHO* the fourth was declared Emperour. At his entrance he setled a peace in Germanie, and laboured to pacifie the seditions of Italie. *Crescentius* hauing vsurped the Consuls power at Rome, expelled the Pope out of his seat. The Emperour went thither F with an armie, who staying at Rauenna, had newes of the Popes death; wherupon he presently appointed his cousin *Bruno* sonne to *Otho* for his successor, who was called *Gregorie* the sixt. He sent him before to Rome and followed, after, where being receiued, he poisoned *Crescentius*, and causing himselfe to be declared Emperour by the Pope, he resolved

A solved to returne into Germanie: but he was scarce out of Rome whenas *Crescentius* of his owne priuaty authoritie expelled Pope *Gregorie*, and made one called *John* of Plaisance Pope. The Emperour hearing of these newes, returned to Rome, where he entred the citie and tooke *Crescentius*, whom he caused to be set vpon an asse with his face to the taile, and to be led through the streets, then hauing suffered a thousand indignities, he caused him to be hanged with twelue of his companions at the citie gate. The Emperour hauing seiled *Gregorie*, made a decree with the Popes consent, who did confirme and publish it; that from thenceforth the Germanes should haue all right and power to chuse the Roman Emperour, and it should not be lawfull for the Pope to proclaime any prince B Emperour, but him whom the princes of Germanie had chosen: wherat the Romans did motine, for that they had taken from them all power to giue their voyces in the election of emperours. *Otho* returned againe to Rome, where he fell in loue with *Crescentius* widow, but the seeing that the emperour prepared to go into Germanie, and would not marrie her, poysoned him for spight. He died the twentieth of October, in the yeare of Grace 1001, hauing reigned nineteene yeares.

116. *HENRIE* the second, surnamed the Holie, came vnto the empire a yeare after the death of *Otho*: He preuailed against those which had opposed themselves against his election: he subdued the Henetians who had reiecte the Christian religion; and hauing seiled an order for the affaires of Germanie, he leuiued an armie to go into Italie for C three reasons: the first was, to confirme the empire to the Germans: the second, to subdue the Marquis of Androuin, whom the Bishops and Nobilitie of Italie had made emperour at Milan: the third was, to make head against the Sarrazins and Grecians, being entred into Italie. He woun two battailes against *Androuin*, who was vanquished and slaine. In this warre *Henrie* was taken, who hauing deceived his keepers, cast himselfe over a wall, but he put his thigh out of joynt, for the which he was afterwards called the Limping. Finally, he died the thirteenth of Iulie, in the yeare of Grace 1024, and of the World 4986, in the 24 yeare of his Empire.

117. *CONRAD*, the Salique, was chosen Emperour: He past into Italie to keepe them in awe that would tend to any reuolt: he confirmed the possiession of the empire D giuen vnto the Germans, and caused himselfe to be declared emperour. Before he went out of Germanie, he appointed his sonne *Henrie* to be emperour: being returned, he died suddenly, the fourth of Iune, in the yeare of our Redemption 1039, and of the World 1001, hauing bene Emperour fiftene yeares. He lies buried at Spire.

118. *HENRIE*, surnamed the Blacke, succeeded his father. In the beginning he was engaged in two important warres; the one against the Bohemians, who refused to pay the yearly tribute which they ought; but *Henrie* vanquished them, and forced them to returne vnder the obedience of the empire; the other was, to restore *Peter* king of Hongarie, who had bene expelled by *Otho*, the chiefe of the Bohemians. *Henrie* marcht into Hongarie, where he defeated *Otho* nere vnto Lauerin; who being taken, he was brought E vnto the king, who caused his head to be cut off the fourth of Iulie 1044. During these warres, Italie, and the citie of Rome were troubled by *Benedict* the ninth, *Siluester* the third, and *Gregorie* the sixt, all three contesting who should be Pope. The Emperour went into Italie, where (by the aduice of a Councell assembled by his Imperiall authoritie) these three Popes were deposed, and *Clement* the second chosen in their place: and hauing bene declared emperour by the Pope, he returned with his armie into Germanie, where he was scarce arrived, before the Pope died of poyson; and after him another Pope called *Damasus*, who liued but three and twentie dayes: the emperour aduanced another Pope called *Leo* the ninth, and he followed the emperour into Germanie, who within a while after sent *Leo* backe into Italie, the which was full of seditions. The emperour F returned againe, but before he went out of Germanie, he caused his sonne (being but foure yeares old) to be crowned Emperour at Aix. He continued a yeare in Italie, where he pacified all things. At his returne, he raised an armie against the Sclauonians, the which was wholly defeated. The Emperour being much discontented, fell sicke and died, seeking to swallow a peece of bread that was too bigge, the sixt of October, in the yeare of Christ

Christ 1056. He was Emperour seuentene yeares, and liued fortie, and was buried at A Spire.

119. HENRIE the fourth, began to be Emperour at the age of seuen yeares: during his youth he had bloudie ciuile warres, and was forced to set hand to worke at the age of fourteen yeares. Germanie was full of combustions and ciuile warres: he vanquished *Otho* duke of Bawaria. Pope *Gregorie* the seuenth did excommunicat him at the pursuit of the Saxons, sending a Bull by the which *Henrie* was put out of the Church; and he sent a crowne of gold to *Raoul* duke of Suabe, commanding the Bishops of Germanie to leaue *Henries* partie, and to adhere to *Raoul*, who accepted the name of Emperour, and was crowned at Mentz. There were nine batailles betwixt *Henrie* and the Saxons: but *Raoul* B was defeated, and wounded to death, for his right hand was cut off. Before he died they brought him his hand, then directing his speech vnto the bishops which were about him, Behold (said he) the hand which hath raken the oath, and promised the faith which I haue falsified by your treacherie to the Emperour, whereof you shall giue an account before God. The Emperour hauing fought sixtie two batailles against his enemies, was deprived of his Imperiall dignitie by his owne sonne: and raising an armie to be reuenged of this outrage, he died at Liege, being fiftie six yeares old, the seuenth of August, in the year 1106, hauing reigned fiftie yeares.

120. HENRIE the fift succeeded: at his entrance he vanquished *Henrie* duke of Lorraine, and *Robert* earle of Flanders, and forced them to sweare fealtie vnto him. He led an armie to Rome, and in the year 1111, was declared Emperour by Pope *Pasfall*, and the ancient priuileges of the empire were confirmed by a publique proclamation. The Emperour was scarce out of Rome, whenas the Pope disanulled all those decrees, and retracted his promise, perswading the Saxons to leaue a great armie, who gaue battaile vnto the Emperour, the eleuenth of Ianuarie, in the year 1115, in the which he was defeated. The Emperour returned againe into Italie, but seeing himselfe tormented by the Popes practices, and the many seditions of his subiects, transported with rage and furie, caring no more for his countrie, and being importuned by the Bishops, who intreated him to quit some part of his right, he granted vnto the Pope what he demanded, the which was published at Wormes, the five and twentieth day of Ianuarie, in the year 1122. Hauing pacified high Germanie, he went to Vrecht to settle a peace in that countrie, where he fell sicke, and died the five and twentieth of Iulie, in the year of our Redemption 1125, and of the World 5087, hauing reigned two and twentie yeares.

121. LO THAIRE the second, of Saxonic, invaded the empire in despite of the German Princes. He had for competitor *Conrade*, who was sisters sonne to *Henrie* the fift: but *S. Bernard* reconciled these Princes, and *Lothaire* enioyed the empire. The Emperour went twice into Italie, where he pacified all troubles. He erected an Vniuersitie for the studie of the lawes, and the ornament of the countrie. Returning into Germanie he was surprised with sicknesse, whereof he died vpon the way, the sixt of December 1138, and of the World 5100, hauing reigned eleuen yeares.

122. CONRADE the second, after the death of *Lothaire*, was chosen Emperour by the Estates, held at Mentz. He vanquished *Henrie* the Proud, duke of Saxonic and Bawaria, who contended for the empire. *Guelphe* his brother put himselfe into the towne of Wvinsberg, who after a long siege, being opprest with famine, was forced to yeld, and the spoyle of the towne was giuen vnto the souldiers. The women besought the emperour to giue them leaue to depart with what they could carrie away, who granted their request, thinking they would not carrie any thing but their greatest wealth; but they tooke their husbands vpon their backs, and their children in their armes, and went forth after this manner. The Emperour seeing the loue of these women, made them a banquet and pardoned them. Afterwards he went into Asia with king *Lewis*, whereas he gaue battaile vnto the Turke, neere vnto the riuer of Meandre, and made such a slaughter as this riuer became red, like blood, and was filled with dead carcasses. Hauing by this victorie chased away the enemie, the way was open to go vnto Hierusalem. The Emperour returned into Germanie, hauing bene foure yeares in the sayd voyage: he died at Pomm-

A berg, the fiftenth of February 1150, hauing reigned fiftene yeares.

123. FREDERICKE surnamed *Barbarouffe*, was chosen by the testament of *Conrad*: he accepted the Empire, and came to Rome, whereas Pope *Adrian* the fourth crowned him the eight & twentieth of Iune, and then he returned into Germanie. Italie reuolted against the Emperour, whether he went and gaue them battaile, in the which there were twelue thousand Romans slaine vpon the place; then he besieged, and tooke Rome. Pope *Alexander* excommunicated the Emperour, who came to Venice, and there he cast himselfe at the Popes feet; who setting his foot vpon the Emperours necke, said, *Super Aspidem & Basiliscum ambulabis*: to whom the Emperour answered, *Non tibi sed Petro*, and the Pope replied, *Et mihi & Petro*. The Emperour hauing obtained absolution, and pacified Italie, returned into Germanie: then he prepared himselfe for the war of Asia, where he woon three batailles against the Turkes neere to Iconia, and put them to rout. *Saladin* fled out of Asia, and *Fredericke* pursuing his victories conquered Silicia, and cut in peeces the Sarrazins armie, expelling *Saladins* troups out of the lesser Armenia. The Emperour being opprest with heat, went into a riuer to bath himselfe, where he was drowned the tenth of Iune 1189, hauing reigned seuen and thirtie yeares.

124. HENRY the sixt, succeeded his father *Fredericke* in the yere of Grace 1190, with the consent of the princes of the Empire. He married *Constance* daughter to *Roger* king of Sicile, who brought the realme of Sicile vnto her husband for a dowrie. *Henry* past into Italie, where he was crowned by Pope *Celestin*. By the Popes perswasion he sent a goodly armie into Asia, being accompanied with the greatest noblemen and princes of the Empire: but the sudden death of *Henry* brake off the course of their enterprises. He went into Sicile to arme certaine gallies to follow the armie: but being at Messina, he was poisoned by his wife, who hated him for his adulteries. He died in the yere of the World 5260, and of Grace 1198. He reigned seuen yeares, leauing his sonne *Fredericke* but fye yeares old, vnder the government of his brother *Philp*.

125. PHILP the second, son to *Barbarouffe*, was chosen Emperour. He had great wars, most part of the princes adhering vnto him: but the Pope, and some other princes opposed themselves against him, who hauing promised the crowne to *Otho* sonne to *Henry* the D fift, he excommunicated *Philp*, the which was the cause of great wars betwixt *Otho* and *Philp*; but in the end *Philp* enioyed the Empire. Then the Pope sent two Cardinals to appease *Philp*, reconciling him vnto *Otho* by the meanes of a marriage with his daughter. All matters being thus agreed, the Emperour being at Bamberg to take physicke, he caused all that were in his chamber to depart, remaining alone with *Henry Truchef*, with whom he past the time: hereupon *Otho* of Witelsbach surnamed the Young, making no show of discontent, entred into the chamber, and wounded the Emperour in the throat with his dagger, whereof he died the two and twentieth of Iune in the yere of Grace 1208, and of the World 5170, hauing reigned ten yeres. The Emperess: seeing her husband slaine after this manner, died of griefe.

126. OTHO the fift, had the Empire after the death of *Philp*, but he enioyed it not long; for he was deprived by the Popes sentence, who had advanced him. He was crowned at Rome by Pope *Innocent* the third; but hauing gotten the possession of Romagnia, Ancona, and Pouillia, the Pope excommunicated him; and the Bishop of Mentz published the excommunication in Germanie, which was the cause of great ciuile wars. *Otho* seeing himselfe assailed by many enemies, and that the princes had chosen *Fredericke* the second Emperour, he retired into Brabant, where hauing lost a battaile against *Fredericke*, and seeing himselfe abandoned by his people, he willingly quit the Empire, the third yere of his gouernment.

127. FREDERICKE was crowned at Aix, *Otho* hauing quit the Empire in the yere of Grace 1213. He made an alliance with *Philp* the French king: hauing pacified Germanie, they propounded vnto him the war of Asia, the which he promised. He parted from *Brunswicke* with his armie to go to this enterprife, the eleuenth of August 1228. Being joined to the Christians armie at Prolomade, he made a truce for two yeares with the Sultan which was very beneficiall; for he recovered the possession of the realme of Ieru-

usalem, and the Christian prisoners were set at libertie without ranfome: and hauing let Jed a good order in Palestina, he returned into Italie, whereas the Pope excommunicated him, which was the cause of great troubles: but finding that his friends and good fortune failed him, he retired into Sicilie, and was poysoned vpon the way, dying in the castle of Pouille, the third of December 1250, being foure and fiftie yeares old, and hauing reigned two and thirtie.

After the decesse of *Fredericke*, there were *Schismes* in the Empire vntill the time of *Rudolphus*, so as most historians which haue written the lines of Emperors, take all that time for an interregne or vacancies of the Empire, not holding them for Emperors which followed vntill *Rudolphus*, for that they were chosen by diuers factions during the ciuile warres, and were neuer crowned at Rome: wherefore we will not account them for Emperors, but will only make mention of them according to their order.

CONRAD sonne to *Fredericke* the second, was created king of Romans his father being liuing, and was poysoned by *Manfred* his base brother in the yeare of Grace 1254.

HENRY Lanprou of Turinge, was chosen king of Romanes in hatred of *Frederick*, and of *Conrad* his sonne, and died being wounded with an arrow before Vlme in the fame yeare that he was chosen king of Romans.

WILLIAM Baile of Holland was chosen king of Romanes, and allowed by Pope *Alexander*; who hoping to goe to Rome to be crowned, died in the ninth yeare of his reigne, and of Grace 1255.

RICHARD brother to the king of England, was also chosen king of Romans by *Conrad* Archbishop of Cologne, and *Lewis* Count Palatin of the Rhin, and died in Ianuarie the sixt yeare of his reigne 1257.

ALPHONSO king of Castile was also chosen king of Romanes by the Archbishop of Treues, and the Marquis of Brindebourg, in the yeare 1257, in Ianuarie, the electors being diuided.

128. RODOLPHVS, or RALPH of Hapsbourg being foure and fiftie yeares old, was solemnly chosen in the town of Francfort by the electors of the Empire the first of October 1273, and was crowned with great solemnitie. He resolved to suppress all seditions, tumults, thefts, and wars in Germanie: and to this end he caused his troups to march against the Marquis of Bade, and the confederats of Suabe, forcing them to demand a peace. Then he went into Austria against *Ottacrus* king of Bohemia, and vanquished him in two battailes, he being slaine in the second, the six and twentieth of August 1278. He commaunded seuerall castles and strong forts to be razed, which serued as retreats for theecues, and did cause nine and twentie of their chiefe leaders to be executed. He came not into Italie, yet he continued in good termes with the Pope; so as by his wisdom, judgement, vertue, and felicitie, he quenched the ciuile wars, and was the cause that Germanie was restored, hauing bene long in combustion. Being old he died the fiftenth of Iulie, in the yeare of Grace 1301, and of the World 5253, hauing reigned nineteene yeares. He lies buried at Spire.

129. ADOLPHE of Nassau was chosen Emperour the first of May 1292, at Francfort by an imperiall diet. At his first entrance, he went and serued the king of England who had wars against the French king, in regard of a hundred thousand crownes, for which cause the princes of the Empire did no more esteeme him, but scorned him openly. Finally, *Albert* of Austria being inuested in the Empire went to field: *Adolph* came to meet him, and they encountered neere vnto Spire, whereas a battaile was giuen the tenth of Iuly 1298, in the which *Adolph* was slaine by the hand of *Albert*, as he did rise hauing bin ouerthrowne, hauing reigned eight yeares.

130. ALBERT sonne to *Rudolphus* duke of Austria, was receiued to the gouernment of the Empire by the seuen Electors, who all with one consent proclaimed him Emperour the five and twentieth of Iuly, where there was so great a concourse of people, as the duke of Saxonic was smothered. *Albert* came not into Italie, yet he appointed gouernors there, and intreated Pope *Boniface* the eight to proclaime him Emperour, the which he did, and withall, the Pope gaue him the realme of France, for that he had excommuni-

A carded *Philip* the Faire. *Albert* made no warre out of Germanie, but against diuers noble men and princes within the countrie, vpon diuers occasions. He was slaine neere vnto the Rhyn by his owne nephew, from whom he had taken the duchie of Suabe, as from a prodigall, being accompanied by certain Barons, the first of May, in the yere of Grace 1308, and of the World 5270, hauing reigned ten yeares.

131. HENRIE the seuenth, earle of Luxembour, was chosen by the Electors at Francfort, the first of Nouember, & confirmed by the Pope, vpon condition, that he should pacifie Italie within two yeares. Italie, which had not seene an emperour in fixtie yeares, was bathed with her owne blood, and was exhausted by Tyrants, who held her in seruitude after a strange maner; so as she implored ayd from the emperour. He led his armie into Italie, all the townes put themselves vnder his protection, and he caused himselfe to be crowned at Milan. The Guelphes and Gibelins were in combustion; the emperour fauoured the Gibelins, and vanquished the Guelphes, causing terrible executions to be done. After this, he went to Rome, whereas he was declared Emperour, the first of August 1312. He besieged the Florentines, who being in deipaite, suborned a Iacobin Monke, who poysoned the emperour at Beneuent, in giuing him the holie Sacrament: Thus this great prince died on S. Bartholomews day, the foure and twentieth of August 1313, hauing reigned six yeares. He lies at Pisa.

132. FREDERIC the third, of Austria, was chosen Emperour, and *Lewis* of Bauaria was also chosen; *Lewis* was crowned at Aix, and *Frederick* with a lesse traine was crowned at Bonna by the Archbishop of Cologne: Germanie was presently diuided into two factions, and this kindled a cruell ciuile war, the which continued eight yeares: there was a truce made, and they sought to pacifie these controuersies; but vpon S. Michels day, in the yere 1323, *Frederick* was defeated and taken prisoner, and put into a castle standing vpon the riuer of Nabe: he was afterwards set at libertie, vpon condition, that he should carrie the title of Emperour, with *Lewis*, during his life, but not to challenge the rights & power of the empire. He was poysoned with a loue drinke, in the yere 1330, the 13 of Ianuarie.

133. LEUVIS the fourth, after the death of *Frederick*, remained sole Emperour: he went into Italie, where he caused himselfe and his wife to be crowned; he had great contention with Pope *John* the 22, who was then resident at Auignon; so as this Pope excommunicated him, and caused *Charles* sonne to the king of Bohemia to be chosen. *Lewis* caused an Edict of Abolition to be made touching those which had followed the partie of *Frederick*, by which meanes he reconciled the German princes vnto him. He caused an Imperiall Diet to be held at Strasbourg, whereas he made knowne the cause why the Pope had excommunicated him, and that he would submit himselfe vnto a Councell. The Pope commaunded all the German and Italian Princes to quit *Lewis* partie; so as he could not be absolved, the which was the cause of great troubles. He died a yeare after the election of *Charles*, the eleuenth of October, in the yeare of Grace 1347, and of the World 5309, hauing gouerned the empire three and thirtie yeares.

134. CHARLES the fourth, was chosen Emperour during the life of *Lewis*, but after his death the Electors reiected him, and made choyce of *Gontier* earle of Schwartzembourg in Tuuinge, the second of Februarie, in the yeare 1349, but he liued not long, for *Charles* corrupted his physition, so as on a time *Gontier* being ill disposed, in stead of a potion, was poysoned by him; who doubting thereof, forced the physition to drinke the rest, and saw him fall downe dead before him, but *Gontier* liued not long after. He lies in S. Bartholomews Church in Francfort. *Charles* remaining sole Emperour past into Italie, in the yeare 1354, where he receiued the Crowne of Iron at Milan: then he went to Rome, where he was declared Emperour: being returned to Metz, he held a great Imperiall Diet, whereas that famous Edict of *Charles* was made, called the Golden Bull. He solicited the Electors to haue his sonne appointed Emperour, the which was done in the yeare 1376: for *Wenceslaus* was crowned Emperour, and married *Isabe* Countesse of Holland and Zeland, daughter to the duke of Bauaria. The Emperour being ioyfull to haue advanced his sonne to the greatest dignitie in Christendome, died at Prague, the seuen and twentieth of May 1375, hauing reigned thirtie yeares.

135. WENCESLAUS, being fifteene yeres old and six dayes, after his election, was crowned emperor. This prince had a deformed countenance, and did more resemble a Baboone than a Prince: he was dull, base, lascivious, cruell, and bloudie: he had a bad grace, and his bodie was fit for nothing, but for gluttonie, lecherie, and drunckenesse: he was suspicious, and cruell, killing men at his table, and in his chamber, with his owne hand. In the end, his subjects tooke him prisoner, and kept him in a hole foure moneths, from whence he escaped. All the Electors deposed him from his Imperiall dignitie two and twentie yeres after the death of his father. He died at Prague being seuen and fiftie yeres old: during his raigne Artillerie was inuented by a Monke.

136. ROBERT, Count Palatin of the Rhyn (after that *Wenceslaus* had bene deiectioned from the empire) was chosen emperor, a Prince of an active spirit, wise, and valiant in warre: he was crowned at Cologne by the Archbishop of the same place: after which, he past into Italie to crosse the designs of *Galus*, duke of Milan; but he lost a battaile, and so retired into Germanie, leaving the Italians to kill one another. Having pacified Germanie, he died in peace, the eighteenth of May 1410, and in the yere of the World 5372, having reigned ten yeres.

137. SIGISMUND, king of Hungarie and Bohemia, was chosen Emperor, who presently thought to pacifie the troubles of Christendome, and to vnite all princes to renew the warre against the Turke. There were at that time three Popes, *Benedict* the third at Auignon, *John* the three and twentieth at Bologna, and *Gregorie* the twelfth at Rimini. C *Sigismund* pursued a Councell to remedie these mischiefs, and made a speedy journey into Italie, France, Spaine, and England: he wrought so with all kings and princes, as they yielded to haue a Councell held at Constance, whether came some Christian kings and princes, and the emperours of Greece and Trebisonde were there also in person. The emperor returned into Italie, where, on the three and twentieth of December 1431, he made his entrie into Milan, and having receiued the Crown of Iron, he tooke his way towards Rome, where he was crowned vpon Whitunday, the two and twentieth of May: From thence he retired into Hungarie, but he had a horrible ciuile warre in Bohemia, by reason of the death of *John Hus*, who was burnt at the Councell of Constance, contrary to the passport which the emperor had giuen them. In the end he fell sicke, and D died at Zuonne, in the yere of the World 5376, and of our Saluation 1437, having bene Emperor seuen and twentie yeres, king of Hungarie one and fiftie, and king of Bohemia seuentene, being seuentie one yeres old: he was an excellent prince, but vnfortunate both in wife and warre.

138. ALBERT of Austria, sonne in law to *Sigismund*, succeeded him in the empire, and in the two realmes of Hungarie and Bohemia, in the yere 1438. He had some war in Bohemia, but it was soone quenched; and the yere following, he was surprisid with a flux, having eaten measons too greedily: he died in Hungarie the seuen and twentieth of October 1439. This sodaine death was the cause of new troubles.

139. FREDERIC the fourth, of Austria, was chosen Emperour the tenth of March E 1440: he tooke away the Schisme which happened in the Church touching the Councell of Basil: he went to Rome: he married *Elenor*, daughter to *Edward* king of Portugal: he was declared king of Lombardie, and two dayes after he was acknowledged emperor of the Romans, in the yere 1442. Hearing that Germanie was in great combustions, he made hast to returne, but he soone pacified all. In the end, he died of a flux, being verie old, having reigned three and fiftie yeres. At this time, some write, that the art of Printing was inuented in Germanie, and that the first Bookes were printed at Mentz, and in the yere 1440, the citie of Constantinople was taken by the Turke.

140. MAXIMILIAN, sonne to *Frederic*, came vnto the empire the sixt of February 1486. He was a great louer of learned men, and gaue new life to all good arts and sciences in Germanie, being almost dead: he had great warres both within and without the empire: he had bloudie warres in Italie, wherein he was nothing fortunat, and in Sicilie against *Charles* the eight French king. He was also in warre against the Swisles. Finally, he held the last imperiall Diet in a great assemblie of the princes of the empire, in

A the towne of Ausbourg, whereas they did treat of a warre against the Turke. For *Selim* had rooted out the Mamelus, and caused the last Sultan of Egypt to be hanged. He died of a flux the twelfth of Ianuarie 1519, being nine and fiftie yeres old, one moneth, and twentie daies, having reigned two and thirtie yeres, and cleuen moneths.

141. CHARLES the fift, king of Spaine, was chosen Emperour by the Electors the eighteenth of Iune 1520. He tooke armes against the great king *Francis* his competitor in the Empire, and made a league with the Pope and king of England. He sent the duke of Bourbon into Italie, to succour *Antonie de Leue* who was besieged in Paulia; they gaue battaile vnto the French, whereas king *Francis* and the chiefe commanders were taken prisoners. He married *Elenor* his sister to the French king, having paid two millions of gold for his ranfome. He returned into Germanie, and resolved to go and meet with the Turke at Vienna, and to giue him battaile, but the Turke fled away with great losse. The Protestant princes of Germanie made war against him, whom he put to rout. He pacified Germanie, made a league with *Julio* the third, to driue the French out of Italie. He leuied a mightie armie in Germanie, and came and besieged Metz, whereas he found that his good fortune began to faile him. His sonne having married *Marie* queen of England, he gaue him the realme of Naples, and finding himselfe much tormented with the gout, he renounced all his Estates, and left the Empire to his brother *Ferdinand* in the yere 1555. Being afterwards at Brussels, he caused all the noblemen to take an Oath to obay his sonne *Philip*, and so returned into Spaine, where he died the one and twentieth of September 1558, being seuen and fiftie yeres old, eight moneths, and one and twentie daies, having reigned eight and thirtie yeres Emperor, and foure and fortie king of Spaine.

142. FERDINAND of Austria, brother to *Charles* the fift, was proclaimed king of Romans in the citie of Cologne the fift of Ianuarie 1531, and was crowned at Aix the cleuenth of the same moneth, notwithstanding the protestation of nullitie made by the Elector of Saxonie being a Protestant. This controuersie continued some yeres, but it was ended. Now we must come to the election of *Ferdinand* to be Emperor. In the yere 1558, the Electors assembled after their accustomed manner, and did chuse *Ferdinand* D Emperour, who sent *Guzman* his Embassadour to Rome to requaint the Pope with his election. In the yere 1559 he held an imperiall Diet at Francfort, where they treated of peace and religion. In the yere 1561 the Protestant princes of Germanie assembled at Newremberg, whether came two Legats from Pope *Pius* to exhort and intreat them to assist at the Councell of Trent, where they should haue audience, presenting the Popes letters vnto the princes. In November 1562, the Emperor, Electors, and other princes assembled to chuse a new king of Romans, whereas *Maximilian* sonne to the Emperor *Ferdinand*, crowned not long before king of Bohemia, was chosen Emperor & crowned with great pompe and solemnities, the five and twentieth of Iulie 1564. *Ferdinand* died at Vienn in Austria being sixtie yeres old, nine moneths, and some daies, having bene Emperor alone seuen yeres. He liues at Prague. He had fifteene children by *Anne* queene of Hongarie.

143. MAXIMILIAN the second, sonne to *Ferdinand* of Austria, was chosen Emperour soone after his fathers death. He held his first Diet at Ausbourg, whereas they did treat especially of a war against the Turke, and the Vaioude of Transiluania, and what forces they should employ for the defence of the realme of Hongarie against the Turke an hereditarie enemy to Christians. The Emperor demanded of the Estates of Germanie foure thousand foot, and eight thousand horse to make head against the Turke, who was already entred into Hongarie. This yere 1566, *Solim* Emperour of the Turkes came into Hongarie with an armie of sixtie thousand foot, and great numbers of horse: F he first past the riuer of Danou, and then the Draue, vpon the which he caused a bridge to be built to passe his armie: this bridge was finished in foureteene daies, being

long, and two and fortie sadome broad: it was made with exceeding great diligence, vpon boats tied and chained together with admirable art. He besieged Segher a little towne in Hongarie, before the which he died of a bloudie flux. In the meane time

Mabomet concealing the death of *Soliman* tooke the towne by assault: the losse where- A of was great as well for the death of the Earle of *Serim*, as of other braue fouldiers which died in that place, and also for the losse of a hundred peeces of ordinance which were taken within that towne. Again at the instance of the Emperour, the Archbishop of Mentz appointed an imperiall diet at Fulden, to consult of the meanes how to maintaine a good peace in Germanie. Finally he sought to ioine the realme of Polonia vnto his house, the better to fortifie the Empire, and to resist the violent attempts of the Turke. He was married nine and twentie yeares, and had by his wife sixteene children. He died the twelfth of October 1576, hauing reigned twelue yeares.

144. *RODOLPHVS* the second, eldest sonne to *Maximilian*, came vnto the Empire B by the death of his father, and succeeded in the realmes of Bohemia and Hongarie being five and twentie yeares old. He hath had often warres in Hongarie against the Turke, with variable successe of either side. In the end there was a truce made the twelfth of November 1605, betwixt the Emperour and the great Turke, the which continues vnto this day. Since there haue happened terrible changes in Transilvania and Hongarie, as well in the Estate, as in religion; so as in the yeare 1608, he was forced to quit vnto the Archduke *Mathias*, his brother, the realme of Hongarie, and all the Archduchie of Austria without any reservation. He died without children the tenth of Februarie 1612, hauing reigned five and thirtie yeares, foure months, being sixtie yeares old.

145. *MATHIAS* brother to *Rodolphus* succeeded him in the Empire, and was chosen C king of Romans at Francfort, the thirtieth of Iune, in the yeare 1612. I will briefly set downe the forme and ceremonies of his election and coronation, and what past mottifiable.

Because we haue formerly made mention of that memorable edict called the Golden Bull, made by the Emperour *Charles* the fourth, in the yeare 1356, touching the election of the Emperour, it shall not be impertinent to set downe the chiefe heads thereof, before we describe the manner of this last Emperours election. The Emperour being dead, the Archbishop of Mentz doth presently aduertise the other electors, and appoints a day, that within three moneths they or their embassadours may meet at Francfort, with full authoritie to chuse a new Emperour: and if Mentz neglect it, the rest of the electors D may meet within the same time, none of them hauing about two hundred horse in his traine when he enters into the towne, whereof fiftie may be armed. If any one doth not come, nor send his embassadour, or goes away before the businesse be ended, he loseth his right of election for that time. The magistrat of Francfort shall be faithful to the electors; and during their assemble, they shall not suffer any to come into the towne but the electors and their traines. Being all met, the ceremonie shall be performed in S. Bartholomews Church, where euery one shall sweare, the Archbishop of Mentz beginning first, that they shall not doe any thing in that businesse for any promise or reward; after which they shall proceed vnto the action, neither shall they depart from thence before the Emperour be created. And if the election be deferred about thirtie daies, they shall haue E no meat allowed them but bread and water. He that is chosen by the greater part shall haue the place, as if it had beene by their general consents. The Emperour being chosen after this manner, he shall first of all confirme all priuiledges belonging to the electors, and whatsoever shall belong vnto their dignities, honours, liberties, and immunities. Besides it is decreed, That one shall giue safe passage to another through his territories; what order they shall obserue in their sittings; how their voyces are to be taken; what office euery one shall hold whenas the Emperour doth any thing, or dines publicly. That during the vacancie of the empire, the Count Palatin shall haue the chiefe command in Sueuia, Franconia, and vpon the riuier of Rhyn; and the duke of Saxonie in those places which vie the Saxon law; That an Elector dying, his eldest sonne, or his F brother, shall succede him; If an Elector be not eightene yeares old, his next kinsman shall supplie the place of Elector, vntill he come of yeares; That the Electors shall meet euery yeare touching the affaires of the Commonweale; That the seat of the election shall be at Francfort, and his first Inauguration at Aix la Chapelle, or Aquigrane; That the

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the Golden
Bull.

A the Electors sonnes in their youth should learne the Italian, Latin, and Sclauon Tongues, to the end they may be able to conferre with many nations. The Emperour shall ratifie these laws prescribed by the Electors, that is, He shall defend the Christian Commonweale, with the Bishop & Church of Rome, whose Aduocat he shall be: he shall administer justice equally, & seeke peace: he shall not only confirme the laws of the empire, especially that which is called the golden Bul, but also amplify them, with their aduice, where need requires: he shall appoint a Senat or Councell in the empire, chosen of Germans, who shall gouerne the Commonweale: he shall not diminish the rights, priuiledges, and dignities of the Princes and orders of the empire: That it shall be lawfull for the B Electors, when it is needfull, to meet, and to conferre of matters concerning the Commonweale: That he shall not any way hinder their assemble, nor take it in ill part: That he shall dissolue all leagues made by the commons or nobilitie, against the Princes, and forbid them by a law: That he shall make no league or contract with straungers touching the affaires of the empire, without the consent of the seuen Electors; he shall not sell nor pawning the reuenues of the empire, nor in any sort diminish them; and whatsoever is held by other nations, and withdrawne from the empire, he shall recouer vpon the first C occasion: provided alwayes, that there be no fraud vied to them that haue either priuiledge or right: If either he, or any of his house, doth hold any thing vnlawfully that belongs vnto the empire, they shall restore it, being required by the Electors: he shall enertaine peace and friendship with other kings, neither shall he undertake any war, either within or without the empire, for matters concerning the empire, without the consent of the States, especially of the Electors: he shall bring no strange fouldiers into Germanie, but with their consents: If the empire be inuaded, he may then vse any auxilliary forces: he shall not call a Diet, nor demand any tribute without the consent of the electors: he shall not hold any Assemble without the bounds of the empire: he shall appoint Germans, and no strangers, for the managing of publique affaires, and they to be chosen out of the Nobilitie: That all letters shall be written in the Latin or German Tongue: That he shall not call any one into question out of the limits of the empire. And for that many things are done at Rome, contrary to the contracts made in former times with bishops, D he shall labour with the Pope, that no wrong be done to the priuiledges and liberties of the empire: he shall conferre with the Electors, how the Metropoles of Merchants, which are verie pernicious for Germanie, may be suppressed, and being once reloued, he shall put it in execution: he shall impose no toll nor tax without the consent of the Electors; neither shall he by his letters of Commendation, impair the reuenues of those Electors which are vpon the Rhyn: If he haue an action against any one, he shall trie it by law, and not vse any force to them that submit themselves to a lawfull triall: he shall not proscribe any man without shewing cause, but shall follow the course of law: he shall not giue the lands of the empire that shall be void, to any, but apply them to the publique Patrimoine: If he shall get any other province, with the helpe of the Estates, he E shall ioyne it to the empire: If he shall recouer any thing that belongs to the publique with his owne forces, he shall restore it to the Commonweale: he shall confirme whatsoever the Palatin or the duke of Saxonie shall doe, during the vacancie of the empire: he shall not practise any thing whereby the dignitie of the empire may be made hereditary to his house, but shall leaue it free vnto the Electors to make their choyce, according to the law of *Charles* the fourth, and the Popes decrees; and whatsoever shall be done contrary to the tenor hereof, shall be voyd.

¶ Arriuall of the Electors of the sacred Empire in the Towne of Francfort, upon *Main*, deputed for this election.

F ON Sunday, the tenth of May 1612, arriued the most reuerend father in God, and most noble prince and lord *Iohn Schweickhard*, Archbishop of Mentz, and the most reuerend father in God, and most noble prince and lord *Ferdinand* Archbishop of Cologne, respectively high Chancellors of the Empire for Germanie and Italic, and Electors.

Electors. In like manner also the most noble princes and lords *John* Count Palatin of the A Rhyn, duke of Banaria, administrator and tutor of the elector Palatin, and the most noble prince and lord *John George* duke of Saxonie, Juliers, Cleues, and Berg, high marshal of the sacred Empire, and elector, at that time vicars of the holic Empire, curry once in his place, set downe by the golden Bull.

On Monday following, the eleventh of May, there arrived in the towne of Francfort the most reuerend father in God, and the most noble Prince and Lord *Lothaire*, Archbishop of Treues, high Chancellor of the sacred empire in France, and in the realme of Arles, and Elector: as also, the same night the Embassadour of the most noble prince and lord *John Sigismund*, Marquis of Brandebourg, high Chamberlain of the sacred Empire, B and Elector, duke of Prussia, Juliers, Cleues, Berg, Stetin, &c.

On Wednesday, being the thirteenth of May, arrived the most famous and mightie prince and lord *Mathias*, the second, king of Hungarie, and Bohemia, &c. Archduke of Austria, duke of Bourgondie, Stiria, Keruten, Crain, and Vurtemberg, Marquis of Moravia, Earle of Habspurg, Tyrol, &c. with a great and gallant traine, well appointed, in the which were a hundred Harquebuziers on horsebacke: All which Electors and Embassadours were honourably enterdayned in the towne of Francfort, by the horsemen which had beene leuied by the towne, whereof the most part were Bourgeois.

¶ The order and sitting of the Electors, Noblemen, and Embassadours in the C Council held in the Rommer or Town-house.

THE Electors of the sacred Empire, of Mentz, Treues, Cologne, and Administrator of the Elector Palatin, the duke of Saxony, and the Embassadour of Brandebourg, being arrived (as hath beene said) on the twelfth of May, they held a Council in the Rommer, or Town-house, in a Hall appointed to that end. There was in this Hall fene seats covered with blacke velvet, and cushions of the same, set in order one by another neere vnto the window, in the which the sayd Electors did sit, with the Administrator and Embassadour, that is to say (to begin at the right hand) first the Palatin, then the king of Bohemia in qualitie of Elector; and after his said maiestie, the Elector of Mentz, then D he of Treues, he of Cologne, he of Saxonie, and last of all he of Brandebourg. Before them was a long Table, at the which did sit the Chauncellors and Secretaries of the said Electors, and vpon seats round about were their chiefe Counsellors.

Among diuers things that were propounded, whereof the point of the oath was one, the which (according to the tenor of the golden Bull) the Inhabitants of the towne are bound to sweare. Wherefore the Electors required it both of the Senat, Citizens, and fouldiers that were entertained by the towne; and to that end they appointed Saturday, the sixteenth of May, with expresse commandement to aueryd the towne of all such as did not belong to some of the Electors: whereof the Magistrat gaue notice to the Inhabitants the Friday before, by the sound of a drumme, and a publique Predication.

¶ The forme of the oath which the Magistrat, Senat, and Souldiers of Francfort, sweare vnto the Electors of the sacred Empire.

ON Saturday following, which was the sixteenth of May, before dinner, the Electors, with *Adrian Gans*, Lord of Putitz, Embassadour for the Elector of Brandebourg, being set in chaires of blacke velvet (after the former order) in a great Hall within the Town house, hauing a scaffold rayfed a foot high; the magistrat of Francfort first of all tooke the said oath in the same forme as it was propounded vnto them by *Francis Philip Esuit*, Chauncellor to the Elector of Mentz, and after this manner: That before all things the Magistrat of Francfort should with all fidelitie promise and sweare to the most reuerend Prince and Lord *John Schwickhard*, Archbishop of Mentz, and Elector, &c. presenting himselfe in his owne name, and in the name of other Lords Electors

A electors, together with the administrator of the elector Palatin, and the embassadour of the elector of Brandebourg, faithfully to maintaine with all care and foresight all and euery one of the electors, as well against the surpises one of another, in case there should happen any discontent amongst them; as also against all iniuries which may be done vnto them, or to any of those which are in their train at Francfort to the number of two hundred, vpon paine of such punishments as are intimated by the golden Bull: and during the time of the election not to suffer any person of what estate or qualitie soeuer to enter into the towne of Francfort, except their messengers and men of command: and in like manner to put all such out of the towne without delay, as hauing gotten in B during the entrie of the princes or afterwards, vpon such punishments as are mentioned in the golden Bull.

Presently after this, the Senat promised and swore it publickly in the presence of many assistants, according to that forme of oath which had beene propounded by the elector of Mentz, Chauncellor: which done the administrator of the elector Palatin, and the embassadour to the marquis of Brandebourg did arise from their seats to go vnto the window which lookes towards the market place, whereas they saw the inhabitants, who according to the aduice which was given them the day before, were there assembled to take the same oath. And at the same instant the souldiers which had beene drawne from all the quarters of the towne into a place called the Ramhooff, and afterwards led in good C order before the townhouse, hauing cast themselves into a round, tooke the same oath which was propounded vnto them in view of the electors. The daies following the electors at diuers times, and in a manner daily returned to their sessions and consultations, as they had done before, and in the same place. And in the end they appointed the third of Iune for the day of the election, the which was obserued as followeth.

On Tuesday the second of Iune before noone, the magistrat of the towne of Francfort made a new proclamation, commanding all strangers that were not comprehended in the traine of some one of the electors, or not bound by oath vnto the Senat, presently to depart the towne: and after noone all the towne gates were shut vp.

D ¶ Ceremonies obserued in the royall election which was made in S. Bartholomews Church: the electorall ornaments: the order and ranke which the electors hold going to the said Church, and the oath which they take at the altar before they enter into the conclau of the election.

ON Wednesday the third of Iune 1612, the Royal election was made: and first of all the inhabitants were armed, and drawne into diuers parts of the towne, especially they that were placed in two ranks from the Rommer vnto S. Bartholomews Church were gallantly appointed. Then did the Magistrat cause a great bell to be rung halfe an hour, the which they call the alarm bell. After seven of the clocke the electors came E vnto the towne house one horsebacke in great pompe, where hauing staied about halfe an houre to put on their electorall robes in diuers chambers, they came all forth into the great hall of the Councell. About eight of the clocke they went to horsebacke, and marcht in the order that followes towards S. Bartholomews Church. First there marcht a great number of Counsellors, Noblemen, and others belonging to the Electors: then followed on horsebacke *John Philip* of Hohenecke, and *Melchior* Stigmor or lord of Eltz, marshalls to the Electors of Mentz and Treues, either of them carrying in his hand a sword in a golden scabard: after them followed the most reuerend fathers in God and princes *John Schwickhard* Archbishop of Mentz, and *Lothaire* Archbishop of Treues, attired in their electorall robes, which were of scarlet furred, and garnished without F with white ermins, and a miter of the same colour furred: after those did ride the marshalls of the Archbishop of Cologne, and of the realme of Bohemia; he of Cologne carrying in his hand a sword with a golden scabard; and the marshall of Bohemia another in a scabard of crimson velvet: immediately after him followed the most reuerend, and most generous prince and lord *Ferdinand* Archbishop of Cologne on the right hand, and

and his royall maiestie as king of Bohemia, and in qualitie of elector on the left wearing the like ornaments and bonnets vnto the two former electors, but his royall maiestie wore vpon his cap the crowne of Bohemia: after him marched *Pleikhard* of Helmshtadt marshall of the Palatinat, and *Maximilian* of Pappenheim marshall of the sacred Empire, either of them carrying in his hand a sword in a golden scabbard, and after followed on a horsebacke the most illustrious princes and lords, *John* Palatin of the Rhin, administrator to the elector Palatin, on the right hand; *John George* duke of Saxonie, Iuliers, Cleues, and Berg &c. elector, in the middle; and *Adam Gans* seignior of Putlitz, as ambassador to the elector of Brandebourg, on the left hand; of the which the two electors of the Palatinat, and Saxonie had also robes of crimson veluet furred, and garnished with ourwith Ermins, and bonnets like vnto the electors of the clergie: but the ambassador of Brandebourg was attired in blacke after an ordinarie manner, neither was there any sword carried before him, for that the elector of Brandebourg was not there present in person. And in this order hauing past betwixt the two ranks of Bourgers which were well appointed, and being come to *S. Bartholmews*, which is a great Church built in forme of a crosse, and beautified with a gooly high tower towards the North, they alighted, and entred into the temple, where at their arriuall the electors trumpets (whereof there were a good number) being placed vpon a scaffold made to that purpose, began altogether to found, and the drums vnder them to beat; the which they continued untill that the electors were all entred into the quier, which was richly hung with goody tapestrie of gold and silke, and the electors seats covered with blacke veluet, and cushions of the same, except the king of Bohemia, which was very richly furnished with cloth of gold. Euery one of the electors hauing taken the seat which was prepared for him, that is to say, the electors of Mentz, Bohemia, and of the Palatinat, on the right hand of the quier. In the middle (whereas the Chaunter is accustomed to sit) he of Treues, and on the left hand, he of Cologne, and Saxonie, with the embassadour of the elector of Brandebourg. Some of their chiefe Councillors and of the Clergie being come in, the marshall of Pappenheim did shut the doore. Soone after they began to play on the organs, and to sing *Veni sancte spiritus*, which the musitions ended being in a gallerie ouer the quier.

Then the Suffragan of Mentz began to say masse; but the Palatin, the duke of Saxonie, and the embassadour of Brandebourg (who haue not beene accustomed to assist at those ceremonies) retired themselves with their people into the conclaue of the election, which ioines vnto the quier vpon the right hand, where they staid untill the masse was ended, and then they returned to their places. Hauing sung, and ended the hymne of *Veni sancte spiritus*, the electors with the embassadour of Brandebourg came before the altar, whether euery one of them was led by his marshall, carrying a sword in the scabbard, except the aforesaid embassadour of Brandebourg; and there by vertue of the Golden Bull, they tooke the oath after this manner: Euery one of them ascended to the highest steppe of the altar, where turning towards the assistants, the elector of Mentz being betwixt two, put them in mind of the causes of their assemblie, and that it was to take the oath set downe by the Bull, the which was to be done before the election. Whereupon he himselfe performed it first in the hands of the elector of Treues; then hauing required it, and read it vnto the other electors, after the same manner they did all swear, the ecclesiasticks laying their hands vpon their breasts, and the seculars vpon the Gospell. The elector of Mentz required also that two notaries should set it downe in writing and take an oath, and that they should make one or more instruments: whereupon there were some that presented themselves, and all the nobilitie with the other assistants were required to be witnesses.

The oath being taken, the electors returned to their seats, after which (hauing ended the Anthem of *Veni sancte spiritus*, with other collects which depend thereon) they entred into the imperiall Chappell, or conclaue of the election, which place is narrow and long, ioining to the quier towards the South, hauing an altar adorned with rich tapestrie wrought with gold and silke: and there they began to proceed to the election of a king

of

A of Romans, and future Emperor. They had also prepared for the young prince Palatin a place hung with cloth of gold, and in like manner for the queene, and the ladies of her traine, vpon the top of the vault of the Temple, right against the quier at the middle window, from whence they might commodiously see what was done both within and without the quier.

The Electors hauing bene some time together in the Cappell or Conclaue of the election, hauing in the meane time often called in their chiefe Councillors and Notaries, and sent them out againe: in the end, hauing agreed vpon the election, and the Proclamation being made in the Chappell of the election, they came forth, all hauing contridation being made in an houre: first of all there came forth the Elector of Mentz, then he of Cologne and Treues, who led betwixt them his royall maiestie of Hungarie and Bohemia, as chosen king of the Romans; then followed the Palatin, Saxonie, and Brandebourg: and then the Trumpeters and Clairons began to found, and the drums to beat, which made the Church to echo againe, and all the Bells did ring, and the great ordinance of the towne was shot off in signe of joy. In the meane time, his Maiestie was led towards the high Altar in the Quire, where he did kneele downe vpon the highest step, but the Electors stood of either side of him: then they began to sing, *Adiuutorium nostrum in nomine Domini*; and the Psalme, *In virtute tua letabitur Rex, &c.* with other Prayers fit for the action, and in fauour of the king newly chosen: which being ended, the Electors did set the king vpon the Altar, and they did sing, *Te Deum laudamus*, from one end vnto the other, in three kinds of musike, vpon the Organs, with voyces, and lastly, by the Kings and Electors Trumpets and Clairons.

¶ A Theatre or Scaffold erected before the Quire, for the King of Romans newly chosen, and for the Seuen Electors.

This done, they opened a doore vpon the right hand of the Quire, and rayed his royal Maiestie about the Altar, and the Electors, with the Embassadour of Brandebourg, conducted him towards a Theatre or Scaffold, built without before the Quire, covered of all sides with rich Tapestrie, vpon which Theatre there were also seuen Chaires covered with blacke veluet for the Electors: besides the which, there was one raised a degree higher than the rest, and covered with cloth of gold, vpon the which the king newly chosen did sit: but the Electors late euerie man in his rank, that is, the Elector of Mentz, and the Administrator Palatin on the right hand; the Elector of Cologne, he of Saxonie, and the Embassadour, on the left; and Treues in the middle: the Administrator held in his hand the Apple, or Golden Ball of the empire, Saxonie the Sword, and the Embassadour of Brandebourg the Scepter. Whilest the Electors tooke their places, the Trumpeters did found, and drums did beat, which done, a Proclamation was made by the reuerend *George Foederic Gressenloe de Brabst*, great Prouost of Mentz and Wormes, in a manner in these words:

¶ Proclamation and publication of the Election.

That whereas by the death of the most illustrious and most mightie prince and lord *Rodolphus* the second, Emperour of the Romans, of most happie memorie, the sacred empire was void; the most reuerend, most noble, and generous princes and lords the Electors, and Embassadour there present, had (as it was conuenient, and according to the tenor of the Imperiall laws, made to that end) mutually agreed of the election & choice of another head, to the honour and glorie of the Almighty, to the profit and peace of the empire, and to the increase of Christianitie: and that they did then name and declare the most illustrious and most mightie prince and lord *Mathias* the second, King of Hungarie and Bohemia, &c. Archduke of Austria, our most louing lord, and did chuse him, in the name of the Almighty, for King of Romans, and future Emperour. This mutuall election was published in the behalfe of the Electors, and their deputies, to the end that euerie

euerie

euery man might doe the honour and duetie which he ought vnto his royall Maiestie A newly elected.

After this publication, the trumpets and drummes began to found for joy, and in the meane time the Electors, with his royall Maiestie, rose from their chaires, and went down the scaffold; first of all he of Treues, then the three secular Electors, with the Embassadour of Brandebourg altogether, that is, the Palatin with the Ball of the empire, vpon the right hand, Saxonie with the sword in the midst, and Brandebourg with the scepter vpon the left, his royall Maiestie followed, and a little distance off, Mentz vpon the right hand, and Cologne on the left. Thus they went out of the Church, and tooke horse before the great doore, conducting his Maiestie in the former order vnto his palace, which B they call the great Braunfels. Before them there marched first of all his Maiesties officers, then they of the Elector of Saxonie, and after them, all the officers of the other Electors, as also, his Maiesties drummes and trumpets, who filled the streets with their noyse: Lastly, after the Electors chiefe Councillors, followed the Electors themselves, with his Maiestie, in order as hath beene said. Thus, by the grace of God, this royall election was happily performed, and Mathias the second, King of Hungarie and Bohemia, was by a mutuall consent of the Electors, and the happie applause of all men, chosen for King of Romans, and head of the sacred empire.

Although the election were finished as hath beene set downe, yet the Electors continued their Assemblies euery morning in the Town-house, there to consult and to resolve C vpon matters of importance concerning the empire: the rest of the time was spent in mutuall imbracings, feasts, and banquets, which were often made, and verie sumptuous with great preparation, as well by the Princes Electors, as by other Princes, Earles, and Noblemen, who presently after the election came flocking into the towne. After these banquets they spent the time in all noble exercises, as running at the ring, and managing of horses, vntil the time of the Emperors coronation, for the which they made great preparation, and it was happily performed on Sunday the fourteenth of Iune. In the meane time, on Thursday, the eleuenth of Iune, being Corpus Christi day, they made a Procession from S. Bartholomews Church vnto the Conuent of the preaching Friars, where his Maiestie, with the Ecclesiasticall Electors, and many others of high and low degree, assisted in great numbers.

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OF



OF THE REALME OF HONGARIE.

The Contents.

- H**at Provinces and Countreies are contained vnder Hongarie, and from whence it takes the name. 2. The boundes of this realme, and climat. 3. Diuision of Hongarie into two parts, and whence comes the name of Buda, the chiefe towne of the realme, the goodlie, and strong situation thereof. 4. Description of other chiefe townes, amongst the which is Stridon where S. Jerome was borne, and Iemario commonly called Rab. 5. Of the wheat of Hongarie changing euery third yere to a better kind. 6. Description of the Sulphurous wines of a strong sent, and making men suddenly drunke. 7. Of the minerall salt of Maromarusia, and the miraculous waters turning wood into stone: other waters which boyling transforme their element into stone: others which run in winter, and freeze in Sommer, and others which molifie yron like dirt. 8. Of the copper-mines of Manfale: and of the gulfe in the countie of Zoile, which hath such a deadly sent as it kills birds that sue over it. 9. Hongarie inhabited at diuers times by diuers barbarous Nations, as Pannoniens, Gethes, Huns, and Scythians. 10. Of the disposition of the nine Circles which in old time did enuiron the countie, and the watchword which was giuen from one Circle vnto another. 11. Hongarians in old time sauege, feditious, and reuengefull; at this day civile, and gentle to the exercises of armes. 12. Their manner of liuing, and apparrell: of their marriages and funeralls. Hongarians accustomed to weare long mustaches and shauen beards. 13. Their wealth consisting in cattell, and abundance of victuals, and of the small forces of this realme. 14. Of two chiefe magistrats of Hongarie, whereof the Palatin is the first; and of the kings other officers. 15. Of the combat which they grant in causes that are hard to decide. 16. Of successions, whereof the males onely are capable. 17. Diuersitie of sects of religion which braign in Hongarie. 18. Of the number of Archbishops and Bishops which are in this Estate. 19. A Catalogue of the kings of Hongarie, their raigne, and death. 20. Relation of the troubles which happened in the yere 1605, for matters of religion, and for the charges and dignities of armes. 21. Articles of the peace made for Hongarie, with Botsay in September 1606. 22. Conference at Debrita betwixt the Embassadors and Deputies of the Emperor and Archbishop Mathias: and of that which was concluded for the deciding of their controuersies. 23. Ceremonies observed in Hongarie at the reception and coronation of king Mathias.

Seing that this Estate hath beene alwaies diuided from the Empire, it is not impertinent to make a particular discourse thereof, to the end we may know the countie which king Mathias had vnder his power, being but king of Hongarie. It doth therefore containe at this day all base Pannonia, called the second Proconfularie, all the countie of the Iazygiens Metanastes, which Ptolome contains betwixt the riuers of Danou and Tibisce, and the mountains of Sarmatia, and it doth also imbrace that part of Dacia, which they call Transiluania, the which notwithstanding hath his Vayuodes, and obeies not this new prince. It hath taken this name from the Huns or Hongres, a people of Scythia which haue dwelt there, and

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which

which came out of Iuhre, or Iugre, a countrie of Scythia lying vpon the North-West, A
the which is now tributarie to the duke of Muscouia.

II. This realme hath for boundes vpon the South, the riuer of Saue, which diuides it from
Croatia and Seruia, and they are in that part of Sclauonia which lookes toward the
Adriaticke Sea vpon the North Polonia and Russia, diuided by the mountaines of Car-
patia: vpon the West Austria, sometimes the chiefe pounce of high Hongarie, with
Morauia and Stiria: and vpon the East the riuer of Tibisce, called at this day Tice, or
Paristice. But if we will comprehend Transiluania in this realme, it shall haue for limite vpon
the East, the two Valachies, that is to say, the Soussauna and Moldaua, diuided by
the riuer of Alure, called at this day Oli by the Hongarians, and Alibi the Germans.

Transiluania (which is comprehended by some within the realme of Hongarie) is cal-
led by the Saxons Seuenburgen, or septem Castra, for that they had built seuen Castles
there. It is enuironed round about with high hills and woods, as with walls, so as the
passages into it are very difficult, by certaine riuers and brookes, among which there is the
riuer of Alutha, where there is a strong Castle built, called Roreth, to defend the pas-
sage; and vpon the riuer of Maricus is another fort called Brofch. The chiefe townes are
Hermanstade, Corona or Cronstat, Schlessbourg, Medowiza, Nofa, Clausenbourg,
Millenbach, Weissenbourg: but the chiefe towne is Cibinium or Hermanstade, seated in
a moorish place, so as the access vnto it is very difficult. The countrie is populous, and the
hills are rich in gold mines; neither doe they want silver, copper, yron, nor salt. They
haue store of wine, but not so good as Hongarie, and plentie of corne and cattell. C
It breeds wild horses which are exceeding swift, whose manes hang downe to the ground.
There be also wild bulls, and vren oxen as they call them. Towards the North there is a
prouince whose people are called Siculi, they are very warlike, and there is no difference
of degrees among them, but they doe all hold themselves equall, being subiect to no
prince. They haue three places which they call seats, that is, Kisdy, Orbay, and Seeply,
in these places they meet if there be any thing that concerns the commonweale, where
they speake the Hungarian tongue.

They place this realme in the midst of the sixt and seuenth climats, so as it compre-
hends the sixteenth and seuenteenth parallels, and the longest day in Sommer is aboute D
fiftene hours and a halfe vnto sixteene.

III. Hongarie is diuided into two parts, whereof the one is called, on this side the riuer of
Danou, and the other beyond it, and the riuer of Tisse runs through the last. The chiefe
cite of the realme is Buda, the which (as they say) carries the name of *Ahilas* brother, or
elfe they draw it from the Budins a people of Scythia, of whom *Heroditus* makes men-
tion: *Apian*, *Irenicus* and *Althamers* take it for Curte mentioned by *Ptoleme*, others for
Aquincum, whereof the same author speaks, and *Antonin*: the vulgar people call it
Ofen. If we will consider the situation of this towne, which is partly hillie, and well
fortified, we shall find that there is not any more pleasant nor stronger in all Hongarie.

IIII. It was taken by *Soltiman* Emperour of the Turkes, the twentieth of August 1526. The
other townes are Bosonia, commonly called Preszbouge, a good town, whereas the riuer
of Lext diuiding high Hongarie from the lower, falls into the riuer of Danou: this town
is auncient, and hath a pleasant situation, with a good aire, and exceeds many townes in
Hongarie in beautie; in the suburbs vpon the top of a high mountaine there is a citie
which is exceeding strong. We see also in Hongarie, Belgrada, called by the ancients
Taurunum, vulgarly Albargue, and in the German tongue Grieche Weissenbourg,
the which was taken by *Soltiman* in the yere of Grace 1520. Next along the riuer of Da-
nou stands Singidum taken also by the Turke. In the midst of the way betwixt these
two townes is the valley of Maxons, whereas *Iohn Huniades* won a famous victorie of
Mahomet Emperour of the Turkes, in the yere 1456. Going vp the riuer there are many
places which the Turkes haue taken from the Christians, as the towne of Valse in the
yere 1542, that of Quinke Elgises vpon the riuer of Draue taken the same yere. The
towne of Zigeth taken in the yere 1566. There is also in this realme the towne of
Gosia vpon the riuer of Danou, commonly called Gran, sometimes an Archbishopricke.

A but now made a prey to the Turkes. Alba-regale, otherwise called Stulweykenbourg, a
place appointed for the interment and coronation of the kings of Hongarie, and it was
taken by the Turke, in the yere of our Saluation 1543. Neere vnto the same countrie is
Stridon, whereas *S. Jerome* was borne, and in like manner the strong towne of Comora,
which the Turkes haue so often attempted in vaine, standing in an Island of the same
name. There is also Iauerin, commonly called Rab, a towne feared vpon the riuer of
Danou, the which seemes impregnable, and yet was first taken by the Turke, and after-
wards recovered by the industrie of *Monseigneur de Vaucourt*, a French gentleman. In pa-
st over in silence the other townes, as of small note. Neere vnto Iauerin, vpon the bankes
B of the riuer of Danou, towards the East, are to be seene some remainders of markes of
Trains bridge, built vpon that riuer in Media, an admirable and memorablen worke, con-
sisting of twentie Arches, of square stone, the which were one hundred and fiftie foot
high, besides the foundation, and sixtie foot broad, and they are seuentie foot one from
another. It is a thing to be admired by what means, force, or art, they could build these
seuerall pillars in this deepe and violent streame, and lay the foundations of so great a
burthen, the bottome of the riuer being verie muddie, and there being no means to
turne the course of the water. The Arches about the water were raised by the com-
mandement of *Adrian* the Emperour, but the Piles stand still, for a testimony to poste-
ritie, that there was nothing impossible to the power and wealth of the Roman empire.

¶ The Qualities.

The realme of Hongarie is by nature provided for of all things, for that there grows
Tall sorts of graine, and diuers fruits in abundance, for the soyle is so fertile, as the
when changeth euerie third yere to a better kind, and there are in this countrie certaine
kinds of wheat which differs from ours, and the soyle brings forth come in a manner
without tillage. It doth also yeeld diuers sorts of mines which are verie wholesome,
and so excellent, as some of them yeeld nothing to them of Candie. That which grows
neere to the towne of Sirmia is held the best, but that which grows in the countrie
D of Piffill hath a troublefome tast, and doth soone distemper, by reason of the hot and ful-
phureous waters. The countrie abounds so in oxen, Goats, Stagges, Wildboares, Wolues,
Beares, and such like beasts. In like manner, there are diuers sorts of birds, especially of
Goshawks, Partridges, and Pheasants. Moreover, there are many vaines of gold, silver,
copper, Steele, and yron: and they not onely find gold in mynes, but also in the sand of ri-
uers. There is also some little store of tinne and lead.

Finally, there is scarce any countrie that hath more and greater riuers than Honga-
rie, nor more navigable or better replenished with fish. There are the riuers of Danou,
(sometimes called Ister) Saue, Draue, and Tisse, whereof the three first are common to
E some other prouinces, but Tisse belongs onely vnto Hongarie; for it riseth in Marmu-
sia, vnder the high tops of the mountaines of Carpatia, and it abounds more in fish than
all the other riuers of Hongarie; for there they find great store of Sturgeons, Pikes,
(which sometimes haue liues halfe an ell long) Carpes, and other fish. There are also
other fishes, besides the abouenamed, in which fishes are great store of Troats, Sal-
mons, Perches, Lampreies, Barbelles, and other fish, and they doe also find gold among the
sand. There are great mountaine, whereof the most famous is that of Zircual, called
in old time by the Grecians Carpatia, by reason of the fruit and benefit of the mynes:
wherein is that of Marnan neere vnto Agria, the which is covered with vines: and the
chard and great fl of all is Erdell.

In like manner there are many lakes in Hongarie, whereof the chiefe is that of Dol-
ton, called by the Germans Plathie, the which hath fortie Italian miles in length, and
eight Hungarian leagues in breadth. This countrie abounds in mineral salt, as in Ma-
mina, and other places, the which they cut like vnto a stone; and there is aountaine
whole water falling vpon the ground grows hard, and turnes into a stone. There are
also

also baths and physcill waters, especially about Buda. There are hot waters, whole fish being taken forth and put into cold, dies presently. The waters of the countie of Lipitoe neere vnto the village of *S. John*, are good against scabbies. In the territorie of *Zepus* there are waters whereas wood is turned into stone: and neere vnto *S. Martins* Church, in the same place, there is a water which scemes to boyle, the which turns into stone, both above and vnder the ground, and this stone is almost like vnto the Pumise. Neere vnto the same place, there are waters which flow in winter, and freeze in sommer, so as they are accustomed to go thither to seeke for yce.

VIII.

In the countie of *Zolie*, there is a gulf or breach in the ground, which casts forth such a deadly stinke, as it kills the birds that flie ouer it. Neere vnto the towne of *Smolnice* in the mountaines, there is a certaine water which falls into ditches whereas yron in a short time growes as soft as tyme, and if they melt it, makes verie good copper. Neere vnto the towne of *Bistritz*, called in the German tongue *Mensole*, there are verie rich mines of brasse, the which they now call *Royal*, out of the which comes a certain Greene water, whereof they make solder for gold.

¶ The Manners of the Ancients.

IX.

Hongarie was for a long time a retreat for many strange nations: for it was first inhabited by the Panonians and Peonians, then vpon the declining of the Roman empire, by the Gothes, who were expelled by the Huns. The Lombards followed them, and held it two and fortie yeres: then the Huns succeeded them vnder their king *Attila*, who enriched this countie with the spoyle of other nations. But *Charlemaigne* vanquished them, and rooke from them a great treasure which they had gathered together at Buda. Lastly, in the yere of Grace 900, in the time of the Emperour *Arnold*, the Hongres coming out of *Scythia*, fell vpon this countie, who joyning with the remainders of the Huns, spoiled all *Germanie*, but in the end, they were somewhat suppressed by a defeat which was giuen them by the Emperour *Otto*, neere vnto *Ausbourg*, in the yere of our Redemption 954.

X.

In old time, the inhabitants of this countie had incircled it about with nine circles, which the Germans call *Hagels*, whereof euery one was so made of beech, oake, or firs, as it contained twentie foot in breadth, and as much in heigh. All the places thus incircled were filled with challe that was verie glutinous, or with verie hard stones, and the top of the rampiers were covered with great flagges of earth full of grasse, and at the corners of these rampiers they had planted little trees, which being dispersed here and there, did represent trees and grasse which grew all along those forts. It was twentie Germane leagues from one circle vnto another, and within them were boroughs, villages, and hamlets, disposed in such sort, as they might heare the voyce of a man from the one vnto the other. The gates were low and narrow, and set out of the way, to the end they might with more ease and more security go forth to robbe and spoyle. And one circle gaue notice vnto another of what happened, or what they intended, by the sound of trumpets. *Franchis* doth distinguish the Huns, calling some White, and the others Nomades: he speaks of the white after this manner. The Huns *Euthilites* do not lead a pastoral life, like vnto the other Huns, but keepe themselves verie neatly, and are the fairest among the Huns. These neuer made any roads into the Romans territories, and are not of a language vnto the north. They haue a king which commands them: and he is most happy among them that hath most friends, who are most commonly at his table, and are partakers of his credit, power, and fortune. The *Peonians* had no townes, as *Appian Alexandrinus* writes, but liued in hamlets according to their families: neither did they vie any ordinary course of judgement, as being not any prince that did command or rule ouer them.

XI.

The inhabitants of Hongarie were in old time held to be sauage, stirring, seditious, inconstant, contentious, desirous of revenge, and no friends to strangers.

¶ The Manners at this day.

The Hongarians at this day are of a mild disposition, and reasonably civill. They loue peace, and will not do anything vnlesse they practice armes: neither are they much addicted to wars and trads, nor to trafficke, but they are exceeding strong. Their manners are naturally rude; and they are more disposed to war than peace. They contemne ease and pleasure, and liue not in townes but as strangers, with a desire to be soone gone: men lodge their delights in their gardens and baths, and care not for their buildings but to be at large: the rest liue in cabins and little lodgings ill made. They sleepe many bed vntill they be married, but lie vpon the ground, or vpon hay, an ordinarie thing to most of the neighbour Nations.

Their garments are long and stately. They giue not any dowrie vnto women when they marry but a suit of new cloths. The womens garments are straight and cōuers them to the necke. They weare vpon their gownes long cloakes, and they couer their heads with vailles of silke or linnen cloth, and hide all but their eyes and nose; and most of them are pearles and pretious stones. Moreouer both men and women weare buskins vp to the scale of the legge. They mourne a whole yere for their kinsfolkes and friends deceased, and sometimes two yeres. They shaueth their beards, and leaue nothing but the mouth-hair, the which are sometimes very long. They haue a particular language which apperth neere vnto the Bohemians: and they haue also a particular forme of letters; they write most commonly vnto the Romane characters. They are very proud and haucie, and in war, and better fouldiers on horsebacke than on foot. They are very obedient to their prince and his lieutenants.

¶ The Riches, and Forces.

Notwithstanding that Hongarie sends into Italie and Germanie, great store of oxen and sheepe, whereof the number is almost incredible; and that some report that shee hath a hundred beafts in his pasture, and neuer sees them vntill they be tripled; yet they hold that this prouince is able to feed all Europe with flesh: and notwithstanding that there is great store of silke, copper, yron, and Steele, yea and of gold, and that it sends much vitrall into diuers parts of the world, the which is well sold, yet can we say that this realme is very rich, and that it yeelds sufficient to entertaine it selfe with those things that grow there, the which are her principall wealth. There is nothing that hath as yet subsist more, or hath maintained her armies, than the abundance of victuals which are found there. It is true that since the Turkes became maisters of a great part of this countie, the land is not so well manured, and doth not yeeld so plentifully as it hath in former times: yet that which the Christians hold is well entertained, and able to nourish many people, although that the wars which haue continued long haue much vncumbered it. But the new king *Mathias* being now come vnto the Empire, may well presume that which remains in Hongarie, if during this calme he prouide for all occurrences of warre. It is very probable that if the Turkes should fall vpon this countie, it would easily withstand them without the forces of the Empire: for all the power of this realme is not able to make head against the Ottomans, their riches and meanes being small, and not able to make any great leues, for that the countie is not rich of it selfe, and they want transports and trafficke, whereby countries haue meanes to get money, and to grow rich, and moreouer the Turkes hold the best part. It is true that the Hongarians are good fouldiers, but the Turkes also are not to be contemned, who exceed them in number, and are not inferior vnto them in valour.

¶ The Government.

The king of Hongarie gouerns his realme by the meanes of two magistrats, whereof the vpper part of Hongarie is diuided into three Magistrats. The first gouerneth the realme

XII.

XIII.

XIII.

realme in the kings name. They account in this ranke the Palatin of the realme, who is next vnto the king, and iudgeth the king himselfe if he be accused: he is chosen by them of the countrie, and his office is not hereditarie. There is also the Iudge of the court, who is one of the ordinarie Iudges of the realme. Then the perpetuall Chanceller, which is the Archbishop of Strigonia, primate of the realme, who is called the chiefe Secretary, who change in appointing the king when he is chosen, and to seale all patents and priuiledges. There is also the maister of the court, who must of necessitie follow the king, and is his greatest Counsellor. Moreover the maister of the royall Tauerne, as they call him, who hath charge of mines and saltpit, and doth iudge of causes which concerne the kinges revenues in towne, boroughs, and castells.

The second magistrat is appointed for matters of iustice, and this magistrat comprehendeth three officers of very great authoritie, that is, the Vice-Palatin of the realme, the Personall Iudge of the presence, who holds the kings place in iudgements, and is above all other Iudges, and the Vice-Iudge of the court. The lesser officers are those, who are rather executioners of iudgement, than magistrats, that is to say, two Protonotaries of the personall Iudge, one of the Vice-Palatin, and one of the Vice-Iudge of the court. All these are called mailters and haue joined vnto them the Archbishop of Strigonia secretary, who is called Fiscall, twelue Assitants, and certaine sworn notaries.

Besides all these, there are the kings officers, as the Treaasurer, the high Chamberlaine, and other Chamberlaines, the lord Steward of the kings house, and other mailters of the household, the chiefe Cupbearer, gentlemen seruants, Vihers, and many other inferior Officers.

Since that the house of Austria came to possesse this crowne of Hongarie, they haue made their gouernment more absolute, and the people more seruaile, hauing lost much of their former libertie: for in the ancient gouernment, whenas their kings meant to vndertake a warre, to conclude a peace, or to alter any thing in the gouernment of the commonweale; their manner was to assemble the Barons, Bishops, and Gentlemen at a certaine place, where by the consent of the greater part their kings had power to confirme, abrogat, or to make lawes, to denounce war, conclude peace, and to charge their lands with impositions according to their necessities: which assemblie is still in vse, but the freedome thereof is much peruerued; these being nothing at this day propounded to the assemblie by the new gouernours, but a contribution of money to resist the Turke when he threatens any invasion; to which demaund, the Estates giue their resolution at a certaine day.

XV. They Iudge according to the written law, but they haue another kind of deciding of controversies which happen amongst them: for if the matter be difficult to end, they ordaine that it shall be tried by combat betwixt the parties, the which is performed in the presence of the king, or of his lieutenant: the victorie is adiudged to the stronger, and he is held victorious that deth to amasse his enemy at his first approach, as he retires coming into the field, or being entered is fo pursued, as he is forced to abandon the place that is limited vnto them. They that fight on horse-backe charge first with their lances, and then they fall to the sword; and as for those that fight on foot, they haue their priuite parts couered, and all the rest of their bodie naked.

XVI. Only the males inherit in Hongarie, and if they die without sonnes, the daughters doe not succeed but the king, to whom the lands of the deceased fall by escheat.

¶ The Religion.

XVII. Besides the sect of Mahomet, which is much dispersed in this realme by reason of those places which the Turkes hold, it is most certaine that there are many opinions and heresies: for not onely there are those opinions which are in Germanie, but also the heresie of Arius hath got footing there, and Atheisme hath also crept in. It is a thing worthy of consideration, that the towne subiect vnto the Turke are little infected with heresie, & contrarywise, those which the Christians hold are full: the reason is, for that the Turke

doth not easily endure that they should alter any thing in his Estates, how little soeuer: neither dare hereticks be so insolent amongst those Barbarians, as amongst Christians, for feare of being impaled.

Hongarie hath two Archbishopsricks, and seuentene Bishopsricks: The Archbishopricks are Strigonia, and Colasse; the first hath vnder it six Bishopsricks, and the last eight; they all acknowledge the Archbishop of Spalatre. The Bishopsricks subiect to Strigonia are Agria, where there are no Turkes, but the towne and diocesse are full of opinions: that of Iauerin (a third part of the diocesse is vnder the Turke,) Nitrie, whereas the Bishoprick remaines, hauing little of the diocesse free: that of Quinque Ecclesie, that of Vaccia (both wholly subiect to the Turke,) that of Vespertin, which was lost by the taking of the towne; for as for the diocesse it was before in the Turks hands. The metropolitan; which is Strigonia, was taken, with most part of the diocesse, in the yeare 1541, and the Chapter retired to Tarnauja, where it remaines; and the Church is gouerned by an Administrator, which the Church hath appointed. The Archbishopricks of Colasse is wholly vnder the Turke, with all the Bishopsricks that are subiect vnto it, except that of Transilvania (which is a thing out of our discourse) and that of Zagabria; the Bishop of Colasse (which liues within the towne) hath a thousand florins, or one hundred and thirtie sterling yearly rents; but the diocesse is vnder the Turke. The Archbishop of Spalatre hath three Bishopsricks vnder him, that is to say, that of Segne, inhabited by Vloques, with eight or tenne Priests at the most; that of Moldruch, whereof part is vnder the Turke, and part vnder the Earle of Sdrin; and that of Ticin, wholly vnder the Turke. Cardinal George Drafcouit, to helpe his countrie, obtrayned of the Emperour Rodericus a part of the reuenues of the Prouostship of Turochia, for the institution of a Seminary of Hongarian youth in the towne of Vienna, whereas they do willingly imbrace Christian doctrine, and the ceremonies of the Church,

¶ The Kings of Hongarie.

The first Christian king of Hongarie was Geyza, who hauing caused himselfe to be christened, would haue the Christian faith profest throughout his realme, and was therein assisted by the Germans.

Stephen his sonne, who was put in the number of Saints, was king of Hongarie, in the yeare of Grace 997: He married the sister of the Emperour S. Henrie, called Otzele, and had among other children S. Emery, who died young before his father.

His nephew to Stephen by his sister, succeeded him, and made himselfe insupportable in his loose life. He was expelled the realme by the Hongarians, who advanced in his place the brother in law of S. Stephen.

Andrew, who gouerned the realme more insolently than Peter, and made himselfe of ious in his pride. He was slayne in warre the third yeare of his raigne, and afterwards Peter was repealed, who gouerned more like a Tyrant than a King, vntill great cruelty against the Churches, and spoiling them. He was in the end taken, and his head put out, the second yeare after his restauration to the realme, and he died the same yeare.

Andrew, cousin to S. Stephen, was made king in the yeare 1007. He restored the Christian religion in Hongarie, and reedified the Churches which had bene ruined: finding himselfe old, he appointed his sonne Salomon to be king.

His brother to Andrew, made warre against him, and won a victorie, after whose death he went to Alba-regale, where he caused himselfe to be crowned. This Bela had a son in the third yeare of his raigne, and beheaded all his bodie, whereof he died soone after, leaving the realme to Salomon his nephew.

Salomon after the death of Bela, was restored to the realme in the yeare 1063, by the request of Henrie the fourth, who had giuen him his sister in marriage.

Henrie expelled Salomon out of the realme, and was proclaimed King at Alba-regale: afterwards, being willing to resigne the realme to Salomon, he died the third yeare of his raigne,

that the Hungarians would not accept of *Salomon*, who died in an Herem. After which he had refused himselfe, having attempted many meanes to recover his realme.

Ladislaus, a good, brave, and just man, and who continued himselfe in perpetuall chastitie, was chosen King by a generall consent, notwithstanding that he refused it: After many victories he died, in the year of Grace 1095, and of his raighe the nineteenth, having appointed *Coloman* his younger sonne to succeed him in the realme.

Coloman did quite the realme to *Coloman* his elder brother; but afterwards these brethren fell to debate, and the Hungarians being loth to endure an intestine warre betwixt the brethren, ordained that they should enter combat, and that the Victor should be King. *Coloman* refused the combat, for that he was crooked backt, lame, and poutblind. In the end, he put out the eyes of *Coloman*, and of his nephew, and would have gelt *Bela* his nephew, for the end he might have no issue: But the executioner fearing the wrath of God, and that the realme should remaine without heires, pulled away the stones of a little dogge, and carrying them vnto him, satisfied him with this fraud. *Coloman* died of a terrible some disease, in the year 1114, and of his raighe the one and twentieth.

Stephen his sonne was king, not being yet eight yeares old, and in the meane time *Coloman* governed the realme in his name. He raigned eightene yeares; and for that he had no children, he adopted his cousin-german *Bela*, the sonne of *Coloman*, and declared him King by his testament.

Bela, notwithstanding that he was blind, governed the realme in peace: he died of the drop sicke, in the year of Grace 1141, and of his raighe the ninth.

Gyza his sonne raigned after him, and died in the year 1161.

Stephen, eldest sonne to *Gyza*, was his successeur in the realme, and died in the year of our Redemption 1173.

Bela, brother to *Stephen*.

Emeric his elder brother, raigned eight yeares, and died in the year of Grace 1200.

Ladislaus his sonne raigned but six moneths.

Andrew, brother to *Emeric*, succeeded his nephew *Ladislaus*; and died in the year 1235, having raigned foure and thirtie yeares.

Bela, eldest sonne to *Andrew*, raigned six yeares, and died in the year 1275.

Stephen his sonne succeeded him, and died in the third year of his raighe.

Ladislaus sonne to *Stephen*, turnamed *Cruene*, was slaine in the year 1299, having raigned about fourteene yeares.

Andrew sonne to *Stephen*, raigned eleven yeares, and died in the year 1301.

After the death of *Andrew*, some did chuse *Wenceslaus* king of Bohemia, and others *Otto* duke of Bawaria, who was shamefully expelled by the Hongarians, after that he had made his entrie with great pompe.

Charles, sonne to *Charles Martel* king of Sicile, whom some call *Carolobert*, was chosen King of Hongarie, in the year 1310.

Lewis his eldest sonne, being yet young, was made king: he made great warre against the Neopolitans, and wonn many victories of the Italians. He died, being six and fiftie yeares old, in the year of Grace 1382, having left his realme in the hands of his sister *Marie*, whom he married to *Sigismund*, sonne to the Emperour *Charles*.

Marie governed the realme for a time vnder the commaund, and by the counsell of *Nicholas de Gere*, for that she was yet verie young. But in the end, the Hongarians sent the Bishop of Sagabria into Apulia, to *Charles* the sonne of *Andrew*, to persuade him to come into Hongarie to be King: He came, and king *Sigismund* having a little before solemnly married *Marie*, who was then of full age, fled to his brother *Wenceslaus*. But *Charles* was slaine in the year 1385, by the practices of *Marie*, and of her mother, and of *Nicholas de Gere*. In the end, *Elizabeth* the Queene's mother was drowned by *Hornach* friend to *Charles*, and the young Queene was led prisoner into Croatia, and put into a deep pit. *Sigismund* leuied a great armie, he took *Hornach*, and caused him to be shred vp and downe at a horse taile, then to be pinched with hot pincers, and in the

quartered. It was this *Sigismund* who having leuied a great armie in the year 1396 (in which there were French succours) was defeated with a notable losse by *Baiazet* Emperour of the Turkes, nere vnto Nicopolis. Some hold that in this battaile there were twentie thousand Christians, and sixtie thousand Turkes slaine. This King and Emperour together died in the year of Grace 1437, in the feuentieth year of his age, of which Hongarie the fiftieth, of his raighe of the Romans the eight and twentieth, of Bohemia the feuenteenth, and of his Emperie the fift.

Albert duke of Austria sonne in law to *Sigismund*, was at one instant created king of Hongarie, and Emperour of Romans. He died of a flux having eaten too much of a meate in the year 1439.

Ladislaus brother to *Casmir* king of Poland, was called to be king. He came into Hongarie, and was so received. King *Albert's* widow had a sonne after her husbands death, and *Ladislaus* she wrought to with some princes, as he was annoited and solemnly crowned at Alba-regale vpon a Whitfunday, being not yet four moneths old. In the end, that followed the partie of *Vladislaus* were the stronger. This king was slaine at the battle of Varne, whereas the Christians were miserably defeated by *Amurath* Emperour of the Turkes.

Ladislaus was created king after the death of *Vladislaus*. But for that the Emperour *Fredericke* refused to giue him vnto them, *Huniasdes* was chosen gouernour of Hongarie, who came with forces into Austria, and committed great spoiles. After many debates *Ladislaus* was brought to Vienna, and received with great honor by the Bohemians and Hongarians in the year of Grace 1458. *Ladislaus* was made sure to *Magdeleine*, daughter to the French king, but as they made preparation for his marriage, he died in a manner suddenly, having languished but six and thirtie houres. He was nineteene yeares old.

Philip Cornutus sonne to *Huniasdes* was chosen king of Hongarie, at the age of eight yeares. And notwithstanding that the Emperour *Fredericke* had beene chosen at the same time, yet he made an agreement with *Mathias*, who was crowned by the hands of the Hungarians in the sixt year of his raighe, and of Grace 1464. He died without any children, having reigned euen and thirtie yeares.

John sonne to *Casmir* king of Poland, whom the Bohemians had received for king, was also chosen king of Hongarie after the death of *Mathias*.

He succeeded his father *Vladislaus* in the realme of Hongarie, and died in battaile against the Turkes in the year 1526.

Sigismund of Austria, Emperour, succeeded him, and made war against the Turkes in the space of eight and thirtie yeares.

Similian of Austria Emperour.

After the death of the second Emperour, having held the realme of Hongarie a long time, retired to his brother *Mathias* of Austria, who is at this day Emperour and gouernes

And briefe recitall of the controuersies happened in the said realme, since the peace made with the Turke in the year 1605, vnto this day, for the knowledge both of the gouernment and the religion of this Estate.

The controuersies which happened in Hongarie, as well for religion, as for the charge and dignities in armie, were the cause of great mischiefs: for *Bossey* Ithan duke of Transilvania, being opposed against the Emperour in high Hongarie and Transilvania, having wonn many noblemen to his partie, vpon the assurance which the Turke gaue him, he went to field with great numbers of the Heiducques, which are horsemen, and heire to the prince of Transilvania, and heire to *Battorie*, making a declaration against the Emperours lieutenants, which were foure, who ioined their troupes together against *Bossey*: both armies met, and the Hongarians both foot and horse

Ger.

XX.

Croatines and Silesians were cut in peeces. *Pets* and *Pallas Lippay* were taken prisoner by *A*
Boskay, who sent *Pets* with certaine ensignes to *Herdar Boscha*, to shew him the given vi-
 to the Turke, and *Pallas Lippay* remained lieutenant to *Boskay*: they published a declara-
 tion that they tooke armes for their libertie and confidences, and to hinder the persecu-
 tions of the Gospell from the Clergie and Iesuits were forced to flee to Vienna. They of
 Gallouia revolted and thrust the Priests and Clergie out of their townes, and became
 Protestants, according to the confession of Ausbourg. *Boskay* lieutenant to the Emperour
 published a generall pardon in his name, but it prevailed not. He besieged Cassouia in
 valine, there being a garrison within it of six thousand men, so as he raised his siege, and
 in his returne he tooke Epper and other places, vpon condition to suffer them to live in
 their religion, according to the confession of Ausbourg: but being pursued by *Boskay*,
 he had thirtie waggons laden with siluer & cloth which came from Vienna. This arme of
Boskay attacked the neighbour places, and the German souldiers and other strangers were
 taken peeces. *Boskay* perfwades *Boskay* by his letters to harken to a peace, and to draw the
 Emperours will to their obedience: *Boskay* answers that he is content, vpon condi-
 tion that he should enjoy the principalltie of Transilvania, and be the Emperours lieute-
 nant in Hongarie, that the French and Vallons should depart the countrie, that the foul-
 diers should be paid, that the Protestants religion should not be molested, that *Boskay*
 should be in the cause of the troubles should be delivered into his hands, to do justice
 of him, that the Emperour should come in person to the Estats at Ponson, & that the Ger-
 mans should goe out of their garrisons freely. *Boskay* seeing these demands made
 in which all Transilvania obayes *Boskay*, he receiues certaine money from the Turke,
 wherewith he payes his souldiers, and calls the Estates of Hongarie to a generall assem-
 bly the last of Aprill. The Barles of *Pruthi*, *Nadasde* and *Bude*, who had fought with
 the Turke, fell to *Boskay* parte, having an arme of twentie five thousand men, so as
 Transilvania, Moldavia and Valachie obeyed *Boskay*, which made the Archduke *Mathias*,
 in the Emperours name, to seek peace with conditions very beneficiall to *Boskay* and
 to the end the said *Mathias* who commands with the Emperours Commissioner, who
 let him understand, that his master would never refuse peace, granting him that which
 he had formerly demanded, and moreover that in the Senat of Hongarie there should
 not be any Bishop but he who should be chosen by the Emperour, that no man should be forced in
 his religion, that the Bishops should be gentlemen and borne in the countrie, and that
 whatsoever was past should be abolished of either side. During these conferences the
 war continued, but the Turke having intelligence of these treaties for an accord betwixt
 the Emperour and *Boskay*, he sent his great Vezir into Hongarie, to treat of a peace
 with the Emperour. *Boskay* sends to the great Vezir, who was come to Buda, & demands
 conditions to be made him of the propositions made for the peace of Hongarie, being
 come to the same as he had made to the great Turke, which was not to
 make a peace with the Emperour before he had given him a duice, and that he should
 maintaine the Turkes in their campe. The Vezir desired nothing more than a peace, and
 it was concluded that *Boskay* should retire himselfe with his party to Vienna, to make the
 peace of Hongarie betwixt the Emperour and him, and that the Emperour and the Vezir
 should depute men of qualitie to seeke vpon some truce, and to end their contentions,
 and that they should meet about Komorra, which was effected after a war of fifteene
 yeares. The treatie of peace for Hongarie being made with *Boskay* in September 1606
 at Vienna, it contained foure articles, whereof these be the contents.
 First, That they should be in libertie of conscience throughout all Hongarie, namely
 the Catholicks, Lutherans, and Calvinists, and there should be no more but those three re-
 ligions. Secondly, That the Archduke *Mathias* should be lieutenant general for the Em-
 perour through all Hongarie, and his holdings should remaine in the Estate it was at
 that present. Thirdly, That *Boskay* should be a Prince of Transilvania, Earle of Sieu-
 and Palatin of high Hongarie, and forwaite of his females, all should returne vnto
 the Emperour, and his daughters should be married according to their qualitie at the Em-
 perours charge. Fourthly, That from thenceforth the Palatin, and the general Treasurers

should be chosen by the Estates of the countrie: Sixtly, That a generall pardon should
 be published, to the end that all matters might be forgotten of either part. There was
 more made at Vienna, and in all other places for this happy peace. But *Boskay* did
 not long enjoy it: for after all his toyles, thinking to reape the benefit of this peace, his
 souldiers payed him to get his Estates, the which having discovered, he caused him
 to be taken, and having confessed it, he cut off his head. Notwithstanding all remedies
 of his souldiers, *Boskay* died at Cassouia the thirteenth of December, but before his
 death he called an assemblie of the Estates, whom he persuaded to obey the Emperour,
 to do him good and loyall service, and to continue in peace one with another.
 The peace of Hongarie being made and signed at Vienna, the Archduke *Mathias*
 and two deputies well accompanied to meet with the deputies of the Vezir, where they
 concluded what places should be comprehended in the truce: And to the end they
 might be in more safetie neere vnto Komorra, the Embassadors of *Boskay* retired them-
 selves from the said assemblie, some sixteen French leagues, to the end they might be arbi-
 trary of such controuersies as might arise. In the end, vpon the sixt of October, the de-
 puties parted from Vienna, vnder the conduct of *Colonia Budian*, and his troups, there
 being with them, the two Bathas of Buda, who were prisoners at Vienna, the one called
Man, and the other *Aly*, and they carried with them six waggons, in the which were
 some thousand Florins, a goodly cloake, and certaine plate, which they should pre-
 sent vnto the great Turke. The Batha of Buda mounting vpon the riuer of Danou with
 three and twentie ships, arrived also, and so did the deputies of *Boskay*, to give conclusi-
 on of this peace, so much desired. All these deputies, after many meetings, in the end
 concluded vpon fifteene Articles, the which they signed, whereof these are the con-
 tents.
 First, That euery one should returne into his possessions, reedifie his houses and castles, and
 remaine in the same estate that he was in before the warre.
 Secondly, That the Emperour should be called Father, and the Turke Sonne, and these should
 be titles which they should giue one vnto another by their Embassadors: and writ-
 ing respectively, they should vie the word of Emperour, and not of King.
 Thirdly, That the Tartarians should be comprehended in this peace, with a prohibition vnto
 them not to commit any spoyle in the Emperours countries, nor in Hongarie.
 Fourthly, That the realmes, lands, and seigneuries of the house of Austria should be compre-
 hended in this peace.
 Fifthly, That all acts of Hostilitie should cease, and transgressions be punished by exemplary
 justice.
 Sixthly, That it should not be lawfull for either part to surprise any fort, towne, house, nor any
 person, nor to send any Spie into Hongarie.
 Seventhly, That the treatie of peace made with *Boskay* should be truly obserued.
 Eighthly, That merchants might traffique freely, and passe through the limits of the countrie,
 and that there should be held foure or fve Faires euery yeare in such places as should
 be named to that end.
 Ninthly, That the Batha of Buda, the Gouvernour of Iauerin, and he of Sclauonia, should haue
 authority to pacifie all factions and diuisions that might arise, and if they were of im-
 portance, the Emperour and the Turke should be mediators.
 Tenthly, That all prisoners should be set at libertie according to their qualitie.
 Eleventhly, That the Archduke *Mathias* should send an Embassador with a present vnto the Vi-
 zier, and also the Vezir *Amurath* should send vnto the Archduke *Mathias* and the Empe-
 rour a present of two hundred thousand florins vnto the great Turke.
 Twelfthly, That the great Turke should send one vnto him of the like value.
 Thirteenthly, That this peace should remaine firme and stable for twentie yeares betwixt their Ma-
 jesties, their children, or successours, and they should euery three yeares send embassa-
 dors one vnto another with exquisite presents.
 Fourteenthly, That it should be lawfull for them of either part to pursue their debts, and they should
 pay all priuiledges and freedoms as before the warre.

That Voeite should remaine vnto the Emperour, and Gran vnto the Turke. A
 The Ballus of Buda treated the Christians with great magnificence and pompe, giving
 to euery one of them goodly presents. There was great joy at Constantinople, and in
 the Emperours countie, for this peace.
 The death of *Rossey* happening afterwards, it caused diuers alterations in these Pro-
 uinces; and the peace was disturbed in Hongarie, by diuers of the roads which were
 made by the *Turkes*, and others. To prevent these disorders, there was an assemblie
 called of the noblemen of Hongarie and Transiluania, who desired that their King
 should reside within the countie, so the end that his presence might suppress all these
 new commotions; and they made a protestation in the Cathedrall Church of Presbourg, B
 having attended the Archduke *Matthias* seven weekes in wayne, after the day assign-
 ed for this States, they would returne home to them that sent them. The noblemen
 of high Hongarie made another assemblie at Cassovia, the fourteenth of October, where
 they refused, not to daunt Hongarie from Transiluania. The Heyducques being
 discontented, notwithstanding these assemblies, did not forbear their spoyleing: they
 took diuers castles, and declared themselves friends to the Turkes, and enemies to the
 Germans and Walloons. The Archduke *Matthias* comes to Presbourg, whereas the
 Estates of Hongarie were held the fifteenth of Ianuarie, with one hundred wagons, and
 two hundred horse. The Bishop of Lauering, and all the noblemen were there to receive
 him. The Cardinal Archbishop of Gran arrived also, and *Helias Hasky* came with C
 twelve wagons, in which were many deputies of high Hongarie, the Parliament began
 the three and twentieth of Ianuary 1608, the Cardinal and the Clergie would haue mo-
 derated the peace made at Vienna with *Rossey*, but *Helias Hasky*, with the deputies of
 high Hongarie, opposed themselves, shewing that this assemblie was onely called to
 suppress the Heyducques. The Archdukes deputies pounded vnto the assemblie
 an offensive and defensive league: there was some dissention betwixt the Clergie and
 Politicians (for so they called the noblemen of high Hongarie) but all being pacified, they
 met in *Helias Haskys* house, where it was concluded, that they should not alter any thing
 of the peace made at Vienna; and that the said league should be made betwixt the Estates
 and the countie. As for the discontented Heyducques, *Helias Hasky* and *Turso* took D
 vpon them the charge to go vnto them, to reduce them vnto their duties, or to pro-
 ceed in warre against them. The Archduke *Matthias* returns to Vienna, where he cal-
 led a new assemblie of the Estates, acquainting them with what had bene done at
 Presbourg, and with what difficultie he had kept the noblemen of Hongarie from fal-
 ling from the empire, intreating them to make readie certaine money, if the rebellious
 Heyducques did not lay downe armes. The Archduke *Matthias* aspired to be King of
 Hongarie, and to attaine vnto his desires, he refused to settle a peace in the coun-
 trie, as well with the Heyducques which were mutined, as with the Turke. And to this
 end, *Helias Hasky* and *Turso*, who had the charge to treat with them, preyayed so as they
 drew fiftene companies of horse vnto their pay, so as in an instant there was a dissention E
 among them, and their whole armie was dispersed. The Archduke *Matthias* assembled
 his armie vpon the confines of Morauia; whereof the Emperour being aduertised, he sent
 the Cardinal *Disprichstein* to the Archduke, being at Vienna, who brought him the ra-
 tification of that which had past as well with the Turke, as with the Lords of Hongarie;
 his Maiestie desiring that the offensive and defensive league made at Presbourg should
 be broken, wherunto the Archduke would not yeeld. The Cardinal vnderstanding
 the Archdukes mind, aduertised the Emperour, who entred into feare and distrust of his
 brother, and giues him occasion to provide for his safetie. He cauleth the Estates of Bo-
 hemia to assemblie at Prague, commaunds all the townes to take armes, leuies souldiers,
 whom he holds nere vnto his person, and writes vnto the Electors, Princes, and Estates F
 of the empire, to succour him.

Whilest the Emperour is thus in alarme, the Archduke parts from Vienna, and comes
 to Morauia to the town of Crnaym, where was the Rendez vous; his armie consisting
 of thre thousand old souldiers, as well horse as foot, eight and twentie peeces of ord-
 nance

nance, and a great number of noblemen which were come vnto him, he writes his let-
 ters to the Estates of Bohemia, inioining them to send two deputies of euery towne to
 Crallaw, to heare from his owne mouth the cause of his taking armes. The Cardinal
 went backe againe by the Emperour to the Archduke to heare his complaints, and
 the Popes Nuncio, with the ambassadors of diuers princes came vnto him: but being
 he had entred into the countie of Bohemia, the ambassadors of Saxonie and Brande-
 burg came vnto him, entreating him to yeeld vnto a truce for eight daies and not to pro-
 ceed, the which they could not obtaine. He went and camped before Prague with eight
 thousand of his men, commaunding *Colonis* to follow him with the be-lie of the armie,
 which arrived there the seuenteenth of May. The Emperour having two enemies to en-
 counter, his brother without the walls of the towne, and the Estates within the towne,
 was much troubled, for the deputies being of diuers religions, euery one made demands
 of his aduantage; so as he was forced to yeeld to all their demands, except that which
 concerned religion. The Emperour went in person to the assemblie to ratifie the articles,
 where hauing made a speech to the Estates, they did sweare to imploy their liues and
 goods for his maiestie.

After many voiajes, and a passport granted by the Emperour and the Estates, the Arch-
 dukes Embassadors entred into Prague the six and twentieth of May. Count *Thein*
 the chiefe of the embassage was brought into the assemblie, where he saluted them
 in the Archdukes name, and deliuered his demands, the which being imparted vnto the
 Emperour, he had for answer, That it should be fit to appoint some men of qualitie to
 confere together, and that the conference should be made at Debrita; the which was
 so done vnto, and there they concluded as followeth.

That he should cause the crowne of Hongarie to be deliuered to the Archduke, re-
 ceive the realme vnto him, and discharge the Hongarians of their oath, who should
 be due him for their king. That the Emperour should cause a Diet to be held, to leuie a con-
 tribution for the payment of the souldiers vpon the frontiers. That within two monthes
 the titles, ensignes, and priuiledges of the realme of Hongarie should be deliuered to
 the Archduke: and that the Emperour should resigne the Archduchie vnto him, without
 reseruing any right vnto himselfe or his sonnes. That the peace should be ratified betwixt
 the Lords of Hongarie and the Turke, with his maiesties consent: and that the Emperour
 should without any lonne, the Archduke should succeed him in the realme of Bohemia:
 if he had sonnes, he should be their tutor during the minoritie with the Estates of
 the said realme. The Archduke should promise vnto the Estates (in case that the realme
 of Bohemia falls vnto him by succession) to take the oath of all their priuiledges; or in
 case that he be chosen king, as the kings are accustomed to doe, and that the Archduke
 should put in his titles, appointed king of Bohemia, and that he should also haue the ad-
 ministration of Morauia. That the Archduke should be acknowledged in the temporal-
 ity of the Bishopricke of Esmuts, the which is subiect to the realme of Bohemia. That
 if by the Archdukes intercession should enioy the priuiledges which the Emperour
 had granted them. That the Estates of Bohemia should not contribute to the warre, but
 that they haue bene accustomed to do for the frontiers of Hongarie against the Turke:
 and that the Emperour should carrie in his titles the names of all the provinces which he
 hath giuen to the Archduke: and by the same means the Archduke should renounce
 the countie of Tyroll, and yeeld it vnto the Emperour: and the Archduke should cause a
 ready contribution to be made at the assemblie of the Estates, and that there should be
 no exception taken of any thing that hath past of either part.

The contents of seuentene articles hauing bene read, concluded, and assigned of
 the part, the crowns of Hongarie and all the markes of roialtie were deliuered vnto
 the Archduke, that is to say, the Sword of king *Stephen*, the Golden Ball, the Buskins, and
 the Queene Roabe, and the roiall Scepter, the which were sent vnto the campe by the Em-
 perour; whereas the Archduke caused his armie to be put in battaile to receiue it, going
 with himselfe with a great number of noblemen: all the ordnance was shot off thrice,
 and the souldiers discharged their peeces as often. After all these things, the siege was

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raised

X XII.

raised from Prague, hauing diuided his armie into three parts to retire to Vienna. A
King *Mathias* coming to Vienna, the inhabitants went forth to meet him the fourteenth of Iuly, and made him an entrie, as to their soueraigne Lord. At the same time there arrived at Vienna an embassadour from the Turke sent by the Bassa of Buda, for a confirmation of the peace with the king, and with presents: hauing had audience, he returned with ratification of that which he demanded, after which there was an embassadour sent by the king to Constantinople with rich presents.

XXIII.

King *Mathias* parted from Vienna, and came to Presbourg the two and twentieth of October, where he was receiued in great pompe by the noblemen of Hongarie, there being about ten thousand men at armes. On the sixt of Nouember they presented vnto him the articles conformable to the edict of pacification made in the year 1606, whereof these be the contents.

First, that the exercise of the Protestants religion should be free throughout all the realme, yea and in that where hethen was, and should chuse his feare. That no Germane gouernor should be installed in any place in Hongarie, and that in all the frontiere towns lying vpon the Turke there should be gouernors that were borne in the countrie. That the crowne of Hongarie should be kept by secular men. That before all things there should be a Palatin chosen. That the king should make his residence in the countrie, and in absence the Palatin should haue all power with the Senators, and that whatsoever they did, the king should confirme. That the offices of the kingdome should not be sold, nor giuen to any that was not borne within the countrie. That the Iesuites who had planted themselves within the realme, and the Clergie should not beare such sway as they had done. That the reuenues of the crowne should not be paid but at Presbourg, and that foraine coyne should be minted. That after the Palatins death vntill the election of another, the President of the court in euery Prouince should gouerne.

These articles were presented vnto the king, and after some qualifications which the king required, *Helias Hasky* was chosen Palatin, & *Mathias* proclaimed king of Hongarie the fourteenth of the laid month, and was anointed & crowned in S. Martins church on the nineteenth day, and these were the ceremonies.

The crowne was brought vpon a royall chariot from the Castle vnto the Church with ten ensignes, it being in a little coffer couered with cloth of gold, and then put into the vestrie: foure of the chiefe Senators were at the foure corners of the chariot, and the other Senators and chiefe Noblemen followed it. The king being attired after the Hungarian manner, mounted vpon a horse with a rich caparison, and accompanied by his brother the Archduke, and many noblemen of diuers Nations, came vnto the said Church, where hauing staid a little in the vestrie, two Bishops came to condukt him before the Altar, but before him there marched ten noblemen who carried the ten ensignes, and five others who carried as followeth: The first carried the Crosse, the second the Pax, the third the royall Sword, the fourth the Scepter, and the fifth which was *Helias Hasky*, the Crowne: Cardinall *Forsgast* did the office, being assisted by many Bishops and Prelates who anointed the king in the beginning of Masse, and set the crowne vpon his head during the Gospell, all the people cryed with one voice, God saue the king of Hongarie: Masse being ended, the king tooke the royall Sword, which *Colonita* Marshall of Hongarie held, and laid it thrice vpon the Clergie in forme of a Crosse; then he receiued the communion by the hands of the said Cardinall. After Masse they cast a largesse of gold and silver vnto the people: which done the king entred by a gallerie from S. Martins Church vnto another called the Deschauffes, where after they had read the Gospell vnto him, he made two and twentie knights: then being attired in his royall ornaments and the crowne vpon his head, he went to horse, and issued forth by S. *Matthias* gate, where he came vnto a pillar couered with cloth, where he tooke an oath vnto the Hungarians, and they vnto him: then he tooke his horse, & was brought vnto a bank of earth which he leaped thrice ouer, and then he flourishing his sword thrice in the aire in forme of a Crosse: which done, he returned vnto the castle where the feast was prepared. After this coronation he was forced to depriue the Germans of the dignities, charges, offices, and

A offices, which they held in Hongarie, hauing pacified the countrie, and reduced vnder his crowne that which the Christians held there, he returned to Vienna, to suppress the troubles which were growne for religion. Finally, *Mathias*, in seuen months, caused himselfe to be crowned King of Hongarie, and to be acknowledged Archduke of Austria, and Marquis of Morauia, the which he enioyeth at this day.



A DISCOVRE OF THE ESTATE OF THE KING OF POLAND.

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Poland,

I.



Oland, or Polania, is so called by reason of the plaines, which in the cuntry language are called Poles, and it hath also the name of the Realme of the Lechites, of *Lechus* the first king which did inhabit Poland, who settled his aboad at Gnesne, about the year of Grace 550. This realme is greater at this day than it was euer, by reason of Lituania, and Liuania, which haue bene added to this Estate. It extends to the riuers of Note, and Orbe, which diuides it from Marchia, and to Odera, which doth in a manner separat it from Silesia; and vnto Berefina and Nieper, which diuide it from Muscouia, and from the Baltique sea to the riuier of Mester, which diuides it from Moldauia; and it extends also to the Carpathian hills, which lie betwixt it and Hongarie: so as from the confines of Silesia, vnto the frontiers of Muscouia, betwixt the West & East, it doth contain almost 120 German leagues, and as much from the extremities of Liuania, vnto the frontiers of Hongarie. And for that it is in a manner of a round forme, it is much bigger than many conceiue it to be. It contains a good number of great prouinces, which be the high and low Polonia, Masouia, Prussia, Podolia, Russia, Volhinia, Liuania, and Lituania. Poland was found in a manner desart: Prussia, and part of Pomerania, Podolia, Volhinia, Masouia, and Liuania, haue bene conquered by armes, and Lituania (to the which Samogithia and part of Russia did first belong) had bene the ancient patrimonie of the house of the *Jagellons*; for in the yeare 1386, *Jagellon*, sometimes duke of Lituania, married the princeesse *Edyge*, who onely remained of the royall house of Poland, and was made King vpon three conditions: That he should become a Christian: That he should draw all his subiects to embrace the Christian faith, and That he should vniue his Estate to the crowne of Poland. The two first conditions were performed, but not the third, vntill our dayes, whenas the house of *Jagellon* came to faile: for their kings being loath to deprive themselves of a patrimoniall Estate, and whereof they were absolute Lords, nor to subiect it to the election of the Polonians, still deferred the accomplishment thereof, vnder pretence, that they feared the Lituaniens would reuolt, and that by this means they should loose that which did belong vnto them: but seeing on the one side, that the princes of their blood began to faile (for that the males ended with *Sigismund Augustus*, King of Poland) and on the other side, fearing the power of the Muscouites, they haue bene forced to vniue it vnto this crowne.

As for Liuania, it did in old time belong vnto the Teuton Knights, who had a great maister: but being deprived of a great part of their Estate, by the great duke of Muscouie, in the yeare 1558, for matter of religion; they recommended themselves to *Sigismund*, king of Poland, who tooke them into his protection. True it is, that this prouince was not freed from the Muscouites command, but by king *Stephen*, in the yeare 1584.

II.

But hauing spoken of all these prouinces in generall, let vs say something in particular; Poland is diuided into high and low Poland, which is also called the North part; is diuided almost equally by the riuier of Vvarre; and base Poland, which they call the South, is watered by the riuier of Vistula. High Poland, which hath for neighbours the Saxons and the Prutheniens, hath receiued this name of High or Great, for that (as we haue said) *Lechus*, first Founder of the Polonians, planted his seat there, building the towne of Gnesne. This prouince contains these principall townes, which haue others lesse in their iurisdiction, that is to say, Polania, the Metropolitan towne, which hath vnder it *Rosceim*, *Medzyzecz*, *Ostrow*, *Vulchau*, *Sremk*, *Prencz*, and *Rogozno*: *Caliz*, which hath vnder it, *Gnesne*, *Pyzadry*, *Vuarte*, *Naklo*, *Land*, *Konin*, *Siepeza*, and *Kolo*: *Siradia*, which hath bene taken for a great Duchie, and did belong vnto the second sonne of the Kings of Poland; it hath these townes vnder it, *Orluua*, *Piatek*, *Bresnia*, *Karnazeu*, *Inouloud*, *Biechou*, and others: *Cujavia*, or *Vladislauia*, which hath vnder it *Bidgoste*: *Bresle*, which hath vnder it *Radzacieu*, *Crusphic*, and *Koualou*: *Rauam*, which hath subiect vnto it *Sochaczouia*, *Gostimin*, and *Gambin*: *Ploczko*, which hath vnder it the townes of *Bisko*, *Ruchzyayas*, *Siegres*, *Srenko*, *Milaue*, *Plonsko*, and *Radzanou*: *Dobrinia*, to which are subiect the townes of *Slonck*, *Ripin*, and *Gorzno*.

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As for base Poland, since that the royall seat was transported to Cracouia, it hath bene preferred before the other; and it hath three principal townes, that is, Cracouia or Cracou, Sandomire, and Lublin, whereof either of them hath many other townes vnder it.

III.

Cracouia or Cracou, is the chiefe towne of base Poland; and as *Petrus Appianus* saith, it is the same which *Proleme* calleth Carodumun: but leauing those controuersies, I say that in this towne is the Casle or Palace of the kings of Poland, in the which they are crowned and interred; by reason whereof it is the most renowned place of the whole realme: there is also in this towne a goodly vniuersitie. The longest day of Sommer is of sixteen houres and one eighth part. There are these three townes ioining to Cracouia, *Clepardie*, *Stradomie*, and *Casimire*: and this towne hath vnder it those of *Bicz*, *Vuoy-nicz*, *Sandecz*, *Lelouian*, *Kzyaz*, and *Prozouice*. There are also two duchies in the iurisdiction of Cracouia, the one of *Zaton*, and the other of *Ofiuuicene*. Sandomire hath vnder it the townes of *Checiny*, *Korczin*, *Vuiscie*, *Piline*, *Opozno*, *Polouice*, *Zauuichoff*, *Zarnou*, and *Malegoff*. Lublin hath vnder it the townes of *Vrzendu*, *Lulou*, *Parcou*, and *Casimire*.

Liuania is a very great prouince, which hath in length neere vnto the Baltick sea about one hundred twentie and five German leagues, and in breadeth at least fortie. It hath for bounds vpon the East Russia subiect to the Muscouites, from the which it is diuided by the riuier of Nerue, and the lake of *Beibas*: vpon the South Samogithia, towards the West the Baltick sea, and towards the North Finland, separated by the gulf of *Fintuque*, or of Finland. The chiefe towne of Liuania is called *Rige* or *Rig*, seated neere vnto the mouth of the riuier of Duine: and the other chiefe townes are *Riuuie*, commonly called *Reuuel*, and by the Russians *Roliue*, the which hath a great and goodly port in the gulf of the Baltick sea, *Deprt* or *Derben*, and according vnto the Russians *Inryoungorod*, built neere vnto the banks of the riuier of *Bec*, betwixt two lakes in the middle of the prouince. The other great towns hauing goodly castles, besides the aboue named, are *Vende*, or *Vendem*, in the middle of the cuntry, *Velin*, *Pemouie*, *Volmaria* or *Walmer*, *Vvescembourg*, *Vitsten*, and *Narua*. This cuntry for the most part obeyes the king of Poland; but there are some few places which acknowledge the Muscouite and the king of Denmarke; and some other obey the king of Sweden, as *Reuuel* and *Narue*, with some other small townes.

V.

Lituania, which is of a great extent, lies neere vnto the Muscouite, & hath for bounds vpon the East a part of Russia, the which doth acknowledge the great *Knez*; towards the West, *Podlasia*, *Masouia*, and Poland; turning a little towards the North, *Prusia*; vpon the North, *Liuania*, and *Samogithia*; and to the South, *Podolia*, and *Volhinia*. This prouince contains many duchies and contries, and is diuided into certaine Palatinats like vnto Poland: as the Palatinats of *Vilne*, *Troc*, *Minisce*, *Nouogrod*, *Brest*, *Kiouia*, and others which may be taken for countries; yet there are few townes, but many villages. The chiefe towne of Lituania is *Vilne*, the which is as great as Cracouia, with all her suburbs. They also account of *Nouogrod*, the which hath seven German leagues in circuit; but it is vnder the great duke of Muscouia, and was taken by the Muscouites in the yeare 1477. The chiefe riuier of Lituania, is that of *Neper* (called *Borysthenes* by *Proleme*) which comming out of Muscouia, and running beneath *Chiouie*, falls into the *Pontike* sea.

VI.

Samogithia lies neere to Lituania, and is fiftie miles long. It hath for confines vpon the North, *Liuania*; vpon the West, the Baltick or German sea, which is properly called the Baltick gulf, and this sea doth border it, turning a little towards the North; and *Prusia* is also neere vnto it. There are no remarkable townes, but many small ones, with villages, the which belong as well vnto the king as to priuat gentlemen, but their houses are generally ill built.

VII.

Masouia is a prouince of great circuit, ioining to Poland, and carries the name of one *Masie* who was duke, but being wholly defeated by *Casimir* duke of Poland, in the yeare 1041, he fled into Prussia, wher hauing endured many afflictions in the end he hung himself. It confines vpon the East with Lituania; vpon the West with Poland; vpon the

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North,

North, with Prussia, and vpon the North, with Ruthia and Poland. This prouince had A sometimes a particular prince, and was appointed for the king of Polands second sonne: but *John* and *Stanislaus* the onely heires of this Estate, dying young, in the year 1526, this duchie returned to the crowne of Poland.

Marichouia is the the chiefe towne of this prouince, and hath vnder it the townes of Czirko, Egrad, Zekrozin, Cziechanou, Czernienski, Poltouiouosk, Rofan, Varka, Blonick, Zartfin, Gadziek, Prafni, and Loraza. This prouince was strangely spoiled and ruined by *Mendog* duke of Lithuania in the year 1246, and 1260.

VIII. Volhinia lies betwixt Lithuania, Podolia, and Russia: it did belong to the duke of Lithuania, but now it is vnitd to the crowne of Poland. They diuide it into three prouinces, Leuczko, Volodomere, and Ryzemence, which are also the names of the three principall townes, the which haue many others vnder them.

IX. Podolia hath for limits vpon the South Moldavia, neere vnto the riuer of Tyre, now called Nijester; vpon the East, great desart plaines, not inhabited vnto the marishes of Meotides, or the sea of Zabagues. There is nothing to be scene in all this countie, but a few scattered townes, by reason of the incursions of the Tartarians. The chieftowne is Camienec, in a manner diuinely built among precipices, and so strong, as the Tartarians, Valachians, and Turkes haue beene often repulsed with great losse. There is also the towne of Lembourg, famous for the salt meats which they send into many parts.

X. Russia, which they also call Roxolania or Ruthenia, and was in old time (according to C the opinion of some) called Rossea, which is as much to say, as a scattered Nation, for that these people did hold all Samaria in Europe, and part of that of Asia, and did extend their colonies from the Frofen sea vnto the Meditarranian, and Adriatique gulfe, and from the great sea vnto the Baltike: so as all the people which vse the Sclauonian tongue, and follow the religion and ceremonies of the Grecians, are commonly called Russians or Rutheniens. I meane not to discourse here of all Russia, whereof the greatest part obeyes the great Knez, but onely of that which they call the blacke, and according vnto some, the Red or the Southerne. Russia the blacke hath towards the South, the mountaines of Samaria, which are also called Carpathians, and Tates; vpon the East, Volhinia, Podolia, and Moldavia; vpon the North, Lithuania, and vpon the West, Poland. This Russia D contains the countries and towns of Lempurg, Halicia, Belze, Chelmo, and Premisia, the which haue many others vnder them. The chieftowne of the whole prouince is Lempourg, whereas the Archduke hath his seat.

XI. Podlaffia (a great prouince) hath vpon the West, Masouia, and vpon the East it ioines to Lithuania. It was sometimes vnder the dominion the Lituaniens, but in the year 1569 it was vnitd to the crowne of Poland, by *Sigismund* king of Poland, great duke of Lithuania: in it are the townes of Byelsko, Bransko, Suras, and Tykolzin, whereas they keepe the kings treasure: there is also Knyflin, where there is a royall pallace, with a great park full of diuers kinds of beasts, and goodly channels and ponds full of fish. You may also see the townes of Narew, Vasilkou, and Augustou, a very strong towne, built by king *Sigismund Augustus*.

XII. Pomerania confines with the Baltike sea, & extends it selfe with a long tract of countie from the extremities of Holsatia vnto the frontiers of Lithuania. It is called Pomerania, or the prouince of Pomeran, which is to say Maritime in the Sclauonian tongue. The first inhabitants called it the countie of Pamorci, and the inhabitants themselves were called Sidines. There are fortie townes enuironed with sea and ditches, besides others, with many castles and monasteries. The chieftownes are seated neere vnto the sea shore, and there are very few within the countie: the shore is so well fortified by nature and art, as it feares not any rage of the sea, and is very commodious for shipping.

Her townes which are within the countie, are Stetin, the chieftowne of the whole countie, which giues the name vnto a duchie, Neugarde, Lempurg, Stargard, Bergrade, Camenec, Publin, Grisenbourg, where there is an vniuersitie built in the year 1546, Sundr, Puck, Rvucall, Louembourg, Hechiel, Strallunde, a pleasant towne and of good trade, with many others. In former times there was a goodly towne called Iulium, now

A Volin, at this day ruined: but aboue all there is the towne of Gedan, Dantz, or Dantzic, which is about five miles from the sea; some place this towne in Prussia. There are neere vnto this countie of Pomerania three Islands, Rugen, in which they number hie townes, Vidam, or Vidom hath three, and Volin, but one.

Prussia, which some others call Borussia, Prutenia, Vlmigauia, and Hulmigeria, hath for bounds vpon the North, the Baltike sea; Lithuania and Samogithia vpon the East, the countie of Pomeran vpon the West, and Poland with Masouia vpon the South. The length from North to South contains fiftie eight Poland leagues, from the towne of Torunia, which is vpon the frontier of Masouia, vnto the castle of Memel: and the breadth is fiftie leagues. Her chieftownes are, Vistula, Nemen, or Cronon, Nogat, Elbing, Vusere, Passaria, Alle, Pregel, Offa, Drebnicz, Lique, and Laui.

This prouince was sometimes vnder the Teuton Knights: but after the year 1419, the countie and towne of Prussia offered their obedience to *Casimir* King of Poland, and renolted from the Knights: and afterwards, in the year 1430, Prussia refused to obey these Knights, and subiected it selfe to the King of Poland, and the souldiers of the order which were in garrison, sold Mariembourg, with many other townes and castles, in the year 1457, for 476000 florins. Yet the Knights refusing to sweare vnto the king of Poland, in the year 1498, they made warre with variable success; vntill that Prussia was reduced vnder a secular Prince, which was *Albert* Marquis of Brandebourg, the four and thirtieth and last great maister, who was made Knight of the order, and secular prince at Cracovia, by *Sigismund* King of Poland, hauing taken a solemne oath vnto him, & the said king gaue him all the lands of Prussia, to hold them of him as his liegeman.

Prussia was in former times diuided into twelue duchies or prouinces, in the year 573, by *Venedus* their prince, according to the number of his children, to either of which he assigned a prouince which carried his Lords name. These prouinces or duchies are, Sudavia, which was wholly spoyled by the Teuton Knights; Sambia, at this day called Steatland, Natangia, Nadraua, Bartonja, Galinde, Varmie, or Wermelande, Hogerlande, Culme, Poemania, and Michlouia. Euerie one of these prouinces contains many townes, built at severall times by the Teuton Knights: for that after the Christian religion was planted in this countie, the Knights built seauente two castles, and sixtie two chieftownes, whose number is now much increased; so as at this day there is not any prouince in Poland where there are so many townes, nor such goodly castles.

Prussia is now diuided into two countries, the one belonging vnto the duke, the other vnto the king. The duke hath his seat at Montroyall, which the inhabitants call Cumisberg, a sea towne, where there is an vniuersitie built by *Albert* the first duke, who began by the means of the king of Polonia, to inioy all the lands of these countries, as vassall to the crowne of Poland. Mariembourg is the chieftowne of that part of Prussia which the king doth particularly inioy, besides that which he hath yeilded vnto the duke. This towne is rich, well peopled, and strong, hauing a castle well furnished and fortified, seated vpon the riuer of Nogat, which is an arme of Vistula or Vuixell, six miles from the towne of Dantzic towards the East. A little aboue this towne, the riuer of Vistula diuides it selfe into two armes, and makes an Island, which is excellent for the fertilitye of the soyle, and the great number of villages and houses. Some doe also place the towne of Dantzic in Prussia, the which is much esteemed for the port, shipping, and storehouses, with abundance of all sorts of merchandise which are brought thither by sea from the West and Northerne parts, and also by land, and by the riuer of Vistula, which runs through the middelt of it.

¶ The Qualitie.

Poland is a plaine champion countie, covered with many Forrests, but hauing few mountains within it: the climat of this countie is cold, by reason whereof they haue neither olives nor vines: but it abounds in all other things which the earth is accustomed to bring forth: for there growes great store of wheat, barley, and all other kind of graine; so as other remote countries tast of her fertilitye. It abounds also in cattell of all sorts, and in fish. True it is, that for the greatnesse thereof it is not well manured, nor that

that there are diuers great forrests, in which there are many wild beasts. There is also abundance of fowle, with great store of fruit, butter, and wax. And as for honie, there is such plenty, as they want places for their bees: for all the trees and woods are blacke with their swarmes.

They haue no mines of gold nor siluer, but in the territorie of Cracouia, whereas they say there is no siluer, as at Sandomire, whereas they haue also found one of Azure: but this countrey yeelds lead, yron, and perfect copper, and there is great store of salt, especially that of the Myne, which is excellent. In Poland the longest day in Sommer doth not exceed sixteene houres, and fortie minutes.

Lituonia is a countrey full of marshes, plaine for the most part, and without mountaynes. There are many riuers which water it, and yet there is much ground vntilled, notwithstanding that it is capable to beare any thing: for it yeelds wheat, and all sorts of fruit in so great abundance, as they send a good part into forraine countries. This countrey abounds also in beasts, both tame and wild, especially in horses which are verie sure. There is also great store of wax, honie, and pitch: it beares no oliues nor vines. There are many lakes, whereof the chiefe is called Beybas, being fise and fortie miles long, and abounds in diuers sorts of fish.

Lituania is for the most part full of Moores and Forrests, and therefore not verie accessible. There are verie great lakes, the which in some places are like vnto Seas. There are also many nauigable riuers, the which are more frequented in Winter than in Sommer, for that the pooles and marshes being frozen, the way is more easie. The ayre is nothing temperat, but troublefome and exceeding cold. The beasts which breed there are small: and besides those which are in Germanie, they haue Bugles, or wild Oxen, raine Deere, and wild Horses. This countrey doth also yeeld abundance of wheat, but it is seldom ripe. There grows no vines, and they want salt, which comes from other countries. They haue great store of Sable skinner, and Ermins, and abundance of pitch, honie, and wax. At Vile, the longest day in Sommer is seuenteen houres, and one eighth part, and throughout the whole prouince, it is not lesse than sixteen houres, and one sixt part: yet vpon the extremities, towards the North, the longest day in Sommer is almost eighteene houres.

As for Samogithia, it is exceeding cold, and in a manner continually frozen. There are great store of forrests, whereas they find abundance of honie, the which is better, more delicat, whiter, and hath lesse wax mingled with it, than in any other place.

Masouia, is for the most part full of woods, whereas they find great store of Bugles, and wild Bulls.

Volhinia, yeelds abundance of all sorts of graine and fruit, and it hath many forrests, in which they find great store of wild beasts, and there are pooles which abound in fish: It hath much good pasture, and store of honie.

As for Podolia, it is exceeding fertile, so as for one they are accustomed to reape a hundred, and in breaking vp the ground a little, and sowing it with wheat, it beares three E yeares together: neither haue they need to sow their ground euery yeare, but onely if they shake the corne a little when they reape it, that which falls, serues as seed for the following yeare. Their meadows beare abundance of hay, the which grows so high, as they can scarce see the heads of their cattell about the grasse, yea in three dayes it will couer a dale as it lies: yet the land is hard and stonie, so as they must haue at least six paire of oxen to till it, the which is verie troublefome, both to the cattell, and to those that lead them. There is in this countrey great troupes of oxen and sheepe, and abundance of wild beasts, with store of honie. It abounds also in salt and horses.

South Ruffia is exceeding fertile, and abounds in horses, oxen, sheepe, fables, & foxes. There is such store of bees, as they not onely hide their honie in hiues and hollow trees, but also in rockes and caues vnder ground. There grow no vines: there are store of riuers which water it, and many pooles which haue plenty of fish. They say that in the territorie of Chelme, the branches of Pine trees being cut and left vpon the ground two or three yeares, grow hard, and are turned into stone. There is also great store of white chuke. The

A The countrey of Pomeran is plaine, and hath very few mountaynes. It is generally fertile, and is watered with many riuers. The fields are well manured, and there are many nauigable riuers. It doth abound so in tame cattell, wheat, butter, honie, wax, and such like, as it doth furnish other countries with these commodities. The inhabitants of this countrey gather amber, which the flowing of the sea doth cast vpon the shore, but not so plentifully, as in Prussia.

Prussia yeelds abundance of all things, and is much more happie than all the countries which lie neere it. For it is pleasant and profitable of all sides, by reason of the great number of ports it hath vpon the Balticke sea, and of diuers gulfes of the sea. The aire is mild and temperat; so as you may see great store of cattell of all sorts. The land yeelds abundance of wheat, the which doth much exceed that of Poland & Lituania in bounty. This countrey abounds with honie like vnto all the Northern regions, and the bees make their honie in hollow trees. There are great forrests, and thicke, full of mightie wild beasts, among which they number the bugles, raine deer, and hordes. Moreouer there are many riuers, pooles, and lakes which abound in fish. The inhabitants doe also find amber about the Baltike sea, which the inhabitants call Burstin, it is cast vpon the shore by the waues of the sea and tempests.

¶ The Manners of the Ancients.

C As the Polonians are said to be defended from the Sclaues, so haue they for a long time retained their manners; so as in discouering the one, we should soone come to the knowledge of the other. But to speake something thereof whenas they meant to giue a name to any one of their children, the which they did not vntill they were great. They conducted him to the temple of their gods, and did cut off his first haire, which they offered as a pledge of the seruice which he should do vnto them. To this end they called the kinsfolkes and friends to reioice, and they did sacrifice a hogge, and water mixed with honie, made as we do metheglin. The gods which they did worship were *Ieffon*, that is to say *Iupiter*, *Ladon*, which was *Pluto*, *Niam*, *Diana*, *Marzim*, *Mars*, *Ziur*, *Ceres*, *D* and *Zienae*, which was *Venus*, hauing the like opinion of these gods, to other nations, and they did sacrifice in like manner as the Greeks and Romans, solemnizing their feasts with banquettes, dancing, singing, and all kinds of sports. And *Diugosse* the historian writs, that this kind of reioicing continued vnto his time, which was some yeares after that the Polonians had receiued the Christian religion, yea at this day the Lituonians daunce and reioice. They do often repeat the word *Ladon* in their dauncing, with clapping of their hands, as *Diugosse* saith for god, *Ziur*, which signifies that vitall force of the aire which giues vigour to things that haue life. They did also worship the god or goddesse *Pogode*, which was the cleerenesse and temperatenesse of the aire.

As for the Lituonians, they had in old time for their gods, fire, wood, and serpents, which they did nourish in their houses, as their household gods, and did offer them sacrifices. They did worship the holie fire and did entertaine it in such sort, as it went neuer out: and the sacrificers and ministers of their temples did alwaies feed it, to the end it might not be quencht. When any one was sicke, his friends went to these sacrificers, and demanded if he were in daunger of death, or should recover. These sacrificers came by night vnto the fire, and the next day they gaue answer to their demand, saying, that they had seene the shadow of the sicke man neere vnto the fire. There were some others in the countrey which did worship the Sunne and woods, and the higher a tree was, the more honour they did it. They were in old time so poore, and of such small reputation with the Ruffians, as the lords and princes of Kinia could draw nothing from them in figure of subiection but raggs, corke, and other base things. I had forgotten to say that they did offer cocks vnto their serpents, and did feed them with milke. They had sollemne feasts euery yeare after haruest towards the moneth of September, and when they came from the warre, they did burne for a sacrifice the spoiles which they had taken from their aduersaries, and one of their enemies did serue for an oblation. Whenas any one of them

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XVI.

them dyed, they did burne his best moueables with his bodie, and his fairest bones, offering milke and honie vpon his tombe. Before they receiued the Christian faith, there were none but gentlemen that vsed cloth or furs, for the common people were covered with linnen cloth, and the skins of wild beastes.

As for the Samogithians, it is not long since that they were ignorant of gold, silver, copper, yron, and wine. Among them it was lawfull for a man to haue many wiues, and for the sonne to marrie his mother in law after his fathers death, and the brother his sister in law. This people had fire for their greatest god, the which they held sacred, and which was neuer out, but was kept vpon a high mountaine, by their sacrificator. They had forests which they did worship as Saints, and as the abiding places of their gods, and they were fallen into such follie, as they thought that these forests, and the beastes which did liue in them were Saints, and that whatsoever did enter was repured for holie. They had in these woods hartis separated one from another for their houses and families, vpon the which they burnt the bodies of their bests friends, with their horses, saddles, and harness, and their best apparel. Neere vnto these hartis, they did set stooles made of corke, vpon the which they did leaue meat made of meale in forme of cheses, and they did poure beere vpon the fire: wherein they were so abused, as they did beleue that the soules of their dead friends (whose bodies they had burnt) came in the night, and tooke their refection there. If any one offered any violence to the forests, or to the birds or beastes that were in them, his hands and feet grew crooked by a diuillish art.

They of Liouonia were for a long time barbarous and vnciuile, and giuen to the worshiping of gods, almost like vnto the former. The simplicitie of this people was so great, as hauing prest honie, they did cast away the wax, as a superfluitie and ordure. They had commonly in their mouthes this word of Iehu, whereof they of that time knew the explication.

The Prussians were in old time very cruell and barbarous, and great drinkers, taking most delight in mares milke, before they knew the vfe of Metheglin. They had libertie to marrie as many wiues as they list, and they held them in subiection like vnto seruants. When they were tired with labour, or with ouer much drinking, their bathes and stoues did helpe to refresh them, yea in the extremitie of Winter, they were accustomed to bath themselves in cold water. They did interre the dead with their richest moueables, armes, and horses, and to them that died in bataille, they did sacrifice some one of their enemies which they had taken. They did worship the Fire, the Sunne, Moone, Beasts, Serpents, and many other things. They were very charitable to the needie, and went forth to succour them that were in danger at sea, or to helpe such as were pursued by pirates. They made no esteeme of gold nor silver; and they had store of excellent furs, which they gaue for other garments of wooll.

¶ The Manners at this day.

XVII. **T**He Polonians at this day differ much from the rudenesse and crueltie of the ancient Sarmatians. They are wife and discreet in their actions, and very contriteous to strangers, except the common people, who draw & exact from them all they can. They drinke willingly, like vnto other Northern nations, but the vfe of wine is very rare, and they haue not the skill to plant vines. They make a certaine drinke with corne and other things, which they call beere, & it is like to ours. The characters which they vse in writing are composed partly of the Greeke, and partly of their countrie: and the men and women attire themselves in a manner like vnto the Grecians. The Polonians abhorre theft and robbing, and the countrie is so safe in that respect, as in Winter you shall see a man alone go a great iourney in a little wagon draw by one or two horses. The men are very industrious, and haue the knowledge of many tongues, especially of the Latine, the which they vse as commonly both in townes and villages, as their vulgar tongue, and it is familiar both to rich and poore. The gentlemen loue to be statelie in their attire and armes. They are valiant by nature, and although their enemies haue an advantage in regard of

A number, yet they will attend them, yea and charge them. The gentlemen which are not newly rayfed, doe not easily endure any wrong done vnto them by noble men, but seeke to haue reason and satisfaction, gathering together as many of their kinsfolks and friends as possibly they can. Finally, to speake generally of the Polonians, they are rather prodigall than liberrall, for that they doe nothing but make feasts, and their delight is to entertaine many persons, and to feed a great number of seruants.

As for the Lituaniens, passing through the countrie in Winter, they gouerne themselves by the North Starre, as others doe at Sea. They haue no vfe of money. The women of this countrie haue friends by their husbands sufferance and leaue, whom they enioy in their sports of loue when they please, and yet if a married man had a Mistresse, he should be blamed. Among them marriages are nothing sure, for they breake them easily, and quit one another by a common consent, marrying and remarrying as often as the humor takes them. Wine is not much in vse, and their bread is verie blacke, for that the corne is not well sifted and boulded. Their troupes furnish them with drinke, for that they haue abundance of milke, which they vse in stead of wine. They speake the Sclauonian tongue like vnto the Polonians. Whenas the Lituaniens haue warre against any one, they go rather with a great preparation of furniture, than well appointed to fight. Their forces also slip away presently; and if they be forced to pursue, they presently send home vnto their houses what they hold most pretious and deere, and so follow their C Generally more by force than for any desire they haue to serue him, and to fight. This doth appeare plainly, for that great men which are bound to serue the king with a certaine number of men, redeeme this seruitude and subiection with a great summe of money, and this is so ordinarie a thing amongst them, as it is no blemish nor aspersion, for that the Generalls and Collonels will cause a proclamation to be made by the sound of a Trumpet, throughout the armie, that if any haue a desire to retire themselves, they may doe it bringing their money, and that they shall haue leaue. They are so licentious and disposed withall to doe any thing, as this excessiue libertie makes them to abuse the condition wherein they liue. They weare long garments, like vnto the Tartarians, but they carrie a Lauce and a Targuet after the manner of the Hungarians. They haue good D horses, but they are all gule, and neuer shod. They gouerne them at their pleasures with a small snaffle, neuer vring any bit which is troublsome or rough.

The people are miserable, and held in great captiuitie, for that great men when they passe through the countrie accompanied with many footmen, enter into Peasants houses, and take away what they please, yea and many times beat them cruely. It is not lawfull for a farmer to come emptie handed before his Landlord; and as for others, besides their rent, they are bound to giue them weekly three or foure dayes worke. If their Cuiars wife be dead, or if he marries, or hath a child borne, they are bound to giue him a certaine summe of money, for this consideration onely, that he heares them in confession all the yeare long. If any one hath committed a crime worthe of death, he must hang himselfe, as soone as the princes commaundement is signified vnto him, else he is beaten and tormented cruely before they put him to death.

The Lituaniens are much giuen to gluttonie and drunkennesse, and this dissolusion and excessiue is practised more in rich mens houses than in any other place. He that can beare most wine, and continue longest at the table eating, is welcome; but in the end, he hath for his reward, scabbies, gout, bloudie flux, dropsie, or some such like disease. Some gentlemen are liberrall to these gluttons and drunkards, and in the meane time to entertaine this liberrallie, they ranfome the Peasants; so as whatsoever these poore men can get with much sweat and paine, the other spend in excessiue and disorder. The Peasants as in a manner all slaues, and when any one not able to endure hunger, whipping, nor the great tyrannie of his lord, goes away, if the gentlemen ouertake him, they cut off his foot, to the end he shall flee away no more. These poore slaues are fed with such sharpe meat, as euen swine in a manner would disdain to tast of that which they eat. They weare shoes made of bark, whereof a payre costs but three deniers. In stead of fingering, they boole like Wolves, and they haue continually, as in old time, the word Iehu in their

A Fathing
and foure
thirds of an
inch more.

mouthes.

mouthes. When they are demanded what they meane by this word Iehu, they answer, A that they know not; but they doe therein follow the custome of their predecessours. Finally, these poore men liue like beasts, and are intreated in a manner like beasts. Whens they go to burie any one, they turne round about him, drinking carouse, and they invite him to drinke, powring his part vpon him. And when they put him into the grave, they fet by him a hatchet, wine, and meat, and a little money for his voyage; and whilst that they were subiect to the Teuton Knights, they sayd vnto their dead, Go vnto the other world, where thou shalt haue power and commaund ouer the Teutons, as they haue had ouer thee in this world. As for marriages, if any one will marrie a wife, he must rauish her often. The inhabitants of Liunia are of diuers nations, for there are Liunians, Curons, and Letians, which haue diuers languages: yet in townes and castles they speake for the most part the German tongue.

They hold that the women of the towne of Rig in Liunia, are gallant and stately, and contemne them that come from any other countrie. They should be well married if they were not called Ladies. They are not giuen to doe any thing, but liue continually in idleness and delights. In stead of spinning, or doing some other worke fit for women, they haue coaches and wagons in which they go abroad in Winter, and little boats in Sommer to sport themselves vpon the water.

The Samogitians are of a goodly stature, but vnciuile, rude, and barbarous. They are bold and apt to warre. They wear corselets, and vse pertusians, like vnto our men, but somewhat shorter. Their horses are little, and yet they toyle them infinitely. They breake vp the ground be it neuer so hard, with a wooden share, like vnto the Muscouites. One of their gouernours desiring to caue them, caused shares of yron to be brought, but it falling out for two or three yeares together that the earth did yeld but little, for that the aire was verie intemperat, this grosse and dull headed people began to mutine, and to say, That this scarfitie fell vpon them for that they made them to plough with yron, contrary to the custome, the which made their land vsfruitfull: so as the Gouernor was forced (to auoid sedition) to suffer them to plough at their owne pleasures. And for that the people are so grosse, the deuill doth amase them often with strange illusions.

They marrie many wiues, and without any consideration of bloud, nor parentage, for that the sonne after the death of the father marries his mother in law, and the brother makes no conscience to take his sister in law to wife. They vse no coyn, and build their houses verie low, couering them with straw and durt, and making the roofof it like vnto a barke or a galley, vpon the top whereof they make a window which giues light vnto the whole house. They haue alwaies fire burning, as well to dresse their meat, as by reason of the cold, the which is so vehement, as their riuers are frozen in a manner all the yeare long. They make the harth in the midst of the house, to the end that the good man being set, may in warming of himselfe haue an eye over his household and troups; for that both men and beasts lye all vnder one roofof, without any seperation.

The richest men of greatest power in stead of cups of siluer, or gilt, haue some E which are made of bugles hornes. They vse no stoues or hothouses, like vnto their neighbours. They are naturally inclined to diuination, charmes, and forceries, and to the obseruation of Auguries. They doe all in a manner eat verie blacke bread, which is little worth. Most commonly they drinke nothing but water, and they doe seldome vse beere or Metheglin. As for their apparell and language, they differ little from the Lituanians.

The Masouians differ not from the Polonians in regard of their manners and apparell, and they vse the same language, only they add certaine whistlings, which makes them to differ a little: but they are exceeding valiant. The Volhians also are full of courage, but their language and manners are like vnto the Russians.

The Southerne Russians are strong and valiant: in warre they vse the bow, and a pike of twelue foot long. They doe strangely hate the name of King. The Polonians haue colonies in a manner throughout all this Russia, and almost all the Knights and chiefe of the countrie are Polonians.

The

A The inhabitants of Pomeran haue kept their language and maners from the Vandales, until they receiued the Christian faith, at which time they learned the Saxon tongue, which they speake at this day.

The Prussians, especially the nobilitie, descend from the Germans, and retain much of their nature. They build higher than the Polonians, and their customes continue longer than those of others. They haue also more art and industrie, and much more pollicie than others; for that to speake the truth the Germans doe much exceed all other Northern Regions, either in arts, or in the gouernment of townes.

B ¶ The Riches.

The wealth of the Polonians consists in abundance of graine of all sorts, whereof the countrie is so plentifull, as in the yeare 1590, and 91, it did not onely releue the neighbour countries, but also the riuers of Genoua, Rome, and Tufcanie, notwithstanding that their neighbours were in great want of victualls. They do also make much money of their honie, wax, flax, hempe, beeces, sheepe, horses, and bugles. But their greatest commoditie growes by the salt pits of Ocen, which were found out in the yeare 1232, and also by them of Vilsigie in the territorie of Cracouia, and in diuers other parts of Russia, whereas they seeke the water drawne out of deepe pits. Some write that in those hollow caues far vnder ground they shal sometime heare voices like dogs, cockes, and other beasts, which they hold for a presage of some imminent milchiefe. This salt is drawne partly out of mines, and partly out of fountaines: so as they draw a great quantitie out of the earth, but they also (as I haue said) make much by decoction.

They do in like manner make great commoditie of their Azure, and of their mines of yron, whereof they haue store in the wooddie countries: copper, leade mixt with siluer in some places of the iurisdiction of Cracouia, and vpon the limits of Silesia; quicksilver at Tustan in Russia. At Biezzie, and in the mountaine countrie they draw Vitriol, the which being boyled turnes Greene, and into a stonie substance: they haue in some places marble and alabaster. In the Baltrike sea; neere to Dantzic and Montroy all townes D of Prussia, they gather amber vpon the shore, where some men going naked into the sea, draw it forth with little nets, and of this they make a great commoditie. It is at the first soft, but coming into the aire it growes hard, and they fashion it as they please: there is both yellow and white, but the white is most esteemed. Some write that if it be burnt venomous things will die with the sent thereof. And they may also make some commoditie of their mines of sulphure.

To conclude, take away the port of Dantzic, you shall not find any other place of traffick which is of great importance. For as for that which is drawne from other ports of Prussia and Liunia, it doth not enrich the realme with siluer, neither will it pay for the silkes and cloth which is brought thither out of Flanders and England; nor for the wine, E sugar, fruits, and spice which they bring out of Spaine and Portugal, nor the malmesey of Candie, which is sold for sixtie crownes a pipe and more. But to speake something of Dantzic, they hold for certaine that there is sold and exchanged euery day, a thousand charges of wheat and rie, besides wood, pitch, tarre, flax, hempe, and beere, with infinite other commodities.

To returne to our discourse, the Polonians sel great store of furs, and skins of diuers beasts, as fables, and foxes, which are verie deere. But to conclude, the whole countrie haue no great trafficke, except the towne of Dantzic, and there being no great trade in any other townes, nor the people of the countrie very industrious; moreover the Polonians being of that nature as they loue to make good cheere (especially the gentlemen) and to spend disorderly in feasts and apparell, so as they consume more than their reuenues will beare, for they eate more spice than any other nation, and their wine, silkes, and most of their cloth comes from foraine parts; the countrie must of necessity be poore of gold and siluers for that no realme can be rich, vntill there goes forth great store of merchandise, and little comes in, to the end that the exportation may bring in

money, and the entrie cause them to disburse little. Hence growes the wealth of the realme of Naples, and of the Estate of Milan, whereof the one feeds forth great store of come, wine, oyle, silkes, satron, fruits, horses, and other things, by means whereof they draw great summes of money from strangers: and the other doth furnish many countries with come, rice, cloth, yron works, and all kinds of merchandise, and receiveth little from others. If the realme of Naples (we may say the like of Sicily) had as many artificers, and men of industrie, as it hath fruits and benefits of nature, there were few countries to be compared vnto it.

XIX. But to returne to Polonia, the revenues are not so small as some esteeme them. For first of all the kings revenues, which they draw chiefly from the mines of salt and silver, amount yearly to six hundred thousand crownes. It is true that king *Sigismund Augustus* did ingage some part, and king *Henry* a year before his departure (meaning to bind the nobilitie vnto him) did alienate for about three hundred thousand dollars of rent. But their kings may much augment their revenues by the death of such as are in possession, annexing vnto the crowne those goods which they were wont to giue vnto priuat men. The king may spare the greatest part of this revenue, for that he is defraied with his whole court in Lithuania, and also in some part of Polonia, whilst he remains in these provinces. The kings revenues should be much greater, if he were not so bountifull to his Palatins and Chastelains, to whom he commonly giues two third parts, & sometimes more of all their rights & duties of their governments. But in necessities of war, and in enterprises of importance, after the resolution of the Estates, they charge the people with great taxes, the which is paid vpon the land, or vpon the imposts of beere, which amounts vnto such a summe, as by the means of this money king *Stephen* maintained a war against the duke of Muscouie for the space of three yerres.

As for the nobilitie, their wealth is commonly well diuided betwixt the noblemen and gentlemen, for there is not any one much richer than another, and the greatest hath not about five and twentie thousand crownes in yearly revenues. We must except out of this number the duke of Curland, and *Cunisberg*: who although they acknowledge the king of Poland to be their Superiour, and they his Feudataries: yet are they no liuelie members of the realme, for that they have no place in their Diets & Assemblies, nor any part in the kings election, or in the government of the realme; neither doe they passe as noblemen of the countie, but as strangers, as they are indeed, for that the duke of Curland is of the house of Denmarke, and he of *Cunisberg* of the house of Brandebourg: for all Prussia did sometimes belong vnto the Teuton knights, who had a particular great maister; but not able to resist the forces of Poland, they submitted themselves as Feudataries to king *Casimir*. In the end the great maister ship falling into the hands of *Albert* of Brandebourg, he became a Lutheran, and of great maister, duke of Prussia.

¶ The Forces.

XX. The Forces of this realme consist in victuals, silver, footmen, horsemen, armes, and E munition of war. We haue formerly spoken sufficiently of victuals and silver: let vs now come to the rest: The nobilitie are bound to serue the king at their owne charge, for the defence of this Estate. These serue on horsebacke, armed, some like vnto our men at armes, some with lighter armes, and some after the manner of the Tartarians. These last are called *Cosques*, whose trade is to spoile, lacke, and ruine euery thing; and all go vnto the war richly apparelled, with cassocks imbrodered with gold, silver, and diuers coloured silkes, with many feathers, eagles wings, skins of leopards and beares, and with many ensignes of diuers fashions and colours, and many other ornaments fit to make their owne men admire them; & to make them seeme terrible to their enemies. They haue horses of a meane stature, but much more quick, readie, and courageous than they of Germanie. They hold that Poland at need is able to make one hundred thousand horse, and Lithuania a tenth thousand, of which number there might be a hundred thousand horses of seruice. It is true that the horses of Poland are much better then those of Lithuania.

They

A They do so much esteeme their great numbers of horsemen, as contemning all the forces of other princes, they haue had little care to make any forts. They beleue that armies led through Champain countries against an enemy, should fight with more courage for their countie, wives, children, libertie, and for their whole estate. They make profession, neuer to turne their backs to the enemy, what accident soeuer happens.

Sigismund Augustus, King of Poland, did often attempt to haue the Estates resolute vpon the fortification of Cracouia, by reason of the Emperours neighbourhood; but he could neuer persuaide them to that which he desired, for that they would not giue their kings names to become absolute maiesties, by reason of their garrisons, as also, for that they say, they haue courage and force sufficient to defend the realme. They haue no footmen, for that all the people of the realme are diuided into merchants and artificers which dwell in townes, or labourers and peasants which liue in villages, being subiect, as we haue formerly said: so as the gentlemen onely are armed, and they are not accustomed to fight on foot. But whenas they haue any need of footmen, they entertaine Germans and Hungarians: so as king *Stephen* in his enterprise of Lithuania, had about 16000 foot of these two nations, and about 40000 horse of his owne realme in his armie.

As for the conduct of artillerie and pioneers, they employ Tartarians, and the Peasants of the countie. This realme is reasonably well furnished with artillerie and munition of warre; both for that the nobilitie haue much ordinance in their castles and priuat houses, as also, for that Poland being so neere to Germanie, which yeelds abundance of metall, and which hath many maiesters for the casting of artillerie, and the making of all things that belongs to armes, it can in no sort want, and it abounds the more, for that it hath so few places of strength: yet it is not without some places of importance, and which are of good consideration, as the forts of Lempourg, and Camenez in South Russia: the castle of Cracouia in base Poland, Polosque vpon the frontiers of Muscouia, and Marienbourg, with some other places which are in Prussia and Lithuania, and which haue been fortified, partly by the Polonians, but by the Teuton Knights, who were maiesters thereof.

The forces of Poland, whereof we haue made mention, are such both for number and qualitie, as there are few realmes in Europe, I will not say that surmounts them, but that equals them. These forces want nothing but promptitude and speed: for there are four conditions requisite for any estate whatsoever, that is, That their forces consist of their owne subiects, and not borrowed, or hired from others, That they haue good numbers, valiant, and quick in execution: That they be their owne, for that they cannot confidently trust a stranger, That they haue numbers, to the end that if any sinister accident happen, they may haue new supplies to prevent a greater danger, That they be valiant, for that numbers without valor auail nothing, and many times they hurt more than helpe, That they be quick and active, to the end they may with more ease and speed be drawne together, and led where need requires. The Polonians want the last of these four qualities: for the celeritie of an armie depends chiefly vpon two things, that is to say, of the E authoritie of the prince, and to haue speedie means to raise money. In Poland the king cannot resolute nor undertake a warre, nor impose any taxes for the leuying of money without the consent of their Diets and Assemblies. The Diets, where they must assemble many men, are like vnto great Engines consisting of many peeces, the which aduance little in long time: and in matters of warre, we must hold those Princes to be foolerly readie which may resolute of themselves, and haue money at commandment: otherwise when they must assemble, or dispose the Estates to the resolution of that which they haue propounded, and then exact and leuie money, they spend so much time in these busineses, as there remains little for the enterprise, and the occasion is in the meane time lost. Moreover, in Poland the noblemen and gentlemen spend so much F going to the Diets, and remaining there, as they haue little money left to entertaine them afterwards in an armie.

Yet it may be they would resolute more speedily if there were question of the defence, and preservation of the estate, for that the feare of losse and consideration of daunger makes euery man diligent. But in my opinion they would be verie slow and irresolute, if they

they should consult of the enterprife of any conquest; for that the hope of good doth A not moue vs so forcibly, as the feare and apprehension of euill: yet we haue seene that the Muscouite rooke from *Sigismund* the first, the Estate of Poland and Smolensque; and yet he shewed no apprehension nor feeling worthe of so great a King, and so powerfull a realme. And the same Muscouite invaded Lithuania, which had put it selfe vnder the protection of *Sigismund*, and found no resistance. But we must confesse, that the forces of Poland, which are great, valiant, and depend not of any one, will alwaies shew themselves readie and resolute if the king haue credit and authoritie among them.

We haue an example hereof in the person of *Stephen Bastorie*, in whose time Poland not onely maintained it selfe in reputation to be able to resist any forraigne forces, but also B to make conquest of importance vpon powerfull enemies. But for that we haue spoken of speed and expedition, which is a matter wonderfully importing the forces of an Estate, it shall not be from the purpose to add the causes of this expedition and speed. The chiefe are (as we haue said) the authoritie of the prince, which giues it motion, and the assurance of readie money which maintaines it; for that we haue seene mightie armies, which haue consumed the time vainly, for that their Generalls were slow; and we haue also seene verie important victories, which haue profited nothing for want of money, without the which, the souldier will not march. The qualitie of souldiers is also of great importance: for we cannot denie but the German and Bohemian footmen want speed and agilitie, C the which is proper to the French, Italian, and Spaniard, nor for that they are more active of their persons; but for that they content themselves with lesse, being in armes. If they want wine, they faint not, neither are they discouraged if they haue no flesh, & they doe more willingly endure the toyles and discomforts of warre.

Moreover, the qualitie of horses doth much import; for that the Flanders horses doe much exceed them of Friseland and Germanie, and the Hongarians them of Poland: the D Genets of Spaine exceed the horses of Turkie, and the Barbarian horses are swifter than the rest. As for the Couriers of Naples, they are not so swift as the Gennets, but they will endure traualle much better, and they are reasonably swift. Experience hath taught vs that the Germane horsemen are not fit to giue chase to an enemy, nor to flee from them; for that they are too heauie: whereas if the Valachians, Hongarians, Polackes, Turkes, D and Moores of Barbarie haue put any one to rout, he cannot escape them, and if any one hath disordered them, he cannot follow them: for that sometimes they are behind their enemies backs, and sodainly they are gone farre from them.

As for Sea fights, ships of burthen haue no great agilitie, for that they cannot stirre, nor turne without wind: great Gallies moue somewhat better, but not much; onely E the common gallies are good for this purpose. Wherefore we haue seene that Christian naues consisting for the most part of ships, haue many times lost a good part of Sommer, which is the onely season to doe an exploit; whereas the Turkes fleets were soone made readie. But there is nothing that makes the Turkes more active and speedie than their kind of living, contenting themselves with little; for that wine and such delights doe E more trouble our armies than the Turks whole provision doth theirs: so as it is no wonder if when they go to any enterprife, they are so well provided of canons, bullets, powder, and all kind of munition; for that by land they lade their wagons with these things, and their gallies at sea, and not with wine and other delights: and to conclude, they go to the warre to fight, and not to drinke drunke.

XXI.

But to returne to our purpose, the Polackes confine with the Suedens, who haue some places in Lithuania, and with the Marquis of Brandebourg, and the Emperor, being king of Bohemia: and it is now about 100 yeares that the kings of Poland haue not had any war with these princes; yea the lawfull king of Sueden being king of Poland, he cannot make war against himselfe, and doth onely demaund a part of his realme, detained from him by his vnckle *Charles*. Moreover, this prince hauing married a daughter of the house of Austria, may liue in peace with the Emperour. And as for the princes of Germanie, their forces are so equally balanced, that the Germans feare not that the Polackes will forte their townes, which are well fortified, and furnished with all things necessary, knowing

A knowing that they want footmen, and the Polonians in like do not feare the Germans in open field.

On the other side the Polackes confine with the Muscouites the Precop of Tartaria, and the Turke. As for the Muscouite, I haue spoken waht is fit in the discourse of Muscouia. In regard of the Precop of Tartaria of the Taurique Cherfonese, he may draw to field about fiftie thousand horse, and many more with the helpe of the other Tartarians his friends, as he did in the yeare 1569, whenas at the instigation of the Turke he led eithie thousand horses against the Muscouites, and when he burnt the towne of Mosco in the yeare 1561, but he cannot continue long in any enterprife of importance, & his trade B is rather to picke, steale, and murder, than to make a well disciplined warre, or to fight a bataille; so as he is more hurtfull than daungerous. His people did much infect Podolia and Volhinia. They haue often consulted how to prevent their incursions, and it hath bin propounded to fortifie certaine Islands of Borythenes, which the Tartarians passe to enter into the Estates of Polonia, and there to entertaine certain armed vessells, and yet this thing could neuer be put in execution.

The great Turke is very neere to Poland, making himselfe maister of Valachia, which was sometimes feudatorie to the crowne of Poland, according vnto certaine contentions which past betwix *Alexander* Palatin of Valachia, and *Ladislaw* king of Poland in the yeare 1403: and also in the yeare 1432, betwix *Elias* Palatin, and *Ladislaw* the third, C this prouince made fiftie thousand horses, and did abound in all commodities; but the wars haue made it in a manner desart, so as they can hardly leuie fve and twentie thousand horse. But I haue spoken sufficiently in my discourse of the Turks Empire of the advantages or disadvantages which may be found betwixt these two princes, to the which I will referre the reader.

¶ The Government.

Poland hath alwaies beene gouerned as a Monarchie, and they carried onely the name of prince, vntill that the Emperor *Otho* gaue the royall diademe and honour vnto *Bolleslaw* surnamed *Chobry*, soone after that he had receiued the Christian faith, about the yeare of Grace 1100. This honour did not passe the fourth king: for after another *Bolleslaw*, the princes of Poland abstained from the name of king for about two hundred yeres. *Premisla* tooke vpon him that title againe about two hundred and sixtie yeres since, and so it hath continued vnto this day. In the beginning the princes authoritie was more free, not being subiect to any lawes, and hauing absolute power not onely of their Estates, but also of life and death. Since that the Christian religion hath bene generally received, it began to be moderated, first by the holie admonitions of Bishops and Clergie men, whose authoritie was great among those people, being then rude & without knowledge of learning: and then by the merits and seruices of the nobilitie employing themselves in war which was often attempted against them, for the defence of the crowne. E And whenas good and religious princes would shew their pietie towards God, they gaue many honours and preferments to the Priests and Ministers of sacred things; and vnto such election in time of peace, and the valour of many gentlemen and souldiers in time of war, they gaue them many liberties, and did quit much of their rights, the which their successors haue continued. So as rightly considering the government of Poland at this day, it may rather seeme a common weale, than a royaltie: for the kings regal power is so limited, as he doth not challenge much right and power over his subiects of the militarie order, that is to say, of the nobilitie, nor ouer their Estates, neither hath he any ouer the Clergie. He may not undertake any war without the aduice of the Senat, nor F treat any alliance or accord, nor impose subsidies, or taxes, nor alienate any thing of his demeanes, nor do any thing of importance which belongs to the commonweale; for the nobilitie hath great authoritie in Diets and Councells. They chuse the king, and giue him what authoritie they please: and the power of the nobilitie doth daily increase; for that in respect of the kings election they neither haue law, rule, nor forme to do it, nei-

XXII.

ther in writing nor by tradition. They onely know that the Archbishop of Gnesne hath A
 soueraigne authoritie during the vacancie of the realme, and doth appoint Diets and pre-
 scribes in the Senat, and doth proclaim the new king, and that he with the Archbishop of
 Leunpurg in Russia, and their Suffragans being thirteene in number, and the Palatins in
 number eightene, and the great Chastelains who are thirtie (before that king Stephen
 had instituted new Bishops, Palatins, and Chastelains in Lithuania whenas he conquered
 it) and some small number of other persons, enter into this election. The earthly messen-
 gers have also a certaine authoritie: they call certain men so, which are as it were agents
 of jurisdictions or circles of the nobilitie, which are held throughout the prouinces,
 especially in those prouinces which are gouerned by States. These at the time of their B
 Diet meet in a certaine placeneere vnto the Senat; there they chuse two Marshalls, by
 whose meanes they signifie their desire vnto the Senat: and of late daies they haue got-
 ten so great reputation and authoritie, as they seeme to be the authors and heads of all
 the publicke resolutions of the realme, and some haue desired rather to be Nuncios or
 Messengers than Senators. All these together do more and more restrain the power of
 their princes, as often as they proceed to any new election. But although the crowne of
 Poland depends of the free election of the nobilitie, yet do we not read that they haue
 euer depriued the roiall bloud of the succession, to transport the realme to any other fa-
 milie, but once, whenas hauing deposed *Ladislaus* (who was afterwards restored) they
 made choice of *Wenceslaus* of Bohemia: yea, they haue alwaies carried honor and respect C
 to the kings children, as in old time to *Edige* whom they married to king *Jagelon*, and in
 our time to *Anne* married to king *Stephen*. And it is well known that *Sigismund* the third,
 obtained the crowne of Poland, especially for that he was sonne to *Katherine*, sister to
Sigismund Augustus, and to the said *Anne*. But although the kings authoritie, as we haue
 said, depends of others in what concerne the election; yet is it absolute in many
 things after that he is chosen. He appoints the diets, and prescribes what time and place he
 pleaseth. He chuseth the secular Councillors, and names the Bishops who (shall after-
 wardes remaine Councillors, without any other formalitie. He is absolute Maister of the
 reuenues of the crowne, and Lord immediatly of his subiects (but he hath no right ouer
 the nobilitie) and doth absolutly execute the resolutions made in Diets. He is soueraigne D
 Iudge of the nobilitie in criminall causes, and he hath meanes to do good to whom he
 pleaseth. Finally, he hath as much power and authoritie, as he hath pollicie and wit.

The new king of Poland being chosen, he is required to take an oath, That he shall raig
 according to the lawes and statutes of his ancestors, that he shall maintaine the rights
 and priuiledges of euery order, and shall not diminish any thing of the reuenues and li-
 mits of the realme; yea he shall endeavour to recouer that which others haue lost: and
 in like manner all the whole Senat doth promise to obey him. In former times their kings
 were appointed and crowned in the Cathedrall Church of Gnesne, but now in that of
 Cracovia, by the Archbishop of Gnesne, & two other Bishops. Being appointed betwixt E
 his Shoulders with a sacred oyle before the altar, where he receiues the communion
 with a great reuerence, hauing the crowne vpon his head, the scepter in his right hand,
 and a golden ball in the left; then they set him vpon a throne prepared to that end: all things
 being duely performed, they conduct him thus crowned to his royall pallace. The next
 day they lead him with the like pompe on horsebacke, hauing the crowne vpon his head,
 to the pallace, or parliament of the towne, and the chiefe Councillors of the secular or-
 der carrie before him the scepter, the golden ball, and the sword, and he is set vpon a high
 throne. The Senators take their seats a litle lower about him: then the king rising from
 his seat doth thrust forth the sword vnto the foure parts of the world, and being set down
 againe, he makes knights, touching them with the sword: after which the Magistrats of
 townes swear him fealtie and homage, and promise obedience. Which ceremonies per-
 formed, they returne to the kings pallace with the like pompe, and the time is spent in
 feasts, and banquets. The queenes coronation doth not much differ from the kings, and
 it is performed in the kings presence, and he requiring it for her: but they do not in care
 obedience vnto her, neither hath she any power or jurisdiction giuen her.

The

A The nobilitie of Poland, as it appeareth by that which we haue formerly said, liue in
 verie great libertie. They doe what they please, and the kings decrees (as they them-
 selves say) last but three dayes, and they carrie themselves vnto him as if they were his
 brethren. And as the king gouernes his subiects, which are immediatly his, with absolute
 authoritie: so doe they dispose immediatly of their vassals, ouer whom euery one hath
 more than a regall power, so as they intreat them like slaues: for the vassalls of the Cler-
 gie and nobilitie are not bound to serue the king, but in the reparation and fortification
 of castles and places of strength, and in building of new forts, by the decree of the Senat:
 yet of late dayes they haue bene forced to manure the princes land, and to contribute
 certaine subuentions of come, to the end, that vnder the protection of Gouernors, they
 may be freed from the violence and iniurie of wicked persons.

The kings of Poland, to fortifie their empire, haue done one thing which is verie re-
 markable, for as the Romans augmented their forces in communicating the freedome
 of Rome, and the rights of the countrie of Latium, to the inhabitants of townes and pro-
 uinces conquered: euen so they haue much enlarged, vntoited and fortified their Estate,
 giuing priuiledges to the nobilitie of Poland in prouinces, conquered either by force of
 armes, or by any other meanes, and in equalling their nobilitie to that of Poland. In
 this manner king *Ladislaus* vntoited Russia and Podolia to Poland, *Sigismund* the first Prus-
 sia, *Sigismund Augustus* Lithuania, and *Stephen* Lithuania: wherein they shewed them-
 selves to be verie iudicious and discreet, for that the honours being alike, and commodi-
 ties equall, men grow more vntoited in necessities and dangers.

The things worthe consideration, touching the gouernement, are, That the diuersitie
 of offices which are within the realme of Poland, breeds perpetuall hatred & iarras among
 those people; and they not onely creepe into prouinces, townes, and families, but they
 allogg bowtwixt the father and the sonne, the husband and the wife.

Moreover, the discord of dependances is great in this realme, for that this crowne be-
 ing subiect to election, many liue in hope, and seeke to bind the Polonians vnto them by
 diuers meanes, and especially by reason of their trauels, for that the youth of this realme,
 desiring to see other countries, come into other Estates, where they are much made of
 D by the Princes; and these yong gentlemen returning into Poland, are bound by the cour-
 tesies which they haue receiued, to become Partisans to those princes who haue so ob-
 liged them: and they cannot make any shew of this partialitie, but in the election not a
 new king, whereas one hath as much power as another: by which meanes there growes
 a division of hearts and minds, which breeds no disorder during the kings life, for that this
 nation is verie faithful vnto their prince; but it may be that these differences & open pro-
 motion of fauour and affection, will make them secretly to grow jealous and distrustfull
 one of another.

There is another difference, which is that of the orders of the realme, that is to say, of
 the order of Senators, and that of Knights: for the vnderstanding whereof, you must
 E know, that although their principall intention be alwaies to maintaine their common li-
 bertie, which is equall to all the nobilitie, yet the necessitie of gouernment hath brought
 in a custome, that they which are found worthe of any command, are most esteemed,
 and haue greater power than the rest: and therefore the superior dignitie is reduced to
 two degrees, that is to say, the Palatinate, and the Chastellenie; for that kings in former
 times did by litle and litle call these men to publike consultations, notwithstanding that
 they had absolute power to doe all things of themselves, to command, dispose, recom-
 pence, and punish, of their owne motions. Since they haue ordained, that these dignities
 should make the bodie of a Senat, without the which, the king cannot consult nor deter-
 mine of publike affaires. The rest of the nobilitie are in a manner infinit in number by
 F reason of the greatnesse of this realme: and to the end that euery one of them, whenas
 necessitie requires to make new ordinances and lawes, may interpose his authoritie and
 consent; euery Palatin, the king requiring it, calls together all the nobilitie of his Pala-
 tinate into some priuat towne, where hauing propounded vnto them the matters whercon
 they are to treat, and their will being knowne, according to the desire of the chiefe of
 them,

XXIII.

them, they chuse foure or six out of the whole companie which are called earthly Nuncios or messengers, who meet with the deputies of other provinces, in a place appointed by the king, whereas the generall Estates are to be held, and these deputies being vnted, make one bodie, the which they call the order of Knights, lesse in dignitie than the first, but equall in authoritie; and therefore they doe commonly contradict the Senators. The cause of this discord growes for that the Senators haue alwaies a desire to please the king, and to second his will, as they that are recompenced by the king himselfe: And the order of Knights haue no regard but of the publique good, and they hold that if they doe not resist, they cannot maintaine their libertie, nor preuent the daungers of tyrannie: so as they oppose themselves all they can against the other order.

The other discord is that of noble families, amongst whom there is little good intelligence, and in case they should come to the election of any one of these houses, whenas during the vacancie of the realme, there might grow great disorders, according to the power and meanes of the parties.

The last discord is that of Provinces, as Lituania, Russia, & Liuania, for that the gentlemen of these Provinces doe hardly indure (their countrie being greater) to be governed and subiect to the Polonians. But there were good meanes to remedie all these things, according to the example of king Stephen, who fought in the generall Estates to reconcile the points of religion, and to settle a forme in future elections, to the end that the factions of the nobilitie might be suppressed, and by this meanes preuent many disorders which might grow by these disorders and priuat passions. As for the controuersies which grew betwixt the Senators and Knights, he sought by all meanes to reconcile them. He pacified the dissensions of the nobilitie, shewing himselfe equally to all, and calling them indifferently to the dignities of the Senat, distributing as a recompence the publique revenues, being seuerer to them that were factious and seditious, and finally making himselfe Protector of all good and quiet persons of what condition soeuer. As for the controuersies of provinces, they must imitate him who suppresseth them with much art, hauing chosen for his abode the towne of Grodme, situated vpon the frontiers of Lituania and Polonia, by reason whereof he seemed to be equally affected both to the one and the other, and that he sought to content both parties.

XXIII.

To relate more particularly of those things which concerne the gouernement of this realme, you must vnderstand that there are two members which make the politike Estate. The first is that of the Ecclesiasticall Princes, that is to say, of two Archbishops, whereof the first is he of Gnesne, Primat of the realme, and Legat borne to the Pope throughout all Sarmatia, who hath authoritie to crowne their kings: the other is he of Lempoug in South Russia. There are also of this number diuers bishops, all which in a manner are great Princes, as the Bishop of Cracouia in base Poland, he of Posen in the higher; he of Ploce in Mafouia, he of Chelme in Volhinia, he of Presmil in Russia, he of Camenes in Podolia, he of Kiouia, and many others.

The other member is of the secular noblemen, which are the Palatins, Chastelains, E High-marshals, Vnder-marshals, Chancellors, Vice-Chancellors, Collonels, Vice-captaines, and others. But next vnto the Ecclesiasticall Princes, the Chastelain of Cracouia hath the first place neere vnto the king, and is followed by the Palatins of Cracouia, and Vilne. Among the Palatins there are some chiefe Chastelains mingled; and after them the other Chastelains both great and small, hold their places.

The Palatins of the whole realme of Polonia (who are as it were Gouernours of provinces) are those of Cracouia, of Sandomir, and Lublin in base Poland: of Posen, Calis, Sirad, Lancie, Vladislauia, Brest, Rau, and Ploce in high Poland: the Palatin generall of Mafouia, he of Droic, Generall of Russia, he of Belzen, Palatin Generall of Podolia, he of Volhinia in Lituania, he of Tron, he of Minske, he of Kiouia, he of Mifczislauia, he of Virebicie, and he of Polioe. Moreover, they of Culme, Mariembourg, and Pomerania. In the whole realme there are about fixtie Chastelains, and two high marshals in Poland, and as many in Lituania. There is the like number of marshalls in either of these two Provinces, and they haue diuers names: for the one are called Earthly, and the other

other of the court. There are also two Chancellours, and as many Vice-Chancellors, who haue two scales, and go after the Marshalls. There are two Generalls of armies, whereof the one is in Poland, and the other in Lituania: and there are also forie Collonels in base Poland, thirtie in the higher, and twelue in Mafouia, who are at the kings chiefe.

The king calls the Senators to Councell by the gromes of his chamber, or by his letters misiuue if they be far off; and he doth vnto this meane to assemble the States: for in regard of the great distance of places they do not assemble often vnlesse it be for some great occasion or solemnitie, as to assist at the marriage of the prince, or of his children, or at the oath of some duke allied vnto the prince. But the king consults according to the necessitie of affaires with such as are present and neere vnto his maiestie: if there happen not something that is difficult of great importance, for the determination whereof it shall be needfull to haue the presence, counsell, and aduice of many Senators: at what time they haue the aduice of them that be absent, by letters vnto the king, especially of the chiefe of the Councell. The Secretaries are also admitted vnto the Senat hauing taken the oath, but as hearers onely, for they haue neither place nor voice in the Senat. The number of them is vncertaine being at the princes discretion, and they are admitted by him as well out of the ecclesiasticall as secular Estates, and one of them hath the honour and name of chiefe Secretary. There are also two Referendaries which may enter into the Senat like vnto the Secretaries. It hath not bene vsuall to admit the sonnes of the chiefe Secretaries into the Senat, whereas they may heare what passeth in publicke Councells like vnto the Secretaries. These Councellers do also serue the prince and the commonweale whenas need requires, in the cite for iudgements, and abroad for embassages: and besides their charge of Senators, and care of the commonweale, they haue certaine offices assigned them according to the diuersitie of magistrats, and honours.

Hauing formerly made mention of certaine chiefe officers of the Estate of Poland, we shall not be impertinent to speake something of their places and offices, and first of the Palatin, who is so called, in imitation of the Romans, who vnder their Emperours did much esteeme and honour the Count Palatins. His charge is in the warre to be leader of the forces of his prouince or gouernment: and in time of peace his office is to appoint the assemble of the nobilitie within his iurisdiction, to preside in them, and in iudgements, and to set a price vpon all commodities that are sold, and to haue care of weights and measures, vnlesse it be during the assemble of the Estates, or in time of war.

The Chastelains are as it were lieutenants to Palatins, and leaders of the nobilitie, every one vnder his Palatin. They are called Chastelains in regard of the castles or townes which are assigned vnto them, not that they haue any iurisdiction in them, but onely the charge of warre, as we haue said; and many haue also annuall revenues. The Chastelain of Cracouia alone, besides the name and revenues, is nothing common with the rest: but he hath the honour free without any charge, except that which is common to all the Senators; and he hath precedence before all others. It is not lawfull neither for the Palatin, nor Chastelain to be in any prouince, in the which he hath not some land or inheritance.

The Marshall of the realme is master of the kings court, and administrator of the publicke Councell, to whom it belongs to assemble the Councell, by the commandement of the king, or primat. They impose silence and giue audience, they haue power to speake their opinions, to giue entrance to forraiene embassadors, and to exclude them out of the Councell which haue no place there, to pronounce the kings ordinances in cases of infamie and crime, to moderate publicke pompes, to entertaine strangers of account, to pacifie and suppress tumults and seditions, not onely about the Senat and in publicke, but also in the princes house, to punish crimes committed in the kings court, or at the assemblies of the Estates: he hath also power in assemblies of Estates, and in the kings traine to giue lodgings, and to set a price of merchandise, wherby he reapes some tribute or profit. The Marshall hath iurisdiction ouer such as follow the court, and ouer the officers of the kings house, and may punish them: and therefore in publicke assemblies

Chauuncellor
and vice-
Chauuncellor.

blies, or whenas the king goes forth in publicke, he carries before him a Septer of wood. A
The Chauuncellor and Vice Chancellor are distinct names but of equal power. They
haue the superintendancie and oversight of all letters patents, and writings which come
from the prince, or go vnto the prince, and in like manner which come from the Senat,
and go vnto the Senat. They haue the kings seales in their custodie, the Chauuncellor
hath the great seale, and the Vice Chauuncellor the lesse, and their authoritie is so great as
they may signe many things without the princes aduice, and reiect that which they see
contrarie to the lawes, notwithstanding the kings expresse commaundement to the con-
trarie. They make answers in the kings name, and propound vnto the Senat of what mat-
ters they are to consult. Finally they set down in writing, diuulge & publish the decrees B
of the Senat, and the ordinances of the king, & of publicke assemblies. They take know-
ledge of priuot complaints and causes coming from subalternall Iudges. They haue
command ouer the Secretaries, Scribes, Registers, Priests, and singing men of the court,
yea and ouer ecclesiasticall excoꝛmunications, especially, he that is of the ecclesiasticall order:
for one of them must of necessitie be of the Clergie, and the other of the laytie; but in
old time they were both of the Church.

Treasurer:

The Treasurer shews his charge by his name, he keeps the kings treasure with the
marks and ornaments of the realme, which are, the crowne, the ball, and the scepter; he
gouernes the plate, flusse, and reuenues, writings, and publicke monuments: all recei-
uers, and such as disburse the princes money must yeld an account vnto him. He is mai-
ster of the mint and paises all wages to fouldiers, courtiers, and the kings officers, and is
not bound to yeld any account but to the king.

There are two heads and leaders of the armie, which they put in the number of ma-
gistrats, and officers of the realme, whereof the one is called Generall and chiefe captaine
of the armie, the other Marshall or Captaine of the Campe. The first commaunds in all
matters of war next vnto the prince, and is his lieutenant. He leads the armie, appoints
the place wherethey shall campe, and orders the battaile: he giues the signe when they
shal fight and retire: he hath the care of victuals in the campe, and sets the prices, & doth
punish malefactors. The captaine or marshal of the campe is as it were his lieutenant, and
is appointed by the king: he hath charge ouer Sentinells and watches, and doth com-
mand the mercenarie fouldiers, especially in the Generalls absence: yet neither of these
hath any place in the Senat, neither are they perpetuall, and in old time they were not
called magistrats or officers of the realme. There are many other interior offices which I
omit for breuities sake.

¶ The Religion.

XXV. IN the beginning of the opinion of *Iohn Hus*, it began also to disperse it selfe though-
out the countries that were subiect to the crowne of Poland: but king *Ladyslaus* as-
sisted by the noblemen and Bishops of the realme opposed himselfe violently against it. E
For this king refused the crowne which the Bohemians offered him, and by this means
stoped the passage of that opinion, out of Bohemia into Poland, and they made a decree
in a general Diet, That whosoever did saue that opinion in any sort whatsoever, should
be punished without exception. But for that in the beginning of *Luthers* doctrine, young
men went to studie at Lipsic, and Wittemberg, partly to learne the Germane tongue
with their other studies, and partly for curiositie, they returned home to their houses ei-
ther altogether Lutherans, or lesse affected to Papistrie: so *Sigismund* who then reigned
did forbid young men to go and studie in those places. This prohibition did somewhat
stay the course thereof, for that partly by reason of the libertie of the Polonian gen-
tlemen, and partly by the neighbourhood of countries infected with that opinion, and in
like manner by means of the commerce of the Balticke sea, that doctrine got footing in
this realme, yea some renewed the heresies of *Arius* and *Elion*.

The first which receiued the doctrine of *Luther* and some others were they of Prussia,
for that the merchants brought it with their commodities out of Germanie, and dis-
persit

A pest it partly with their bookes, and afterwards the ministers and scholemaisters aduan-
ced it more: so as in the yeare 1525, the people of Dantzic, desirous of nouelties, and
thrust on by them of *Luthers* opinion, deposed the old Senat, and created a new of vn-
worthy men, they made a Notarie, Confull, profaned the Churches, carried away the
ornaments, and did a thousand indignities to the priests and religious persons. And
notwithstanding that the king went thither and did in some sort pacifie the town, yet the
Papists lost their churches, and the Masse was in a manner quite banished: so as there re-
mains at this day in Dantzic but one conuent of the order of *S. Dominick*, who haue
free exercises, and one monasterie of religious women within the towne, and another
B without. Of late yeares they haue giuen entrance to certaine Iesuits, who haue not any
colledge, but onely preach, and doe their other exercises; and these haue conuerced
many.

But to returne to the progresse of *Luthers* doctrine, & of other sects in Prussia: the dif-
orders whereof I haue spoken were followed by the falling off of *Albert* of Brandebourg,
who by the persuation of *Henry* and *George* his brethren became a Lutheran, and of great
maister of the Teuton knights of Prussia, made himselfe duke of a good part of that pro-
uince. The people of his countrie did presently imbrace the opinion of their duke, and
afterwards it entred into that part of Prussia which is subiect to the king of Poland,
where it had extended it selfe farther, if the Bishops had not opposed themselves. In
C Prussia which is subiect to the duke, besides the opinion of *Luther* and others, the Ana-
baptists haue got some footing, especially at Cunisbergue; and there are some which fol-
low the opinion of *Ostander*.

As for Liuania, in the time of the Emperor *Fredericke* the first, certaine preachers pass-
into that countrie, and profited much; among others, there was one *Mainard* of Lubec,
who for this cause was consecrated Bishop of Liuania by the Archbishop of Brema. He
had for successor *Bertold* Abbot of Cisteaux, who entering into fight against the enemies
of his profession was slaine. For this cause they brought the order of the knights of the
sword into Liuania, to defend the preachers & their doctrine by armes. This order grow-
ing weak, in the end vnited it selfe by the Popes authoritie with the Teuton knights, and
D in stead of knights of the sword, they were called knights of the crosse, and after that
time the great maisters of Liuania began to acknowledge the great maister of Prussia
superiour; the which continued vnto the time of *Albert* of Brandebourg, who freed
them for a certaine summe of money, in the yeare of our Redemption 1513. There were
at that time foue bishopricks in Liuania, that is to say, Derpt, Asilia, Oeselia, Curland, and
Riuaille, with the Archbishopricke of Rig. In the yeare of our Saluation 1528, the
great maister and the knights did openly imbrace the opinion of *Luther*, the which had by
little & little crept into Liuania, as it had done formerly into Prussia: yet all the Bishops
continued constant for a time. In the yeare of Grace 1557, the Knights made warre
against the Archbishop of Rig, being of the house of Brandebourg, for that he would
E not adhere vnto their opinion, and tooke him prisoner; but fearing *Sigismund* king of Pol-
land, who had taken armes in his fauour, they set him at libertie, and restored him to his
former estate: After whose death, Rig fell into the power of the Polonians. Some after,
the order of Crosse-carriers ended, by the death of *William* of Fustenberg: but before that
this order was extinct, these knights were assailed by the duke of Muscouia, and being
dispossessed of the greatest part of their Estates, they put themselves vnder the protec-
tion of *Sigismund* king of Poland, who notwithstanding gaue them small succours. In the
meane time the Muscouite tooke the towne of Derpt, and most part of the rest, and
transporting the Liuanians into other places, planted colonies of Muscouites there.
F On the other side, *Iohn* king of Sweden, having taken armes against the Muscouite, seized
upon Riuaille, Nerue, and some other places of that prouince, and *Magne* brother to the
king of Denmarke, made himselfe maister of Oeselia, and Curland, in which is the Bi-
shopricke of Vinde. In the end, *Stephen* king of Poland made warre against *Iohn*, great
Duke of Muscouie, and forced him to yeld Liuania vnto him, to auoid a greater incon-
ueniencie.

Here

There are in this prouince six sorts of people, that is to say, Eftons, Germans, Suedens, Danes, Muscouites, and Polonians. The Eftons are originaries of the countie, and they haue a particular language. Amidst so many charges (for that they haue bene sometimes vnder the Knights, sometimes vnder the Suedens, both which were of contrarie opinions, & sometimes vnder the Muscouite, who is a Schismaticke) they haue without any spirituall aid preferred their old religion. It is not credible how much they honour Priests: they carrie them salt, candles, and new fruits, to the end they may blesse them: They haue Churches built long since in the countie, the which they frequent with great deuotion, and make great account of holie water. Euerie one takes an Appoſtle for his Protector. They vsed confession, but it is in a manner quite forgotten, they haue bene so long without Priests. The like we may say of many other their Popish ceremonies and Sacraments. Finally, they are so ignorant of the ceremonies of Christian religion, as you may scarce find any one in a village that can make the signe of the Crosse, or say his *Pater-noster*, and it is difficult to help them therein, by reason of the difference of their language.

The Germans dwell in cities which they haue built for the most part. Riga is the Metropolitan of Liuania, where there were no remainders of poperie, but one monastie of religious women, in the which there were two Nuns in the yere of our Redemption 1587, (whereof one was a hundred yeares old, and the other little lesse) vntill that king Stephen had built a Colledge for Iesuits, who were expelled by the persuation of the Minifters, in the yere of our Saluation 1587. And as they talked of bringing them backe againe, the death of king Stephen made frustrat that designe: but they were restored in the yere of Grace 1591, by the authoritie of king Sigismund and the Estates of the realme. Those places which are held by the kings of Sueden and Denmarke, haue small remainders of the Romish religion, and they are wholly depriv'd of the exercise thereof.

As for those townes where the Polonians haue planted themselves, they haue laboured, and doe daily, to reduce them to the Romish Church. To which end, they haue a Colledge of Iesuits at Depta, a towne almost equall vnto Riga, and vpon the frontiers of Muscouia. And to conclude the discourse of this countie, king Sigismund made an edict in the yere of Christ 1589, by the which he did forbid the Minifters of *Luthers* doctrine to preach in Liuania.

As for Poland, the opinions of *Luther* and *Caluin* haue bene in a manner generally receiued, especially by the nobilitie of the countie: King Sigismund *Augustus* seemed to fauour them, and gaue them great libertie; but *Henric* his succellour, and after him *Stephen Batorie* opposed themselfes.

As for the Lituanians, they were in old time subiect to the Muscouites: but *Bartie* great Can of Tartaria, hauing in a manner vanquished the Russians, they of Liuania, whereof *Erdiznil* was then prince withdrew themselves from vnder their command. Afterwards *Mindech*, great Duke of Liuania, became a Christian, and was honoured with the title of a King by Pope *Innocent* the third, but he returned soone to Idolatrie. Finally, in the yere 1386, the fourteenth of Februarie, *Jagellon*, great duke of Liuania, receiued the Christian faith, and was baptised, and hauing married the Infanta of Poland, he caused all his subiects of Liuania to be baptised. But by reason of the little care they haue had to instruct them since, the greatnesse of the countie, the mixture of the Russians (who, besides heresie and schisme, haue a thousand strange superstitions) and by reason also of the disturbance of the Luthers; and other opinions of their time, the inhabitants haue not bene confirmed in the faith: for in Liuania and Samogithia, which is one of her dependances, they discouer in many places many heads of Idolatrie. In some places they doe worship a domestick god, whom they call *Dislipar*, that is to say, Lord of the Smoake, or of the Chimney; and they doe offer vnto him a couple of pullets, and make great feasts to his honour. Foure miles from Vilne, in a village of the kings, called *Louanafchi*, they doe at this day worship Serpents.

The Samogithians doe yet in many places nourish certain blacke serpents which haue

A foure feet, and they behold them going forth and returning backe againe with great superstition; and if any disaster happen vnto them, they impute it to the little honour they haue done vnto these serpents. They doe also beare great honour to fire, lightning, woods, the Sunne, to the Moone, and to trees which are very high, or that are remarkable for their age. In many places of Liuania they doe sacrifice fat sowes to the god *Jessil*, or the Earth, and diuers beasts to the god *Zemiemi*. There are also some Mahometans, since that *Vitold* prince of Liuania began in the yere 1399 a hoord of Tartarians, and lodged in vpon the riuier of Vache two miles from Vilne, suffering them to liue after the Mahometan manner; and there are also some in other places. The Zuingliens many yeres since built a colledge at Vilne with great charge, and there instructed all the youth of Liuania; but at this day it is in a manner desart by means of the Iesuits, to whose scholes (for the reputation of their doctrine) all in generall send their children, and there are daily many men of account conuerted. The authoritie and great zeale of the house of *Radiuil* doth helpe much in Liuania to aduance the Romish religion.

As for the South Russians, the nobilitie for the most part follows the Church of Rome (notwithstanding that there be some which are otherwise affected) and the people acknowledge the authoritie of the Patriarch of Constantinople, and follow the errors of the Grecians. At this present in all Russia, comprehending also Liuania, they do number but five Romish or Latin Bishopricks, that is to say, Vilne, Samogithia, Kiouia, Ianou, and Luceoria with the Archbishopricke of Leunpurg; but the Russians haue two Archbishopricks, one of Vilne, and the other of Leunpurg (this last carries the title of Metropolitan) and six Bishopricks, that is, Polosque, Volodemir, Luceoria, Pinsce, Kiouia, and Presmil. There is also at Leunpurg an Archbishop or Patriarch of the Armenians, for that many of that nation traffike in this town, & at Camenis and thereabouts, Volhinia (which is comprehended vnder Russia as well as Podolia) is the abode of the duke of Ostrogoye, who hath vnder him about foure thousand Feudataries. He is the chiefe of them that liue after the Grecke manner.

To conclude, the prouinces subiect to the crowne of Poland, which are neere vnto the Balticke sea (the which are Prussia and Liuania) participat much with the opinions of Germany: those which confine with Silesia, Moravia, and Hongarie are infected with the heresies of their neighbours: but they that aduance towards the South and East follow for the most part the errors of the Grecians, and are not free from the opinions of these times.

But to the end you may the more easily iudge of the number of Schismatickes, I will set downe two examples. Luceoria a towne of Volhinia contains about a thousand families, whereof there are one hundred and seuen of Romish Catholickes, and the other are Russians, Grecians, and some Armenians. In the towne of Poloce which king Stephen woon from the Muscouites, the Grecians haue seuen Churches, and the Latins but one, and that hath continued many yeares without a priest. There are many in base Poland which follow late opinions, yet the number of Papists is much greater. As for Giesepole, whose iurisdiction it doth in a manner belong. They are almost all Papists at Polosque, and Vladislavia, but especially in Maffouia, where you shall scarce find any one that makes publicke profession of any other religion.

THE GENEALOGIE OF THE DVKES AND KINGS OF POLAND.

Lech was the first which had command ouer the Polacks, but the histories of Poland do not set downe at what time he obtained this principalltie. XXVI.

After his death his children, and his childrens children did rule according to their degrees of age. Their deeds and the times of their governments, are not noted in histories.

The race of *Lech* being wholie extinct, the princes and chiefe noblemen resolved in the

the beginning to chuse and establish some prince over them: but in the end they were of opinion to live at libertie, as they made choice of twelve Vauoies or Palatins to administer justice to all men, and to govern the State. Long after the Polonians being wearye of the government of Palatins, for that they rather affected their owne private profit, than the publicke good, would haue a prince to gouerne them, and made choice of *Gracchus*, who lived at the foot of the Sarmaticke hills, neere vnto the river of Vistula. He was their kinde Gracchouia.

He left for his successor *Gracchus* his eldest sonne. They hold that it was foure hundred years before the birth of our Saviour. This *Gracchus* eldest sonne to the first, hauing taken possession of Poland, was slaine by his brother, for which fratricide he grew odious and detestable to all men, who seeing himselfe thus hated died of griefe. Then the inhabitants of Gracchouia received *Vanda* their sister for their princeesse. They say that she did sacrifice herselfe vnto the gods for a great victorie which she obtained against the Teutons, casting her selfe from the top of a bridge into the river of Vistula.

The possession of *Gracchus* failing, the people made a new choice of twelve men to gouerne the courtie, but they fell into dissensions, and in the meane time the enemies entered Poland by force, and spoiled it, the gouernors making no resistance. The people being thus, they did chuse for their Soueraine prince a valiant man, well experienced in warre, and very discrete, called *Pyrcisslaus*, to whom they gaue the name of *Lesko* by reason of his great pollitie. He was the first gouernor after *Lesko* the first of that name. After his death they made a young man duke, who was called *Lesko* the second.

He left his sonne *Lesko* the third for his successor, who reigned very wisely, and had one lawful sonne called *Poppel*, and twentie bastards. He left the principalltie to *Poppel*, and to eicher of the rest a prouince.

<i>Poppel</i> , lawfull.	<i>Semouite</i> .
<i>Boleslaw</i> .	<i>Sermonislaw</i> .
<i>Casimir</i> .	<i>Bogdale</i> .
<i>Vladislaw</i> .	<i>Spirazigare</i> .
<i>Vratislaw</i> .	<i>Spitzemere</i> .
<i>Qddo</i> .	<i>Sbignee</i> .
<i>Bernin</i> .	<i>Sobeslaw</i> .
<i>Pribislaw</i> .	<i>Vissimire</i> .
<i>Premislaw</i> .	<i>Czesimire</i> .
<i>Iace</i> .	<i>Vjslaw</i> .
<i>Serian</i> .	

Poppel being installed disliked the mountaines of Gracchouia, and trasported his seat to Gnesne which stands in the plaine: afterwards this place displeased him, so as he made choice of a new aboad among the lakes, and there built the towne of Cruicnize, the which he made the seat of his principalltie. In the end he was eaten with rats.

After the death of *Poppel*, the Polonians did chuse for their duke a countinman called *Pyast*, who made homie: he was a man of a small stature but very strong.

Semouite sonne to *Pyast* succeeded him, and did much extend the limits of the realme. He left one sonne very young, called

Lesko, which was in the time of the Emperour *Arnold*, and of *Michael* Emperour of Grece.

Lemomslawus his sonne succeeded him, and afterwards left the principalltie to his sonne

Miesko, who reigned in the yeare of Grace 963. Some call him *Mietzslaw*: he made himselfe a Christian at the instance of *Boleslaw* king of Bohemia, whose daughter he married called *Dambranke*.

Boleslaw his sonne succeeded him, and in the yeare of Grace 984 married *Judith* daughter of *Henry* of Hongarie. He was created king by the Emperour *Otho*, and crowned in the

yeare 1001, for before all his Estate was but a duchie, and the princes were called dukes or gouernors. He died in the yeare 1014.

Mietzslaw his sonne succeeded him. He did nothing but by the Councell of his wife, and was wholly giuen to all sorts of pleasures: for this cause the people of his father had subdued, retired themselves from his obedience, namely, the Bohemians and Morauians: yet he kept the Russians (who also would haue revolted) vnder his obedience.

Casimir his sonne, after that he had bene a Monke at Clugny, was made king, and left *Cloister* by the Popes permission, vpon condition that euery head of a familie in the Realme of Poland (except gentlemen) should pay a pennie euery yeare to *S. Peters* successors. He was crowned at Gnesne in the yeare of Grace 1041, and died in the yeare 1058. *Boleslaw* his eldest sonne was crowned king the same yeare 1058. He gaue himselfe to disorder and dissolurnesse, and being reprehended by *Stanislaw* Bishop of Cracchouia, who did excommunicate him seeing him obdurate in his sinne, he slew him with one blow of a sword. The Pope hearing it,ooke the crowne from the realme of Poland, and excommunicated all the subjects from their obedience to the king, who soone after fell mad in Angarie, whether he had retired himselfe, and died.

Boleslaw his brother succeeded him, in the yeare of our Redemption 1082, but he was not crowned, notwithstanding that he was called King, for that the Bishops feared to obey the Pope. Finally, finding himselfe to be opprest with old age, he diuided his Realme to his two sonnes: he gaue the better part to his lawfull sonne, called *Boleslaw*; and the worse his bastard, *Maslowia*, high Poland, Pomeran, and Prussia: he died in the yeare of our Saluation 1102.

The Realme of Poland being thus diuided, *Sbignee* made warre against his brother *Boleslaw*, who did easily vanquish him, and brought all that vnder his subiection which he held: so as this miserable man was forced to cast himselfe at his brothers feet, and to graunt of him to remaine duke of Maslowia. In the end, seeing his brother to be rebellious, he caused him to be slaine. After many braue exploits, hauing lost 14000 men, he died, as they say of griefe, in the yeare 1139.

Boleslaw his eldest sonne, to whom he had giuen for his part, the lands of Gracchouia, Lanciaia, Slesie, Pomeran, and the soueraigntie of the realme, was chosen fouerth prince, according to his testament: but not content with his portion (which was the best part of the realme) he commanded them all not to obey his brethren, and raised against them: but they entred into Gracchouia, and wpon the castle, forcing him out of Poland, and to flee into Germanie to *Conrade* king of Romans.

Boleslaw called the Crespe or Curled, his brother, by the consent of his other brethren, the chiefe noblemen of the realme, was made soueraigne lord of the countie, after the death of *Vladislaw*, in the yeare of Grace 1146. He died in the yeare 1173, and made his sonne *Lesko* the benefit of his onely sonne *Lesko*.

Boleslaw, vnkle to *Lesko*, and brother to *Casimir*, was chosen for soueraigne duke of Poland, and duke of Pomeran, whereunto they added Gracchouia, with the whole Realme: but for that he became a tyrant, they let *Casimir* his younger brother in his place, who reigned sodaynly in the yeare 1193, hauing taken a certaine drinke.

Casimir his eldest sonne to *Casimir*, surnamed the Faire, succeeded him, *Mietzslaw* being deceased therewith, wrought so with *Helene* mother to *Lesko*, as he being verie old, reuoked the possession of the monarchie, and of Gracchouia. But afterwards going into Poland, *Lesko* was againe put into the castle of Gracchouia: yet *Mietzslaw* was not contented with the soueraignie thereof, in the yeare 1202. But he died soone after, and his seigneurie to *Lesko*, who died in the yeare 1227.

Boleslaw the Chaft, succeeded his father *Lesko*, and died in the yeare 1274, hauing reigned 44 yeares. We must obserue that *Conrade*, who had caried himselfe as tutor to the children of *Lesko*, gouerned from the yeare 1227 vnto 1243: he was called the Bearded, was successour to *Boleslaw* the Chaft, and his sonne, the Blacke, came after him, and died in the yeare 1287.

Bolslaus, duke of Masovia, was chosen after him, but he was deposed.
Henric, furnished the Wife, succeeded him, and died in the year of Christ 1290.
Henric, sonne to **Bolslaus**, duke of Legnica, was his successeur, and after his death his two dukedomes were divided into two dukes: that of Gracchovia fell to **Premislus**, and **Vladislus** *Letchek* had the duchie of Sandomiria.
 The Polonians considering that it was more expedient for them to haue but one Prince, whom they might all acknowledge, did in the yere 1295, in the moneth of Iune, make choice of **Premislus** the second for their king, and he was annointed and crowned in the Church of Gnesne: but he was within a short time flaine through the hatred of the generation of the realme, being 38 yeres old, having reigned only 7 monthes, & 11 daies.
Lochek, sonne to **Casimire**, was afterwards chosen king: but by reason of his cruelties, he was deposed in the yere 1300, and they did chuse **John**, king of Bohemia, who was crowned at Gnesne, and died in the yere 1305.
Lochek found meanes afterwards to make himselfe duke of Gracchovia, or *Cracovia*: but some Polonians in the meane time did chuse for their prince **Henric** *Elektor* of Gnesne: and those were they of high Poland, Poman, and Calisia: but *Letchek* had alwaies the victorie against his Competitor **Henric**, and was accepted for Soueraigne by all the other Polonians. This *Letchek* obtained the royall crowne from the Pope, the which he took in the Church of Gracchovia in the yere 1320. He died in the yere of our Redemption 1343.
Casimire his sonne succeeded him, and reigned fortie yeres.
Louis, King of Hongarie, **Casimires** sisters sonne, was chosen King of Poland, & crowned in the yere 1370. He gouerned the realme twelue yeres.
Elizabeth or *Elis*, the youngest of the two daughters of **Lewis**, was crowned Queene of Poland, and the Polonians gave her power to gouerne the realme vnill that she were married vnto some Prince: in the end, **Jagellon** great duke of Lituania, being yet an Idolater, married her, upon condition that he should become a Christian, and vniue the duchie of Lituania to the crowne of Poland.
Jagellon, great duke of Lituania, was king of Poland by meanes of his marriage with **Elizabeth**, in the yere 1386, and at his baptism he was called **Vladislus**. He died in the yere of our Salvation 1434.
Vladislus his sonne succeeded him: he reigned ten yeres, and died being one and twentieth yeres old.
Casimire his brother, great duke of Lituania, was called to the crowne of Poland, in the yere 1445, and died in the yere of our Redemption 1492.
John Albert, eldest sonne to **Casimire**, succeeded him, and died in the yere 1501.
 After the death of **John Albert**, the Polonians did chuse **Alexander** his brother, who did vnto Vilna a voyage against the Tartarians, being fise and fortie yeres old.
Sigismund, the youngest of all **Casimires** children, was chosen king of Poland, in the yere 1506. He died in the yere 1549.
Sigismund Augustus, his sonne, succeeded his father the same yere, and died in the yere of Christ 1573.
Henric of Valois was called to the crowne of Poland, in the yere 1573, and parted out of France about the middle of October to go thither: but **Charles** the ninth, the French King, being become dead, he left Poland to come and raigne in his owne native countie.
Stephen Batory, or the brother of the Prince of Transilvania, succeeded him, and made long waies vnto the Moscovites, and others, with verye happie successe. He died in the yere 1587.
Stephen his sonne to the King of Sweden, and of **Anne** Queene of Poland, succeeded him, and he was crowned for his father, when he was against his vnkle duke **Charles**, sometimes with love, sometimes with hatred. This waie keeps the Polonians from employing their armes against the Turkes, or the Moscovites.

A DISCOURSE OF THE ESTATE OF THE KING OF DENMARKE.

The Contents.

WHAT Islands and countries the realme of Denmarke contains: the bounds and principall parts, whereof the first is called Iulia, or Iutland, an ancient habitation of the Cimbrians: the limits, length, and breadth. 2. Of foure great Bishopricks contained in Iulia, and what governments, cities, and castles are vnder every Bishopricke. 3. Of the huge rocke of Skarrinklint, and of the fearefull Angle of Iulia, and the situation of the duchies of Schleszwich and Holstia, lying in South Iulia. The beginning of two names, their townes and castles. 4. Of Scania, a province in old time diuided into three the governments, townes and castles, and of the admirable clocke of Londe representing the motions of the Starres and Spheres of heauen. 5. Of the Island of Selande, the chiefest townes, and castles. 6. Of the Island of Fionia, or Fynen, diuided into foure the governments, the situation and limits, with the principall townes and castles contained in it. 7. Of Norwaie, and the bounds, castles, governments, and townes. 8. Of the division of Island, diuided into foure parts: the Bishopricks, and Monasteries. 9. Of the aire, and fertilitie of the province of Denmarke: of their good pastures, and fishes: of the fields, yielding every three yeres interchangeably fish and corne: mines of blacke lead, and copper: of the fishing of cod. 10. A fontaine whose smoke transformeth into stone. 11. Of venomous fowles exceeding long. 12. Of the Islands covered with snow, and vomiting forth flames and fire at the foot of them. 13. Of the beginning of the Cimbrians, and the descent of that nation into Italie. 14. Of the complexion and disposition both of bodie and mind of the people of Denmarke, their manner of living and apparrell. 15. Their wealth in the trafficke of castles, horses, cloth of watman, sulphur, and salt butter. 16. Of the revenues of the king of Denmarke, and wherein it consists. 17. What number of ships he is able to arme. 18. How many heretics (called Herets) there are in Denmarke. Of the forme and ceremonies observed at the coronation of their kings. 19. Of the fine orders which are in Denmarke, and of the chiefest offices of this realme. 20. Of the government and particular police of every countie. 21. The doctrine of Luther, when and by whom it was brought into this realme. A Catalogue of the kings which haue reigned in Denmarke.

WHAT the realme of Denmarke contains a great tract of land and sea, with many Islands, that is to say, the Cimbricke Chersonese (at this day called Iulia) Ditmarsia, Scania, Halland, and all the Islands which lie within the gulfes of Codan, betwixt Iulia and Scania: and this realme hath vnder its subiection, all the nauigations of Norway, which is now vnited to this crown. They do also place in it the duchie of Holstia, and the Island of Iland.
 The realme is vnited in two places to the firme land. It is bound vpon the North by the German sea, vpon the East by the Balticke, towards the North by Norway,

Sweden, and vpon the South, Holfatia and Pomeran. The whole countrie of A
consists of many parts, whereof the chiefe are Iulia, Fionia, Seland, and Scania.
The Islands which he neere vnto these parts.

The countrie commonly called Gothia, which some hold to be Gothia, the ancient abode of
Gothians, is now called Chedone by Historians, & Historiographers;
and it is diuided into South and North. It hath for bounds vpon the South, the riuer of
Eyder, and is about eighty miles long, running from the riuer of Elb towards the North.
The breadth thereof is not aboute twentie miles. The Northerne part extending it selfe
towards Norway, ends neere vnto Scage, a town of great note amongst mariners, by rea-
son of the fars which they find neere vnto it. The greatest breadth of this countrie is
neere vnto Alcbourg, for that the gulfes of Limford passing by it, and running through
the fars towards the West, and (except a small space) diuiding the iurisdiction of Wen-
land from the rest, doth in a manner make an Island of all this countrie, and extending it
to the end by a large channell, and making many Islands with her branches, doth
with hand limit many Prouinces with her course. The Iulia is diuided into foure
Bishoppicks, that is to say, Rip, Arrhus, Aalborg, and Wibourg.

The Bishoppicke of Rip contains three Gouernements, seuen Cities, and ten royall
Castles. *Queen Damaris*, widow to *Christian the third*, erected an Vniuersitie at
Aalborg, at her owne charge. The diocese of Arrhus contains one and thirtie Go-
uernements, seuen Cities, and five Castles. The towne of Arrhus is famous by reason of
the Port which makes the great Cape of Hellenia, extending it selfe for the space of two
miles from the castle of Caboe by the countrie of Mois, vnto the high mountaine of El-
bendorp. This diocese hath vnder it the Islands of Samsoe, Hielm, Zuen, Hiamoe,
Gedde, (it may be Hilgenes) and many others. The Bishoppicke of Vandalia, of Aal-
borg, or of Burglaue, comprehends thirteene Gouernements, and six Cities. The parts
most notable are Wensyfel, Mandereet, Thyland, and Morsee. Wensyfel, or Venilia,
is a small Ile, the Land or Seat of the Vandales, contains six Gouernements, three
Cities, and one Castle. *Morsee* Alberg is to be seene in this countrie, whereas they
find certaine markes and remainders of ancient Giants. The neighbour Islands are
Hindholm, Tyndholm, and others. There is a wonderfull huge rocke to
be seene in Haderlebia, the which is called Skarringklau. This countrie hath vnder it
the Islands of Oland and Olandholm, foure Gouernements, one Towne called Thyrtad,
whereof *Christian the third* founded an Vniuersitie, and the castle of Orunne. It hath vnder it
the Islands of Hattholm, Olandholm, Iegen, Cistand, Egholm, Bodum, and Morsee, three
Gouernements, one Castle called Nicapia, and the castle of Lundfod, which hath neere
vnto it an Island called Ageloe. The diocese of Wibourg imbraceth sixteene Gouerne-
ments, three Cities, and as many Castles. Neere vnto the Peninsula of Vensiel, where it
is called in old time the Isle of Iulia, vnto dangerous and fearefull to Sea-faring men;
such is all the Westerne shore of Iulia, so as they that will passe by Sea to Norway, or
into the East countrie, be forced to go farre about to the that coast.

The Iulia, called Nordalbinge, comprehends the two dukedomes of Schleswick,
(Holfatia). The dukedom of Schleswick takes his name of the chiefe towne. This
countrie was in old time called the Dukedom of Iulia, which *waldemar*, great grandchild
of the King of Denmarke, receiued first in fee of King *Henric*, about the yeare of our
Redemption 1134. The general gouernement of these two dukedomes belongs vnto
the Countie of Slesland, and the Duke of Holfatia, interchangeably one after ano-
ther. The Duke of Schleswick is called Heidebut or Heideba, saying, That
countie of Denmarke is called Heideba, that is that name. This towne is verie commodious
for that it hath a good Port. Neere vnto this place is the fort or castle of
Schleswig, where there is a great Castle, house, as some yeres there haue past 10000
of Denmarke into Germanie, which haue payed toll. In this dukedom is the
city of Flensbourg, seated among velle high mountaines, and vpon the shore of the
Baltic Sea, where there is a Port to commodities, to decepe, and so safe, as in a manner
the Countie may haue and valde their ships close to their houses. There are also in
this

countrie, the townes of Hufena, and Haderlebia. The Princes, Lords, and Gentle-
men many houses and castles.

The Iulia, which takes his name of the abundance of wood which is there, (the which
Holt in the German tongue) hath for bounds towards the East, the riuer of Bi-
ron, the West, the riuer of Store; towards the South, Elbe; and vpon the North,
the Sea. It is diuided into foure parts, which be, Ditmarfia, Holfatia, Stormaria, and
Wagria. The chiefe townes of Holfatia are, Segeberg, which is in Wagria, foure miles
off; Itzohoe, which hath a goodly situation; Store, which is compassed about
with a goodly navigable riuer; Chilonia, commonly called Kile, the which hath a good
Port, where merchants come from Germanie, Liunia, Denmarke, and Sweden. There
is also the townes of Cremppe & Reinholdbourg, and in Ditmarfia, Meldorp, Heininkfte,
Hinkfte, and in Stormaria Hambourg vpon Elb.

Scania is a great prouince of the realme of Denmarke, joyning vnto Sweden. Some call
it Scania, in stead of Scandia, that is to say, pleasant Dania, or the pleasant coun-
trie of Denmarke; others call it Scania, some Sconingie, and vulgarly Sconen. This
countrie is compassed round about with the Sea, but of one side, where there is an arme of
the Sea which runnes towards the North, and then it bends to the East, where it joyne
Sweden; but betwixt them there are great forests and rough rocks, by the which
it doth hardly passe out of Scania into Gothia, which is a part of Sweden, so as it is
easie to go by Sea. This prouince in old time was diuided into two dukedomes;
the one of Holland, and the other of Blekinge, and now it contains three
Gouernements, and five and twentie Townes. The chiefe towne is Londe,
where the Archbishop of the realme makes his residence. There is also the towne of
Helsingborg, the chiefe of all the countrie, by reason of their faires and traf-
ficke. In Holland stands the castle of Warbourg, built vpon the top of a verie high
hill. The Islands neere vnto Scania are those of Landoe, Hannoe, Bornholm, a
small Island diuided into foure Gouernements, and containing three Townes, and one
Castell, where is the ancient towne of Wisby, sometimes of great traffique,
but now it is neither so well peopled, nor so rich. Neere vnto the strait which is
called the Sound, is a royall castle called Cronebourg, where there is a garison lying
in the best part of the Island of Selande. *Frederic* the second, king of Denmarke,
the foundations thereof in the Sea with verie great expence, and now this building
nothing can shake it. There is an admirable clocke in the towne of Londe,
whereof great are, where there is to be seene the motions of the Sunne and Moone,
the things, and whensoever the houre strikes, two horsemen encounter one
another, who giue so many blowes as the great bell which hangs in the Towre founds
there are many other singularities in this clocke, as the three Kings or wise men
to worship Iesus Christ in the Virgins armes, whenas the houre strikes. But
to make a full description it might be verie tedious.

The Island of Veland, or Sialand, is the greatest of all those of Denmarke. It is about
the journey long, and almost as broad. It comprehends fiftene Townes, and
seuen Castles. Among the townes they doe reckon Haffnie or Copenhagen,
the chiefe of all Denmarke, great, and rich, having a verie commodious and safe
Port, by reason of the neerenesse of the Island of Amagget. About Copenhagen is
the castle of Cronebourg, whereof I haue made mention, and on
the East side of the Sea is the castle of Helsingborg, with a towne of the same name.
The Islands of Selande and Scania approach to neere together with their Capes,
so that they make a small space of Sea, called the Sound. There all ships which faye to
goe to either side, are forced to passe, and to pay toll vnto the king of Denmarke. And for
the toll of either side, whenas necessitie requires, the king may so stop the
ships as he may keepe any armie from passing. Oftentimes there strue
betweene the ships, yea three hundred in one day, from diuers parts of Europe.
In this countrie, sometimes a Bishoppicke, where are to be seene good
many Kings and Dukes: but now it is poore and vnpeopled. Selande hath
vnder

the Islands of Amagria, Huen, or Vucen, Moeneland, in which is the towne of A and many others.

Fionia, commonly called Fynen, holds the first ranke among the Islands of the gulfie Godan, next vnto Seland. She takes her name of her beautie, for that it is wonderfull pleasant, as well by reason of the situation, as for that it yeelds : and it is seperated from Denmarke by a small strait, called Middelfar Sundt, as it seemes to joyne vnto it. Vpon the West part it looks towards Iutia; and vpon the East, Seland; and some hold that it is in the middle of all the realme of Denmarke. It is 120000 paces long, and foure broad. The chiefe towne is Otterfche, seated in the middle of the Island. Fionia is diuided into foure and twentie Gouvernements, sixteene Townes, and six royall Castles. The chiefe towne about Otterfche (which is as it were their center) are in a manner equally distant, and so built vpon the Sea shore, as they traffique commodiously, not onely into the Baltique Sea, but also to Sweden, Norway, Russia, Flanders, and Germanie. Among these towne, they make mention of Nibourch, Siensbourch, Faborch, Affens, Bogens, and Kerteminde. The chiefe castles are, Neubourg, Magenschow, Hingla, Hichebourg, and the Court of Rugard. They haue in this Island many villages, and gentlemen houses. There are two goodly Churches in the towne of Otterfche or Otterfche, the one dedicated to S. Canut, the other to S. Francis.

The Islands comprehended vnder Fionia, are ninetie in number, lying towards the South, and for the most part habitable. The chiefe are Langeland, Lawlande, Faltia, Arre, Alse, Lofinge, and Aroe. That of Langeland is seven German leagues long. In it is the towne of Rudkeping, and the royall castle of Tranckere, with many villages, parishes, and gentlemen houses. Faltia is foure German leagues long, and contains the towne of Stubecopen, and Nicopen. Arie, halfe a league distant from Elyfia, hath three parishes, and some gentlemen houses, with the towne and castle of Koping. Both Arie and Elyfia belong vnto the dukedome of Sleswic. Elyfia, or Alse, or Alfen, hauing two leagues in length, is not farre from the dukedome of Sleswic, bending towards the gulfie of Nibourch, and is diuided from the first land of the English by the same gulfie. There is in the Island of Alse, the towne of Sundebourg, with a castle of the same name: then Norboch, Osterbolm, Die Holle, and Gammelgard. It hath thirteene parishes and well peopled, which are able vpon any occasion to furnish a good number of souldiers.

Lofinge, or Lofinge, a chiefe Island among many others, neere vnto Swinebourg, a towne of Fionia, is a league long. From the towne of Affens in this island, it is two leagues vnto Iutia; and from Nibourg in Seland, foure leagues by the Baltique sea, the which is many times verie dangerous.

Aroe, lying at the entrie of the duchie of Sleswic, whereas they passe into Fionia, by the gulfie of Arie to the towne of Affens, contains foure villages peopled. Neere vnto it they reckon the Islands of Romio, Ebelo, Boko, Brando, Zoroe, Aggemis, Helenis, Iordo, Birkholm, and others. There is also the Island of Huene, whereas theris to be seene the castle of Vranibourg, full of mathematicall instruments, verie admirable, and sure. There is also the Island of Malmogie, little, but verie good, where sometimes were the castles of Synderbourg, Nordbourg, Karhedia, and Hamera, but at this day there is no thing but the ruines and foundations to be seene.

Norway, which is subiect to the king of Denmarke, hath for bounds vpon the South, Denmarke, vpon the West, the Ocean Sea; vpon the East, Sweden; and to the North, Lapland, from the which it is diuided by verie high craggie mountaines, the which are neuer covered with snow, nor was in old time a flourishing realme, whose power extended farre, but at this day it is lost vnto the Danes. They doe reckon foure royall castles, and seven principall gouernements, whereof the first towards the South is B. The towne subiect vnto it are, Machland, seated in a Peninsula, then Koengels, and Oddewold, or Odwad. The second castle is at Aggerhuse, which hath vnto the towne of Angore, the Episcopall seat, then Tomberg, or Koningsberg, Fri. Salsbourg, and Schun, or Schon, and the great and lesser Hamaria. The third castle

Bergerhuse, vnder which are the towne of Berg and Staffanger. Berg or Bergue one of the greatest trafficke, and a storehouse of come for all Norway, whereas the Mayor and Bishop remaine. There is also a very commodious and safe port: with castle is that of Nidrosia, vulgarly called Trundheim, and in old time Troms, sometimes the Metropolitan of all Norway, but now reduced to a borough. The chiefe is Wardhus, the which is no waies fortified, but is only appointed for the govt. of that countrie to liue in during the Sommer season.

which some take for Thule (& are therein contradicted by Saxon the Gramarian, Milius, Iulius, and Pencer) is situated, not vnder the first Meridian, as some haue ment, but eight degrees beyond it. It is in length one hundred German leagues, and which some haue added foure and fortie more, and the breadth is sixtie and foue leagues. It hath beene subiect to the kings of Denmarke since the yeare of 1260, and is diuided into foure parts: they call the Easterne part, Aust, Lending, the Westerne Westfording, the Northern part Nortlendingafording, the Southerne Suidlendingafording. They haue no towne, in stead whereof they haue mountaines. This Island hath two Bishopricks, Holm which hath vnder it the cities of Pingora, Remest, Modur, and Munkeniere; and that of Scalhol; which hath vnder it the monasteries of Videy, Pinebar, Kirckbar, and Skirde. Some say that this Island is twentie daies iourney long.

¶ The Qualitie.

Northern Iutia yeelds great store of wheat, rie, barley, and such like: it abounds in pasture in some parts, whereas they feed great store of oxen and kine, whereof the great numbers into forraine prouinces, especially into Germanie, whither yearly neere one hundred and fiftie thousand. They do also breed goodly puils, whereof they transport good numbers into other countries. They take great fish in this sea, especially of herings. The inhabitants of this countrie are very Rheumes, and Catharres, to the Squinace, and Pluresies.

South Iutia, the duchie of Sleswic abounds in cattel, and that of Holfatia is full of woods and forrests, there are many great oaks, but generally beech trees, with the which they do fat their swine, whereof they haue great numbers. Their fields do yearly euery three yeare yeeld great store of fish and come: for during three they sell and sow their ground, and reape the corne: then three yeares following they suffer their pooles ouerflow them to the end that the fish may feed vpon the grasse, and be made fat wit the mud which the water brings. They haue neither vines nor figs in this countrie; but there is great store of wild beasts, and also many hories. There are many riuers which water this countrie, whereof the chiefe is Eidere: there are many fishers, but most of them may rather be termed brooks than riuers. On that side of the Baltique sea doth wash Holfatia, & the dukedome of Sleswic, it makes goodly which are very commodious for merchants; and in some parts they take great fish, especially of salmons. The countrie is plaine and hath few mountaines. It doth not yeeld to any countrie for the bountie of the aire, goodnesse of the commoditie of ports, and riches of the sea, in the fishing of the lakes and riuers, in mines, and in mines of gold, siluer, copper, and lead.

Island of Gotland abounds with wheat, butter, cheefe, and diuers kinds of beasts. It hath goodly fire trees, and faire stones fit for building. Seland yeelds all kind of abundance.

It hath a good soile, and very fruitfull; for it yeelds abundance, especially of wheat, and yet they neuer lay any compasse vpon their ground: and therefore it hath beene written that the entrie into towne is very noysome, by reason of the dung that lieth forth, they hauing no vnto their roof to soile their land: it doth also feed a great store of oxen, kine, and hories. There are many forrests in this Island, in which are many goats, stags, hares, and foxes. The neighbour sea doth furnish it with great

IX.

The Island of Lawland yields so much wheat, and such abundance of small nuts, as A
most incredible: and that of Falstria doth also beare much wheat, and doth furnish
neighbours. That of Alfen is full of forests, replenished with stags, and many other
beasts both fallow and black. There doth also grow abundance of rie, and they find good
store of fish both in the sea and fresh waters. Their pastures are good, and therefore they
feed great numbers of cattell. Malmogia is neither barren nor vnprofitable in any part:
it yields store of graine and abundance of fruits, and it breeds many horses, deere, hares,
conies, and partridges. It is very commodious for fishing. There is a little forest of halle
trees, whose nuts are neuer eaten with wormes: and this soile doth not endure of halle
trees, and notwithstanding that the Island be litle, yet there are many small brookes and
fountaines of fresh water; and amongst others there is one fountaine which neuer free-
zes, the which is very rare in those countries.

In Norwale the aire is very calme, so as the sea doth not freeze, and the snow conti-
nues not long: But the soile is not very fertile, and doth hardly serue to feed the inhabi-
tants. It abounds in small cattell, and hath many wild beasts: amongst others they find
white beares which are of an extraordinary bignesse: and in like maner, beuers. Finally
the coast of Norwaie which lies vpon the West hath many whales, against whose furie
the mariners vse Castodium steeped, which is a present remedie; for that as soon as they
cast it into the sea, these monsters hide themselves in the bottome of the water. In this
sea they take great store of cod, which they call stockfish. They take it chiefly in Janua-
ry, for that it dries then soonest by reason of the extremitie of the cold.

As for Island it is exceeding cold, and the land for the most part vnmanured, especial-
ly towards the North, by reason of the Northern winds which blow with such vehem-
ence, as it suffers not any thing to grow. It is frozen continually for the space of eight
moneths, and yet in many places it is full of heat and fire vnder ground; the which by the
Anticipation of the cold, which stops the pores of the earth, and takes from it the liber-
tie of respiration, increaseth and kindles within the bowels of the earth. The land is not
fit to receiue any seed, neither doth it beare any wheat: but they hold an opinion that it
yields such abundance of grasse, as if they did not sometimes keepe their cattell from
feeding, they are in danger to surfeit and die with fulnesse. Ionas confesseth that there are
in this countie any beasts of labour both horses and oxen; and the oxen and kine are
without homes, but the sheepe are not so. They haue many little dogs, white faulcons,
and white muens, the which are enemies vnto the lambes and swine, and trouble them
much. There are also beares, and white hares, and eagles which haue white talles, the
which the natives call Pygals. There is lile wood throughout all the Island, whereas they
scarcely find any thing but Juniper trees.

X.

In many parts of this Island there are baths, and fountaines of hotewater, and there
is much water which hath sulphure vpon the top when it begins to grow cold. Towards
the West there is a great lake whose exhalation and smoake transformes all into stone
that it toucheth, or that is cast into it of the which they write one thing more admirable,
which is that a staffe being planted within the ground, within lesse than two daies you
shall find it end which stickes in the ground continued into yron, that which is in the
water changed into stone, and that which remains in the aire retains his owne nature:
whereof one writes that he made twice experience, but putting that end into the fire
and the man, to see if it would melt, it burnt like vnto coale. There is another foun-
taine of water being as hotte as if they had taken poyson. Neere vnto the sea, in a
place which they call Tuckothauen, there are two fountaines of diuers qualities, the
one of which the other notes, the which they draw into one place by channells, and being
mingled make very excellent bathes. There vnto it there is another which casts forth a
smoke of white steame, when with this they do easily cure the pox, whereunto they are
subiect. There is also a rocke, the stone whereupon of Hancford, where there is
a well, the water whereof is so hotte, that it is not possible to see the water. If
any man should be cold, he should take morning halfe an houres space or more, as if
he had a cold of copper, and presently the water mounts vp vnto the pits brinke, as if
it were

rens

hotter: and after the like space that they had cast the stone, it falls againe. This
water cleare, yet no man durst euer tast of it, or touch it. In the midst of this
lake is a lake which casts forth so venomous a fume and smoake, as it kills the birds
that it.

The sea that lies neere vnto this Island, it doth furnish the inhabitants with great
store of fish: I should be verie tedious if I should name them in particular, and there-
fore I will speake of some few. There is a fish called Nabual, the which doth kill
any being eaten. It hath a rooth in the forehead, or forepart of the head, the which
the cubits long: some haue sold it for Vnicornes horse: and they hold it good
poyson. This monster is fortie ells long. The Roider, another kind of fish, is one
ed and thirtie ells long, and hath no teeth. The meat is good and pleasant to eat,
and it doth cure many infirmities. The Whale (which they call of Britannie) is
long, and hath no teeth, but the tongue is seuen ells long. There is also ano-
ther Whale which is seldom seene, the which is rather like vnto an Island than
fish. There is also the Strausfalar, like in some sort vnto a Thornebacke, but infinitely
greater vnto an Island, which hee turnes ships with his wings. They also find sea oxen
of many colour, and many others.

There are three verie high mountaines in Island, whose tops are alwaies couered with
snow, and at the foot they burne continually. The first is called Heele or Heila; the se-
cond is called Croix; and the third Helge, that is to say, Holie. Neere vnto that of Hele
which is not farre from the sea, there are mines of sulphure. This mountaine
burne continually, but no man knowes with what fire, nor of what substance, yet it
should be sulphure for that there is abundance in this Island. This mountaine
thunder, and sometimes it casts forth fire, sometimes flaming water, then black
punice stones in so great abundance, as it darkens the Sunne, and makes the
habitable within six miles round about. Sometimes when these tempests are past,
the aire is calme, the which happens when as the Westerne wind blowes: some de-
scribes it thus, that to search out the cause of this fire, fall oftentimes into those breaches
the which are so couered with ashes, as they cannot see them. And if they cast
into these caues, they are cast vp againe with a great bruit and noyse: by rea-
son of the countie say, That this place is the prison whereas damned soules
are kept. And in truth there are strange things seene, and many Islanders, especi-
ally those that fish neere vnto this mountaine, will tell the day when as a battaile is gi-
uen, though they know not the place: for (as they say) they see deuils which go and
saying foules with them. Euerie year, the yce which hath lyen continually
together, melting in the beginning of Iulie, there comes a great aboun-
dant of the shore neere vnto Mount Heila, the which makes so great noyse, as the
people of the countie say, that they be the cries and complaints of damned soules,
who haue beene tormented in the flame, or put into peeces of yce which flore vp and
are of the space of three months about this mountaine. The mountaine of Helge
is of the nature. There is moreover a gulfe or a breach, whereas they see many il-
lud apparitions.

¶ The Manners of the Ancients.

In this countie was in old time the abode of the Cimbrians, it shall be fit to
say something of that which the Ancients haue taught vs concerning this nation.
The Ancients tell vpon Italie one hundred and five years before the birth of Christ.
could not withstand their first attempt, nor Manlius the second, nor yet Cephro
the third were defeated, and put to flight, and Italie had bene lost if Marius had not
come. These Cimbrians are come from the Cimmerians, who being entred farre into
the Scythians, and bending still towards the West, past into
the Cimbrick Cherfonee. Plutarch reports in the life of Marius,
that Marius often as the Cimbrians toke armes (the which they did not al-
wayes,

XI.

XII.

warres, but whenas the commoditie of the season and time did suffer them) they did set out the neighbour countries, calling the people that were in the armie by one common name Celtiochyians: others say that the Cimmerians, who have been alwaies knowne into the Grecians, were not many in number, but certaine feditious people chased away by the Scythians, who past the fennes of Meodites into Asia, vnder the conduct of *Lug-Lug*, and that the most valiant stayed neere vnto the sea shore, and began to inhabit a countie full of woods, which did reach vnto the forest of Hercinia. *Festus* saith, That this word of Cimbrians doth signifie in the Gaules language, Theeues or Robbers.

¶ The Manners at this time.

XIII. The inhabitants of these Northerne countries of Iutia are cold and drie, of a good nature, faire of face, of a good colour, pleasant, suspicious, craftie, and proud in their affaires. They are most commonly healthfull, but they are proud, and loue their owne, and esteeme whatsoeuer they do. They eat and drinke much and digest it well, and therefore they live long. They are verie seuer in their maners, and by reason of the great heat which they haue inwardly, they are verie subiect to quarrells, and run rashly into daungers. They loue voyages and hunting, and they doe obstinately defend their opinions, and yet they are inclined to iustice. They do easily learne all languages, and they loue learning, and doe religiously obserue the contracts which they haue made. They haue many children, and their wives are deliuered with difficultie. They are faire, discrete, and courteous, and know how to gouerne their household. *Achilles Gallarus* saith, That it was in this countie whereas a Monke first inuented Artillerie. The inhabitants of Norway are simple, they loue strangers, and entertaine them well: There are not any theeues or pirats among them, at the least the number is verie small.

The Islanders, when they first began to inhabit this Island, did not busie themselves to build any townes or villages, but euery man planted himselfe where he thought it most pleasant, some vpon hills, others in valleys, some in forests, and some neere vnto the Sea shore, building their houses of timber and flagges, and making the windows in the roofo. They lodge all vnder one roofo, with their oxen and horses. They live verie simple, and seeke for no more than what nature giues vnto man. Their mountaines serue them for downes, and their fountaines for delights. It is true, that since strangers haue frequented this Island, by reason of fishing, they haue brought many vices thither with their foraine merchandise. They put into verses the memorable deeds of their ancestors, or graue them in rocks. They live for the most part of fish, the which they drie, and then make meale of it, and so vse it for their bread: but the men of note, and such as are more daintie, eat biscuit. In old time, water was their drinke, and the richer sort dranke milke; but at this day, they know how to mingle it with come, which is brought from other parts, and they hate to drinke water alone. They of Lubec, Hamborowe, and Rosloch, who frequent this Island, carrie meale, bread, beere, wine, English cloth, linnen cloth, yron, Steele, gold, silver, ribbins for the women, and wood for building and shipping. There are three sorts of men in this Island of whom they make account: for the baser sort (having no meane to haue boats to fish) serue the richer. The first kind is of those which they call *Zochmaders*, that is to say, men of iustice, for that in their language, *Zoch* signifies Right or Iustice. There are many of this kind which administer iustice, and yet there are onely twelve euery yeare in charge, and all the people of the Island obey their judgement. But vnder these, who are as it were Soueraignes, there are five in euery province who haue charge thereof. These are chosen by the people out of the most honest among them, and euery man may attaine vnto it, vnlesse he hath bene taxed for sometime, or growne so poore as he is not able to entertaine his familie without beggarie, for then they are refused, the first for the scandall, and the others for feare lest he should be charge to the Commonweale.

The other kind is of those which they call *Bouden*; and these are as it were nobles who are kepte as many fishermen and seruants as they haue boats and troups. The

kind is of the Clergie, whereof there are verie many amongst them, and these are freed from all imposts and customes which others pay. Many Islanders are excellent fiddlers, for that they are verie strong. There is no distinction of apparell betwixt men and women; neither is it easie to know one from another. The women are exceeding faire, but they know not how to attire themselves. They are generally giuen to drinking, and haue familiar spirits which do them seruice; and they only are held happy in fishing, which are called vp in the night by the deuill to go to fish; and notwithstanding they endeaour of their ministers to pounge them from this impietie, yet it is so that their soules as they cannot leaue it, such power hath Satan ouer them. It is much easier for them with the helpe of the deuill to sell you a fauourable wind, as hath often beene tried by experience, and singing, to stay ships when they are vnder full sail, and to force them when they are stayed, the deuill hauing taught them a remedie to remove excrements and filthie oynments wherewith they doe rubbe the prow and planks of the ship; causing the spirits to flie away that stay it. They are not giuen to tilling, hauing no ground fit for tillage; and they live onely of butter, without salt, milke, fish, and fish, which serueth them for a kind of bread, being ground into poulder with wheate. They vse neither physick nor physitions, yet they live so long, as many of them haue bene one hundred and fiftie yeares old, or more. The greatest part of them neither eat any bread, and if at any time they buy wheate or meale from them that traffick with them, they mingle it with milke, and keepe it long for the delights of the nobles, in which they call *Drabbel* in their language. The Germans which traffique in this Island, haue a certaine place in the haven of Haffneford, where vnder Tents they sell their shooes, cloakes, looking-glasse, knives, and such other merchandise of small price. They come not vnto the port, but they bring with them maidens fit to marrie, and the merchants if they haue any wives, and if they answer no, then they provide a night with them for bread, biscuit, or some other thing of small price: some of them lend their daughters to these merchants for a moneth, or for all the time of the year in this Island.

They will night vnder one roofo, as I haue said, they pisse in one pot, and in the morning wash their mouths, teeth, and hands, for many reasons, for that they say it entereth into the stomack, makes them strong, supple the sinewes and hands, and keeps the blood from rotting. In Winter before and after the Solstice, whenas the Sunne declines, the Sagittarius, and Capricorne, and also in Ianuarie, they haue no day, nor any light comes from the Moone and Stars, vntill the moneth of Februarie. It is in this moneth about the Solstice of Sommer during the moneths of May, Iune, and Iulie, the Sunne being alwaies ouer their horizon, when they haue not any night in their countie. In Februarie whenas the daies beginne to be long, they begin to fish, and take abundance, as it is almost incredible; for as soone as the fish (which for three moneths together haue seene no light) discouer the hooke and bait, they run all vnto it, and are taken. Whenas they haue taken the fish they pull out the bones and garbage, and they make oyle, and lay the rest vpon heapes, leauing it in the aire which is full of the wind and Sunne onely which hardens it, they are of better tast and will keepe longer than if they were salted: they vse their flesh after the same maner, and keepe it hanging hung in the wind, for they haue no vse of salt.

¶ The Riches.

The North sends into Germanie great store of cattell, as I haue said, and also of these, tallow, and hides, as also many horses, the which they transport into other countries, and they are much esteemed for their bountie. They do also send into Germanie many horses, and especially of herrings which the inhabitants take, and send many horses into other provinces. They of Fionia make great profit of their wheat which they send abroad, but especially of their rie which they also send into Germanie and other places many horses and oxen.

Scania vents great store of fish, silver, copper, and lead; and Gothland sells much wheat, cheese, butter, skins, fir trees to make ship masts, and also much lime.

Norwaie receiues much money for a kind of fish which they call Berg, the which is very delicate, and is carried farre by merchants which trafficke there. They make no lesse profit of the cod which is taken, and in like manner of many goodly skins which they find there, of butter, tallow, hides, the fat of whales, of tarre, and of rafters, masts, and boords.

The merchants do much enrich the islanders, for that they bring from this island cloth commonly called warman, great heapes of sulphure, dried fish, butter, tallow, wool, many white faulcons, skins, horses, and such like. They haue such abundance of fish, as they make great heapes and leaue them in the open aire. They haue also such store of butter, as they fill casks of fortie foot long, and fiue deepe, besides their ordinarie vessels.

XXVI.

As for the riches of the king of Denmarke they consist in great numbers of cattel, and fish of the Cherfoneise, and the neighbour Islands, where there is such abundance, as the herrings alone do amount almost to an incredible summe: and there is such store of other kinds of fish, as they saile with difficultie through this strait, the which is full of reefs, and full of perils to these beafts. He doth also make great profit of cod which is sent into diuers parts. But that which yeelds them greatest profit, is the strait which lies betwixt Ellinore and Ellingsbourg, the which is called the Sound; for that the passage is so narrow, as no ship can passe without permission of the gards, which the king entertains there; so as all ships which passe must of necessity pay a good custome to the king of Denmarke. We may easily coniecture whereunto this custome may amount, by the multitude of ships of Holland, Zeland, France, England, Scotland, Norwaie, and the Baltick sea, which passe continually by this strait, whereas the people haue need of the wines of the Rhin, France, and Spaine; sugar and spices of Portugal, and the neighbour countries; and of the fruits of Andalusia: and in like manner those countries haue need of honie, wax, skins, and of the corne of Prussia, Liuania, and the neighbour countries. Yet there are many which hold that the king of Denmarke can haue no great treasure, both for that there is not any important commoditie within his realmes but fish, neither is there any towne of great trafficke which may draw money vnto it, and entertaine the commerce. There remains then nothing but the custome of passages, and the profit of certaine mines in Scania, with the horses and cattell of Luria, and the wood and fish of Norwaie and the Islands. The towne of Vardus doth also yeeld some profit vnto the king; for that of late yeares the English haue begun to make voyages betwixt Norwaie and Groenland, and some others passe to Colmigraf, and some to Chilchene nere to S. Nicholas. They trafficke there with the Russians, and bring backe tallow, wax, honie, and flax. The Scottishmen and French practise the like. Almost in the midst of this gulfe is the Island and towne of Vardus, well fortified by *Frederic* the second. The merchants pay at this place a custome for their merchandise.

¶ The Forces.

XXVII. The wars which the Danes haue had against them of Sueden shew sufficiently what number of men the king of Denmarke may commonly raise, and after what manner they carry themselves in the wars which they undertake. But to discourse particularly of that which this prince may do by land, it hath not bin yet well discovered, for that he hath not performed any enterprise of importance, but against the Danes, who haue bene subdued by king *Valdemar*, and afterwards revolted, were after sundrie accidents which happened since the yeare 1500, vnto the yeare 1559, wholly subdued by *Henry* the second, king of Denmarke; but they had before defeated *Lohn* sonne to *Christiern* the first. As for his power by sea, we may easily coniecture by the armies which they haue sent forth, for that *Christiern* the second, at the request of *Henry* the second, the French king, sent a nauie of a hundred saile into Scotland against the English, in which were ten thousand souldiers. In my opinion (hauing fo great a countie lying vpon the

A sea, and so many ports in Denmarke, Scania, and Norway, and so great a number of Islands both within and without the Baltick sea, he may draw together a great fleet, so as he haue money; but I haue formerly shewed that he cannot haue much. As for the forts of this countie, they are reasonably well furnished of all sides, whereby he is the more secured.

¶ The Government.

ALI Denmarke is diuided into one hundred eightie and foure gouernements, which they call Hærets, and they haue so many gouernors who are learned in the lawes of the realme. The king is rather chosen by the nobilitie and chiefe of the realme than successiue. They crowne their kings at Hafnie in our Ladies Church before the altar: the Senators of the realme conduct them thither, and they carrie before him a Sword, a Bowle, and a Crowne: these things are not carried by any particular families, but men are employed in this charge according to their meris. After this the king is forced to sweare, to obserue the articles which are propounded vnto him, which haue bene in vse for some time, and to defend the Christian religion, and the rights and customes of the realme. The Bishop of Roeschilde doth afterwards annoint him, and the crowne is set vpon his head by Senators, who then take the oath of allegiance if they haue not done before his coronation: which done the king makes certaine gentlemen knights, laying the sword vpon them. The Senators and chiefe of the realme haue alwaies had free authoritie to chuse their kings, and haue yet: but they haue in a manner alwaies fet the kings eldest sonne vpon the royall Throne, vnlesse there hath bene sufficient cause to diuert them. They haue not suffered the realme to be diuided, but when they haue bene forced by force wars.

There are fiue orders in all Denmarke.

The first order is of the kings house.

The second is of the nobilitie. But you must vnderstand, that among these nobles there are neither Earls nor Barons, but all multiplye their gentrie by a long continuance of their ancestors. They carrie plain shields, and they hold it a blemish to their Nobilitie to change them or to make them greater. There are yet some remaining of those families, which did assist at the treatie made betwixt *Charlemaigne* and *Hemming* king of Denmarke, as the *Vrens* and some others. These enioy their lands, with iurisdiction to execute malefactors, and they haue power to hunt vpon their owne lands like vnto the Earles of Germanie.

All the goods, moueable and immoueable, left by the father and mother, are equally diuided among the brethren, and the sisters are also by an especial priuiledge admitted to haue their parts, yet the brother hath two parts, and the sister one, and the brethren haue the castles by the right of eldership, but the eldest brothers portion is no bigger than the rest.

They chuse the Senators of the realme out of this order of the Nobilitie, which doth seldom exceed the number of eight & twentie. The realme entertaines them, and euery one hath a castle during the time of his office, and he payes not any thing to the king for that which he holds: but in time both of peace and warre euery one is bound to entertaine a certaine number of horsemen, and to haue them readie whensoever the king shall call them, at his owne charge. If they send any Embassadors out of the realme, the king defrays them, and giues them wherewithall to liue honourably. The king doth also giue entertainment to other gentlemen, whether they liue in Court or not; for he hath certaine lands which the Danes call *Verlehninge*, that is to say, Gratuities, the which he bestows vpon them that merit, either for their liues or for yeares. These men are bound to entertaine some horsemen, and to pay a certaine summe vnto the king; yet they retainne some part of the profit for their seruices.

There is also a law in Denmark by the which the king is prohibited to buy any lands of the Nobilitie, lest it should cause some sedition betwixt the king and the chiefe of the realme: yet the king may exchange lands with them; but the noblemen may not buy

any lands of the Peasants which are the kings vassals: for some Peasants haue hereditarie A lands, which are in a manner free.

There is in Denmarke a Lord Steward like vnto him in France, whose residence is most commonly at Hafnia, as the Kings Lieutenant. There is also a Marshall, who in the time both of peace and warre hath a care of that which concerns the warre. The Admirall causeth ships to be made and repaired, and disposeth euery yere of that which is necessarie for the sea. He hath vnder him a Vice-Admirall, and in euery ship there is a Captaine who is of a Knights race. There is also the Chancellor of the realme, before whom they do appeale from all the Prouinces and Islands, and from him vnto the King.

All the prouinces are diuided into Hærets or Dioceses, which comprehend many parishes. They which go to law, debate their causes first there, then is it lawfull for them to appeale vnto the Iudge of the prouince, and from him vnto the Chancellor, and last of all vnto the King and Senators, who giue a definitiue sentence.

The Danes haue a written law, drawne into forme by *Valdemar* the first, and by the Bishops and Senators of Denmarke. If the first Iudges giue an vnjust sentence, they are condemned to loose halfe their goods for a fine, whereof the King hath one moiety, and the partie interesteth the other. The Chancellor, who most commonly doth follow the Court, hath seuen or eight noblemen Secretaries for assistants, and the king himselfe doth treat of all affaires. If there happens any matter of importance, the king causeth the Councell to assemble. It is not lawfull for the king to impose any tax vpon the realme, C nor vpon the vassalls of noblemen, without the consent of the Senators, and the chiefe of the realme. There is a general Superintendent or Overseer of the treasure, who receaues all the revenues of the realme, and all the customes both by sea and land: he heares the accounts, controules them, & giues quitrances to them that bring in money. He hath two deputies of the nobilitie, and many of the people, & for this he hath good entertainment.

The third order is that of the Clergie, in the which there are seuen bishops: the Archbishop of Londe, and the Bishops of Roskilde, Otensche, Rip, Wibourg, Arrhus, and Slesuic, and this order doth also comprehend the Chanoins. These haue the tithes of the realme, the which notwithstanding are diuersly distributed in diuers prouinces. The Bishops receiue one moiety for the tenths, and the King hath the other, yet the Chanoins D and ministers haue a portion both from the one & the other. The nomination of Bishops and other Prelats haue alwaies belonged to the Kings of Denmarke, as we may see by an answer made by *Valdemar* the first King, who writ vnto the Pope, which demanded some such matter of him: We haue receiued the realme from our subiects, life from our parents, and religion from the Church of Rome, the which if thou dost require againe, I send it thee by these presents.

Christiane the third obtained, That Clergie men should not sell any thing without the kings expresse leaue.

The fourth order is of Bourgeses and merchants, which liue in townes and boroughs. These haue particular priuiledges which they enioy, and haue their priuat fields & forests limited. Of these, as of the countreymens children, they chuse Bishops, Chanoins, Ministers, and Senators of townes, Secretaries for castles and forts, Gouernors and Captaines of ships, and there are some also appointed for tolls. These Iudge of pettie causes, and most commonly they haue one of the nobilitie to be their President.

The fifth order is of Peasants, which are of two sorts: the first are called *Freibunden*, that is to say, Free-labourers: these haue hereditarie lands, and pay some tribute yearly. They giue themselues also to the trade of merchandise and fishing: they are not subiect to any seruices, neither doe they pay any taxes but with the consent of the Senators & the Kings Councell. The other haue no hereditarie lands, but farme them of the King, of Noblemen, and of the Clergie, and are bound to doe many seruices for their Lords, according E to the conventions they haue made with the owners of the land.

And for that all the nobles are equal in this realme, not any one bearing the title of Duke, Earle, or Baron, there is no man so rich as he dares oppose himselfe against the Kings blood, for that the fathers inheritance is alwaies diuided amongst the sonnes and daugh-

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ters. The knights hold the first ranke in Denmarke, and the king giues not this order but to men of great merits.

There is a Councell at Wibourg, whereas all ciuile causes are decided almost thorough- out the yere, and there they determine of controuersies for lands, inheritances, and such like, and in like manner of all crimes.

The townes of the duchie of Slesuic enioy the priuiledges of those of Denmarke, and their inhabitants vie the same law. The subiects may appeale from any magistrat whatso- ever vnto the Senators, and no farther.

The order of Senators doth often consist of 24 men which be of the order of knights, and to them they add a Chancellor generall, & 2 Doctors in the name of either prince.

They of Holsatia had in former times eight and fortie men which had the ouersight of the whole countries, and the appellations of all the parishes went before them: but since they were subdued and diuided into two parts, they did chuse in either of them twelue men with a gouernor, who most commonly is a doctor of the law. All these haue good entertainment from their princes, and they adde vnto them a Secretarie and a President out of the bodie of the nobilitie of Holsatia. He that is for the king is most commonly Gouernour of Steinbourg, and he whom the duke appoints as Gouernour of Gortorpe. But it is lawfull for the subiects to appeale vnto the Senators of the two dukedomes of Slesuic, and Holsatia, and no farther. In old time they hid C a written law, the which is somewhat changed and reformed according to the common law. Holsatia hath foure orders, that is to say, the Nobilitie, Clergie, Bourgeses, and Laborers, which are of two sorts, as in Denmarke. The nobles hold their lands with high and low justice, and haue libertie to hunt. These lands are for the most part hereditarie and not subiect to any seruice: there are also some which are feudal. There are not above foure and twentie stems of noble families, but there are many houses which are descended from either of them, as the Ranzouiens hold about one hundred and fiftie castles, and much lands. There are in a manner as many families of the Alefeldes and Powisches. The causes of the nobilitie are judged by the Senat in either duchie. It is lawfull, in giuing sufficient caution, to appeale from the Senats sentence vnto the imperiall Chamber. The D bourgeses haue particular priuiledges, and are gouerned by the ciuile law, or that of Lubec. The subiects may appeale from the decrees of the Senats of townes, to cities appointed to that end, and it is also lawfull to appeale from them vnto the Senators of Holsatia, and so to the imperiall Chamber, giuing caution. The controuersies of peasants are pleaded in the open field by their aduocates: they are debated in the presence of some noblemen of the countrie with the gouernors, and two assistants which are witnesses hauing heard the demands and answers of either party, they cause the whole assemble of peasants to retire, then hauing duly considered of the matter in controuersie, they call backe the contendants, and pronounce their sentence.

As for Island there are two Bishops, who are as gouernours, the one of the Northern E part, and the other of the Southern, and either of them hath a publicke schole ioining to his house, where he is bound to entertaine at his owne charge foure and twentie children, and to cause them to be instructed. The author of the publicke treasure (who had bene in this Island as he affirms) writes, that in the middle of the countrie there is a place which is very delightful, like vnto a paradise in the spring, & heras sometimes there was a burning mountaine like vnto that of Hecla, but the fire hauing consumed all that soot, it is now like a plaine, being rampired round about naturally with rocks which haue remained after this great fire, hauing left a little entrie onely for one man to passe. In this place there are two great cataracts or downfalls of water, there falling two great streams from the top of the rocks and loose themselves vnder ground with a great noise.

F Thither euery yere on the nine and twentieth of Iune, all they doe come that haue any suits and controuersies, for that they haue no other place nor time for the doing of justice. When they are entred the lieutenants guards appoints them places, from whence they may not depart without the lieutenants leaue: hauing at his entrie caused the letters patents of his commission to be read, he lets the assistants vnderstand how well the king

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is affected vnto them, then assuring them of his loue, to the end they may not feare to ac- A
quaint him with their controuersies, he retires into his tent.

The sermon being done, euery one of the Zokmaders (being twelue in number) sit-
ting vpon the ground, opens his booke, in the which the lawes & customes of the Island
are written in their language; then hauing heard the accusation and defence, they search
their bookes, for the decision of the cause, whereupon they conferre together and pro-
nounce the judgement: if the suite be of importance, they come and demand the lieu-
tenants aduice, to do him honour, but yet he hath no power to iudge. All their suites are
for theft, adulterie, or murder: they that are condemned to die haue their heads cut off
with an axe, others are markt in the forehead with a hote yron the which is a great infa- B
mie among them, for that they are reputed rogues and villaines, and some are beaten with
rods: he writs that he saw the father and the sonne prisoners for theft, and found to be
common stealers of cattell: the father was forced to whip his sonne, and afterwards they
cut off his head.

¶ The Religion.

XXI.

Christierne the second, king of Denmarke, hauing giuen passage to the doctrine of
Luther into Suedeland, was also the cause that it was disperfed ouer all Denmarke:
for being returned from his voiage of Sueden, he discovered himselfe within a short time
to be a Lutheran. But soone after he was taken by his owne subiects, and expelled the C
realme with his wife and three children in the year 1523. He remained long in Low
Germanie vnder the shadow and protection of the Emperor Charles the first, his brother
in law. In the year 1532, hauing made readie an armie at sea, he sailed towards Den-
marke. But being first beaten with a furious tempest, in the which many of his ships and
men were sunke, and being afterwards defeated by his enemies, he fell into the hands of
Christierne his successor, and died in prison. Christierne who succeeded him, being allyed
to Gisleus king of Sueden (both which married the sisters of Iohn duke of Saxonic, a fa-
uorēt of Luther) gaue himselfe wholly to root out the Romish religion within his realms:
the which he easily effected, committing all the Bishops within his Estates to prison,
where they died. And it is obserued that of all the Bishops of Denmarke, Norway,
Illand, Sueden, and Gothland, there was not any one that did abiure his religion, neither D
for promises, imprisonment, nor any other hard vlsage. The people of Denmarke, Nor-
way, and other countries subiect to this crowne being without pastors, and vnder a king
that was a Lutheran, it was no hard matter to make them change their religion by the
meanes of Iohann Pomeran a minister of Luthers profession. Christierne had for successor
Fredericke, a Lutheran, who they write was giuen to gluttonie, and died of excess vpon
a Good Friday. Vnder him the Danes were more confirmed in Luthers doctrine. He that
raignes at this day doth also maintaine the same doctrine very earnestly throughout his
dominions.

¶ THE KINGS OF DENMARKE.

XXII.

Long before the coming of Christ, Dan who gaue his name to the whole countrie
was lord of Denmarke, and had two sonnes Humble and Lother. Humble succeeded
his father, and was expelled by Lother.

Schild, his sonne succeeded afterwards.

Gren was his successor, and died in the war which he had against

Subdager king of Norway, who married the king of Denmarkes daughter by force,
and conquered this realme.

Froton, his sonne.

Haldan the sonne of Froton, he murdered Roen and Statz his brethren.

Helgon by the death of Roen his brother was absolute lord of Denmarke.

Rafso his sonne succeeded him; he was slain, and the realm made subiect to Atile king
of Sueden: and Hothier brother to Atile was king of both realmes.

A Roric, sonne to Atile.

Wiclet.

(..)

Wermund, his sonne.

Wfo, sonne to Wermund, who made the countrie of Saxonie tributorie; and of dull,
simple, and faint hearted, he became wise, discreet, and valiant, and of stuttering, well
spoken.

Dan, his sonne.

(***)

Huclet.

Froton the second.

(..)

B Dan the third.

Fridleue.

Froton the third, his sonne, who, they hold, liued at such time as Christ came into the
World.

Hiarne.

Fridleue the second.

Froton the fourth.

(***)

Ingel.

Olau.

Harald the first.

(..)

C Froton the fifth.

Haldan the second.

Harald the second, who was vanquished by Eric or Henrie King of Sueden, who
brought Denmarke vnder his obedience; but Haldan recovered it & Sueden in like man-
ner. Fuguin was then King of Gothland, and Haldan did substitute him Gouverneur of
Denmarke after him.

Fuguin had for successours

Sinuald the first.

Siger.

(***)

Sinuald the second

D Haldan the third.

Harald the third, who made warre seuen yeres in Sueden, and died there.

Ol, sonne to Sinuald king of Norway, and nephew to Harald by his sister.

Emund.

Sinuald or Sinuald the third.

Bathlus, his brother.

Amgrie, sonne to Sinuald.

(..)

Briuer, his sonne.

Sinuald the fourth, whose race was vknowne.

Bior, sonne to Sinuald, succeeded his father.

E Harald the fourth.

Germo, his sonne.

Gotric, or Godfrey, who was in the time of the Emperour Charlemaigne. He was a
valorous man, giuen to warre, and verie bountifull.

Olau, his sonne.

Hamung, sonne to Olau.

Sinuald, sonne to the daughter of Gotric, and of the king of Norway.

Regnier, sonne to Sinuald, who was hastic, and giuen to lust.

Sinuald.

Eric, or Henrie, who was baptised with his brother Harald at Mentz.

F Eric, sonne to Sinuald, nephew to Regnier, who remained in a manner alone of the
bloud royall: he hauing persecuted the Christians in his youth, died a Christian, hauing
bene converted by the instructions of Anshar, Archbishop of Hambourg.

Canutus his sonne raigned after him, and died without any shew of a Christian.

Froton.

Gormo.

Harald: these three were good Christians.*Gormo* the third succeeded him, and did persecute the Christian religion.*Harald*, sonne to *Gormo*, a Christian.

Sueno, or *Sueno Otton*, his sonne, who vsurped the realme in his fathers life time; then he left the Christian faith, and was afterwards conuerted, being expelled his realme, whether he returned after the death of *Eric*, king of Sweden, who had made himselfe maister thereof.

Canutus, sonne to *Sueno Otton*, surnamed the Great, for that he brought five kingdoms vnder his obedience, that is to say, Sweden, Norway, England, Denmarke, and Normandie. The Emperour *Henrie* the third married his daughter *Gunilde*.

Canutus the third, who died, hauing reigned two yeares, leauing no children.*Magnus*, sonne to *Olave* King of Norway.*Sueno*, or *Sueno*, nephew to *Canutus* the Great, by his sister.*Harald*, his sonne, who died hauing reigned two yeares.*Nicholas*, sonne to *Sueno*, succeeded in his place, and was slaine by his subiects.*Eric* succeeded him, and was also slaine.

Eric, sonne to *Aquin*, nephew to *Eric* the Great, who became a Monke, and therefore the realme fell to *Sueno*, nephew to *Eric* the Great.

Valdemar, about the year 1161.*Canutus*, his sonne.

Valdemar, his brother, who died in the year 1242, hauing reigned fortie yeares, often victorious, and often vanquished.

Eric, his elder brother, succeeded him, and was slaine by his brother *Abel*.*Abel* succeeded in the realme, but he was slaine by the Peasants in Friseland.*Christopher*, his brother.

Eric, his sonne, who died in the year of Grace 1286, and was slaine by his household seruants.

Eric, his eldest sonne, succeeded him, and died in the year 1321, hauing reigned five and thirtie yeares.

Christopher, brother to *Eric*, died in the year 1333.

Valdemar, his sonne, succeeded him: he was expelled the realme, then restored, and chased away againe, and reestablished. He died in the year 1375.

Marguerite, the only daughter of *Valdemar*, hauing married *Aquin*, king of Norway, was Queene of the realmes of Denmarke and Norway: she vanquished *Albert* duke of Mekelbourg, who had bene called by them of Sweden to raigne ouer them, and by this meanes she was also maistres of Sweden.

Eric, duke of Pomeran, adopted by *Marguerite*, was chosen King, in the year 1411, but he retired himselfe afterwards into Pomeran, in the year 1438.

Christopher, duke of Bauaria, was after him chosen King of Denmarke, in the year 1439, and died in the year 1448.

Christien, or in the Danes language *Christierne*, earle of Aldenbourg, was chosen king of Denmarke and Norway, after the death of *Christopher*. He died in the royall castle of Copenhagen, in the year of Grace 1481, hauing reigned foure and thirtie yeares.

John, his sonne, succeeded in the realme.

Christierne the second, sonne to *John*, made long warre against them of Sweden, and in the end was expelled himselfe out of the realme of Denmarke, by reason of his tyrannie: and seeking to recouer his realme, he was taken by *Christierne* his vnkle, and put into prison at Sundebourg in Holfatia, where he died.

Frederic, duke of Holfatia, vnkle to *Christierne*, was after his death king of Denmarke.*Christierne* the third, eldest sonne to *Frederic*.*Christierne* the fourth, who raignes this present year 1614.

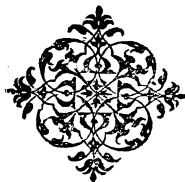
OF GROENLAND.

Groenland is an Island not hitherto much discovered, lying in the Hyperborean sea, betwixt the degrees of sixtie six and seuentie seven. It was first discovered by *Nicholas Zeno* a Venetian, in the year 1380. It is called Groenland by Antiphrases, for that it is neuer greene, by reason of the sharpnesse of Winter, being continually couered with snow, but in Iune, Iuly, and August; so as notwithstanding they are alwaies couered with furs and skinnies, yet they feele no heat: but in their houses they haue round peeces of timber which they roule vp and downe to warme themselves withall.

The inhabitants liue of wild foule and fish, whereof they haue great abundance, and there are many white beares, white foxes, and hares. There is in this Island a monasterie of the order of *S. Dominicke*, dedicated vnto *S. Thomas*, neere vnto the which there is a burning fountaine, which is conuaid by pipes of stone vnto the Monkes cells, the which doth warme them as if they were in stoues, and boiles their meat as if they had fire. And they write that not far from this monasterie there is a mountaine like vnto that of Heila in Island, or *Etna* in Sicile, which doth cast forth fire and pumice stones like sparkles: the walls of this monasterie are built of these stones, the which being quencht or mortified with the water of that fountaine, doth make a glutinous substance the which doth serue them for lime, and is durable for many yeares. The gardens and orchards about this monasterie are watered with this fountaine, which make them very pleasant and greene. The current of this fountain runs like a riuer vnto the haue of the said Cloister, the which is reasonably broad, and there it mingles it selfe with the sea water, and doth so heat it as the sea freezeth not within the haue, the which draws such abundance of fish thither by reason of the warmth, as not only they of the monasterie are furnished, but also all the islanders.

Some write that there are Pigmies in this island, hauing the perfect shape of a man, that they haue haire vnto their nailes, and the men haue beards vnto their knees, but they haue no reason, and that in steed of speech they do hisse like geese: that they are brutish like beasts, and liue continually in darknesse.

The inhabitants of this island which liue vpon the sea shore, haue some knowledge of the Gospel, but they that liue within the land, haue no light of the truth, but are wholly giuen to incantations and magicke art.





A DISCOVRSE OF THE ESTATE OF THE KING OF SVEDEN.

The Contents.

THe great circuit of the realme of Sweden, the chiefe provinces, and bounds. 2. Description of Gothland, the limits and best places. 3. Of Finland, and her townes. 4. Of Boddia or Bothnia. 5. Of Lapland, the greatest and bounds. 6. Another diuision of Sweden into eleuen provinces, containing eleuen Dukedomes, and twelue Earledomes. 7. Another partition of this realme into seven Bishopricks, and how many parishes euery Bishopricke contains. 8. Sweden fertile in hewe, silver, copper, leade, Steele, and fish of all sorts: rough and hillie in many places: the aire temperate, pure and wholesome. 9. A particular description of those things which euery province doth yeeld. 10. Of the valour of the auncient inhabitants of Sweden, their customes and lawes, their gods, and diuers kinds of sacrifices: their armes and manner of fighting. 11. The strong constitution of bodie and good wits of the moderne Swedens: the simplicitie of their manners: the diuers kinds of bread and meat which they vse: their manner of apparell, dwellings and buildings. 12. Their riches consisting in abundance of victuals, mines of lead, copper and silver. 13. Of the kings ordinarie and extraordinary reuenues, and how many tunnes of gold come yearly into his coffers. 14. Of the souldiers of Sweden, and what companies of foot and horse are commonly entertained in euery prouince. 15. Of the nauall forces of this Estate, and what ships the king may arme in time of war. 16. The number of the chiefe forts of this realme his allies, and confining aduersaries. 17. Of the Viscounts, Lamens, Landsmans, and other Iudges and Officers appointed for the administration of iustice in euery prouince. 18. Of the lawes ordained against vsurie, adulterie, and murder. 19. Of the officers which haue charge of the kings reuenues and treasure. 20. Sects of Luther and Caluin, how brought into Sweden. 21. A Catalogue of the kings which haue reigned vnto this day.



He affaires of Sweden are in that estate, as the vncler vsurpes and detaines from his nephew the realme which did lawfully belong vnto him; so as duke Charles hath made himselfe king of one part of this monarchie; and Sigismund king of Poland, the right heire of Sweden, hath conquered another part by armes, and doth daily contend for the rest. But howsoever the State stands, I will represent this realme as it were in the power of his lawfull lord.

To come vnto the point, the realme of Sweden comprehends the duchie of Finland, Gothland, Boddia or Bothnia, a part of the countrie of Lapland, Scricfinia, and a part of Corelia, with the islands called Alandes, and some others of small esteeme. We may easily coniecture by the number of degrees, vnder which diuers prouinces of the realme of Sweden are situated, that the countrie is great; for that from Stockholm which is in the sixtieth degree, and is the aboad of the kings of Sweden, vnto Lapland only, they do reckon aboute a thousand Italian miles; & from the limits of Denmarke vnto Stockholm (the which is in regard of the length, about the middest of the realme) it will make

twentie

A twentie great daies journey on horsebacke: and they that haue gone both the length and breadth of Sweden, hold it greater than all Italie and France together, and much more, adding Lapland, and the duchie of Finland.

The countrie of Sweden hath for bounds vpon the West, Norway; to the North, Lapland, and Bothnia; vpon the East, Finland, diuided by the gulfie of Bothnia, and Lithuania, separated also by the sea; & towards the South, Gothland. There are many dukedomes and Seigneuries in this prouince, as the duchie of Angermania on the frontiers of Lapland, then those of Midelphat, or Midelpad, Ientia, Dalecarlia, Vermelande, Dalia, Helsingie, Gestricia, Fieringe, Caperdalia, that is to say, the valley of Latona, and Ouplandie, or Vplande. The chiefe and royall citie is Holme, which the inhabitants call Stockholm, and the Russians Stecolne; the which is strong both by nature and art, for it is situated in marishes like vnto Venice. There is also the towne of Vpsale, where there is a Vniuersitie, and Nicopia a sea towne.

Gothia, which signifies in the German tongue a good Land, hath for limits vpon the East, the Ocean; towards the West, the mountains of Norway, and a part of the realme of Denmarke, which they call Scania; to the North, Sweden; and vpon the South, the Ocean. The best townes of Gothia, are Lodusia, where there is a good port: Waldborg, which towne hath a castle: Calmur, a great towne, with a good port: and many others, whereof some carrie the title of duchies.

Finland is bounded in vpon the East, South, and West, by the Sea, and diuided from Meicoie by the gulfie of Finlande, and by the riuer of Polme: but vpon the North, the West-Bothnia, and Corelia. The Russians call this countrie Chainskafenla. The best townes are Abo, situated in the countrie of Vplande, and Vibourg in the remotest part of the countrie.

Boddia, or Bothnia, is diuided into East and West, according vnto Magin, but as other write into North and South.

Lapland extends it selfe from the frontiers of Sweden vnto the Northerne sea. There is a marish of Lule, three hundred miles long. We must obserue, that they which lie most Easterly, pay tribute vnto the Muscouite, and are called Dikloppes, that is to say, D Wild Lappons: but they that dwell towards the West obey the King of Sweden, and inhabit the countrie which they call Scricfinia.

Corelia, or Carelia, according vnto Iohn the Great, is beyond the gulfie of Finlande, and extends vnto the frozen Sea: their longest day in Sommer is of twentie houres and a halfe. Hexholin, or Kexholin, is the chiefe towne.

The King of Sweden doth also hold in Liutonia, Riuaile, Narue, Pernouia, and some others. Moreover, he hath the islands Alandes, in which are the townes of Vames, Vibourg, and Castrolme.

There are some which make another diuision of Sweden, that is to say, into eleuen prouinces, which containe eleuen dukedomes, and twelue earledomes: the dukedomes are Vpland, West-Gothia called Westrogothia; East-Gothia, called Ostrogothia, Smoladia, Vermania, Dalakarlie, the great duchie of Finland, in which are comprehended those of Saragonde, Carelia, and Taustafia. The earledomes are Helsingie, Angermania, Gestricia, Midelpadia, East & West Bothnia, Vlande, Verilande, Nuice, Dulie, & that of the island of Vlande, the which notwithstanding doth belong to Finlande.

Another diuision is into Bishopricks, which in old time were seuen in number, comprehending the Archbishopricke of Vpsale, whose Prelat is Primat and Metropolitan of all these realmes. To these the Bishopricke of Vibourg in Finlande was added, but without the Popes authoritie and confirmation: the others are those of Lincopia, Vetros, called Aroscience, Scare, Imperiale, called Stregnia, Vexime, and Abe, called Aboen, in Finlande. In the Diocesse of Vpsale there are one hundred seuentie one parishes, and this diocesse extends vnto Lapland, and comprehends Finmarche, in which there are verie great parishes. The diocesse of Lincopia hath two hundred twentie six parishes: That of Vexime two hundred and ten: that of Scare as many as Lincopia: that of Stregnia one hundred parishes: and that of Abe hath fise hundred parishes, the which for the

most

most part are very well peopled: so as in Finland there are some which containe a thousand families, some eight hundred, others five hundred, and some lesse. The number of these parishes is as I haue said, besides those of many towns, which may amount to a good number. These parishes are dispersed in forrests, and other places that are more open, whereas the commoditie to haue store of timber to build houses, and to be defended from the Northern wind, doth willingly stay them, where they keepe in their houses troupes of cattell, and haue all arts necessary for mans life: and this is the reason why there are not so great towne, nor so well peopled, as in other countries.

The Qualitie.

VIII. Sweden is the most fertile prouince of all those of the North, and beares great store of graine: there is also much honie, siluer, copper, lead, Steele, and yron, especially yron. In Salbourg they find pure siluer, the which is not mixt with any other metall. It abounds wonderfully in fish of all sorts, both in lakes, sea, & riuers: yet in many places it is rough, hilly, moist, and moorish; which parts yeeld lesse come & fruit than the rest. All the shore towards Liouonia is full of pointed rocks, which make this coast inaccessible, and whereas the wolues do passe when the sea is frozen, and there grow blind by the extremitie of cold, as some affirme. There are very great plaines, where notwithstanding the cold there grow many fir trees, pine trees, and oaks: and yet they do commonly lowe come among these trees. The countie wants no riuers; but for the most part they carrie no boats, either for that they are hindered by trees which fall into them, or by great rocks, or else their channells are not well made to helpe them in their passage, and also for that they are frozen many moneths in the yeare.

The aire is commonly pure, and by consequence all Sweden is very healthfull, neither is the aire so sharpe nor so insupportable, nor the cold so violent, as some perswade themselves that haue not made trill thereof: yet in some places (where there are moores and waters which settle by negligence or otherwise) they feele the aire heauie, and haue great mists and moisture which distemper the braine. They liue most commonly long, especially vpon the mountaines, and other places which are more exposed to the Northern winds; so as there are many which attaine to the age of one hundred and thirtie, or one hundred and fortie yeares, the which would be ordinarie among them if they did not shorten their liues by excess in eating and drinking both in Sweden, Gothland, and Finland, yea and in the kings court, whereas you shall scarce find two physicians or apothecaries. In these countries they take great store of Bugles which are exceeding great.

IX. Gothland abounds in come, cattell, and horses, in sea fish, and of fresh water, in lead, yron, and siluer. It hath more pasture than the other Northern countries: they find much latten, and neere vnto the towne of Tragualle very good yron.

Finland is more pleasing than the prouince which they particularly call Sweden, exceeds it in bountie, and yeelds more come, for that it is for the most part plaine, and is not so hillie nor so moorish. Bothnia is not very fruitfull, but is the one and the other they find many beasts which haue excellent skins, and in like manner abundance of fish. Lapland yeeldes no come: there are many white beares, and store of hermines. In stead of horses they haue raine deere, which are as bigge as a mule, and the haire like an asse, they haue hornes like a stagge, but they are shorter and haue not so many branches. These beasts carrie not their burthens vpon their backs, but draw little carts so lightly and so swiftly as in a day & a night they will passe one hundred and fiftie miles. In the Solstice of Winter, when as the Sunne enters into Capricorne, they haue night three moneths together, with little light, which continues few houres.

The manners of the Ancients.

X. The Gothes in old time came out of Sweden, and the neighbour countries, and haue giuen sufficient testimonie of the disposition of all the nations of the Penin-

A mila of Scandia or Scandimaia, were Suedens. The Goths then haue shewed sufficiently that they of this countie were valiant, & could not spend their daies in idleness, for that great numbers of them haue gone out of these countries, and haue ruled long in many parts of Europe, yea they haue held Italie for many yeares. They were cruell, but not so barbarous as some would make them, as we may see by their conduct whenas they ceased vpon any countie, and by their ordinarie actions, especially by an epistle of *Ammianus Appollinaris*, who describes the doings of *Theodoric*. Their lawes do likewise teach vs sufficiently, that this nation was reasonably ciuile and well gouerned, but that other people flattering themselves, and hating these new conquerors, were not pleased with any of their actions, but blamed them in all things they might. Some haue held that they had a law among them, by the which no man might be chosen king vntill he were fat or corpulent. These Goths haue alwaies hated the Danes mortally, which did inhabit the Cimbricke Cherfonesse. They hold that their characters, which they call Godlike, are very ancient, and therefore that this nation had ioined armes to learning. Their wiles went to the war, and did fight like vnto the men. They did put the deeds of their ancestors into verse and did sing them.

They did worship the god *Thore*, as the most powerfull of all the gods, who had a owne vpon his head, a scepter in his hand, and twelue crownes about him. They hold that it was the same that others called *Iupiter*, for that these Northern people did religiously abstaine from worke on Thursday, which was *Iupiters* day; the which is likely, for that at this day in Suetland they call lightning, and thunder, and such like things, the name of *Thoron*. This god had one of either side called *Othin* and *Frigga*. *Othin* did represent *Mars* being all armed, and the Gothes did beleue that he did assist them in their wars, and yet they dedicated Wednesday vnto him, the which is *Mercuries* day: they sacrificed vnto him such as they rooke in the war. *Frigga* was the goddesse of beautie, grace, and loue, and did rule (according to their opinion) at marriages, and at all kind of pleasures. They dedicated Friday or *Fenus* day vnto her, and at this day in Sweden they sell certaine flars, the distaffe and spindle of *Frigga*, by an ancient tradition. They gaue vnto this goddesse a bow and a sword, for that in these countries the women were borne to warre, and did fight as I haue said like men. Besides these three diuinities, they had many others. They did worship one called *Methusim* who had beene a great Magitian, and had ordained many particular ceremonies for the seruice of their gods. *Fro*, Satrape of the gods, was also lodged among them, and worshipped neere to Vpale: they did offer blacke sacrifices, and had every yeare plaies in the night in his honour. They did worship *Blager*, who was a great warrior, and so great a Magitian as he vfed a bone couered with characters in stead of a ship to passe the sea. They added vnto these *Vagnost* & *Hadinge*, and *Esloph* of Finland, for that he foretold many things. Among these they put *Rosfare*, who tooke such delight in mans bloud, as they vowed vnto him the foules of those against whom they made warre. There were yet many others whom the they held children of

E great *Thoron*, or of *Othin*.

The Gothes obserued in their sacrifices the number of Nine, considering (it may be after the Pithagorian manner) that this vntuen number of three times three should be preferred before all others: and it may be *Zambelsu* and some other Philosophers had taught it them. And notwithstanding that they did euery day yeeld some honour vnto their gods, yet they did honour them more solemnly every moneth, sacrificing vnto them nine daies together nine sundrie sorts of beasts, adding thereunto humane sacrifices. And as for the man that should be sacrificed, he was plunged alive into a fountaine that was by, and if he died they held it for a good signe, and the priests drawing him forth did hang him in a forrest which they held to be holie, and they did beleue that he was transported among the gods. They did hold the immortalitie of the soule, and that it went into a more pleasing place, whereas a certaine god called *Blaise* did rule; to whom they sent a messenger in a barge with seven oares, commanding him to demand of this god that whereof they had need. They were so affected to the seruice of their gods, as whenas they heard any noyse in the aire they shot off their arrows, making shew that they would

succour their gods, who they thought were then assailed by some others. Moreover they had hammers of brasse, with the which they made a great noise, and did imitate the thunder.

They had also a custome when as they went to fight, to sacrifice horses, and to carry the heads of them before their armies, and after their victories they did also sacrifice vnto their gods, and made plaies in their honour. Their armes were a bow and a sling. And this is all in a manner that can be said of the manners of the ancient Gothes, and of those of the realme of Sweden. We might make some relation here of the manners of the Herules, Vandales, and Lombards which are come out of Scandia: but it is sufficient to haue spoken of those which the Goths and Suedens haue followed, according vnto the report of Iohn the Great Archbishop of Vppland.

¶ The Manners at this day.

XI. **T**He Suedens are naturally strong, active, and valiant both on foot, horsebacke, and at sea. They entertaine strangers with much curtesie, and exchange with them their fish, rich furs, wild beasts skins, butter, tallow, and mettalls.

They vse two diuers languages in all the countries subiect to the crowne of Sweden, that is to say, the Sweden tongue, which they speake in all the provinces of Sweden, Gothland, Northway, and Denmarke: wherein we may obserue that the Saxon tongue approacheth neere vnto the Sweden in many words, as the Dutch & the English. Then there is the Finland language, which they not only vse in the great duchie of Finland (except in one prouince, whereas they practise the Sweden tongue) but also in a good part of the countrie about Riuaillia a town of Liunia: and the men of qualitie vnderstand and speake the Germane tongue. The people of Sweden are not only apt to learne manuel arts and trades, but also speculative sciences, and the tongues, among the which, they that hold any ranke in the countie, and that are qualified, do most commonly learn the German or Latine tongues, or both together, and whenas they learn any other, they haue not such difficultie in the pronuntiation, as the Germanes haue in the Italianer D

Their manners are commonly simple, and such as may besit men which hauing not seene the greatnesse of the world, nor any thing that may incite their minds to ambition, liue without any great desire of honour or of other things, being content with their naturall food: and for this cause they haue no care to till any greater quantitie of ground than what is necessarie for them, for if they would cut downe many great and vprofitable forrests, they should reape abundance of corne, the which being sown in May is readie to be reaped in August, by reason of the great heat and force of the Sunne, which is in a manner alwaies vpon the earth. But notwithstanding that this ancient simplicitie reignes yet in many, yet since the coming of forraigne souldiers, that is to say, of Germans, English, Scottishmen, and others, they haue lost much of their inclination, E hauing augmented their naturall distrust: and their Innes are not open without paying, as they haue bene accustomed. It is true that passengers spend very little, for that the Suedens haue not bene accustomed to demand any thing for lodging or victuals, and most commonly they that trauelled did lodge with the Curats, which is a signe of the hospitalitie which was practised whenas the Romish religion did reigne. They were not wont to haue any theues and robbers, and if there be any, it is since that a great number of vagabonds haue crept into the countrie by reason of the wars. They vse many bathes or hote houles, especially in townes whither people of either sex go commonly.

The women are modest and wife, and abstaine from drunkennesse. Their food is most commonly of corne of two sorts: they sow the one in May, and the other in Nouembre. They reape in August which is very common, and make diuers sorts of bread, that is to say, of corne that is pure, and corne that is mixed. Their barley is good, and for this cause they employ a good part of their wheat to make beere, which is their ordinarie drinke, yet the richer sort haue others, as the wines of Rhin, Spaine, and France, and me. de.

A Meade, or Braggot, and Aquauite. Some poore people in the time of dearth eate bread made of the barks of pine trees and firre, which being of a hote qualitie helpe as they say the stomach, and they not only liue with it but grow strong.

They haue abundance of flesh, whereof they eat the greatest part, as beeces, hogges, geese, and such like. They seldome eate any veale. They vse fresh fish both salted and smoked, and so me that is not salted during the extremitie of the cold, and in like manner sea-fants and partridges, whose flesh is harder than that of more temperate countries. They should haue abundance of pulles, & of all sorts, if they did bestow any paine and care, but they vse little, but ordinarie and common pease, or others which are like vnto Peas which are round and white, and some few beanes. They vse butter and cheese at the beginning and ending of their repasts. Most commonly they care little for fruit, notwithstanding that they haue great store of peares, plums, cherries, and strawberries. And although that heabees grow there three or foure moneths in the year, yet they little regard them, except they be coleworts, which they powder and keepe for Winter.

The apparell of the common people is plaine and fashioned in a maner like vnto that of the people of Lombardie; yet they weare caps and other garments of skins, but it is very simple. The women in townes (and especially at Stokolme) weare vpon their gowns along cloake of blacke cloth, with many pleats. The gentlemen are attired after the German fashion, & some in court after the Italian, but most commonly like the French. C When they trauell the peasants carrie for their armes a hatchet in stead of a sword, the gentlemen and their seruants with their swords carrie short arquebuses or pistols.

Their houles (except the churches which are of stone) are of wood, but much better build than those which are in the plaines of Polonia: yet there are townes which haue houses of stone. They do not ordinarily vse stoues, but chimnies, which after the wood without may be shut vp with a plate of yron, which they may thrust in and draw forth at their pleasure, except in some places where there are manifes.

look the Lapponians are small of stature, but very active. They handle their bow exceedingly well, and weare strait garments. In Winter they carrie whole sealskins or of bears, the which they tie vpon the top of the head, and leaue no place open but for the sight: D which hath giuen occasion to some to write that they are all hairie. They remaine in low cabins which are covered with barks of trees, or with stages of earth: some others say that they liue vnder tents after the manner of the Tartarians. They are wonderfully quick to hunting and fishing, and by this meane they entertaine themselves, and furnish their neighbours with part of their fish. They doe not ioine their boats together with masts, but with sinews and hookes. They haue a particular language which is very difficult for strangers. They are great forcerers, and raise winds, clouds, and tempests, and doe many strange things. They haue neither bread nor salt, but liue vpon fish and wild beastes.

They are of an amorous and lasciuious disposition, and remaine little in one place. They are very sauage and suspicious, flying the companie of strangers, and hiding themselves E when they see any. They exchange their skinnies for other merchandise. Now they begin to be more familiar by reason of the frequentation of strangers.

¶ The Riches.

The wealth of this realm consists in abundance of victuals, which is very great: for they haue much graine, flesh, and fish, both fresh, salted, and dried in the smoke; so there is seldome any beggars scene, and passengers were in old time, and are yet in many places lodged in a manner for nothing. But their chiefe treasure riseth from mines of lead, brasse, silver, and some little gold: and there is such store of the first mettalls, as some hold there is not any countrie in Europe that doth therein exceed the realme of Sweden. They discouer these mines in all places, and yet the peasants conceal them all they can, for that they would not carrie such wood as is necessarie for that seruice, nor labour therein they are bound. They draw very pure silver out of the countrie of the Veffrors, & if they of the prouince were not such enemies to the industrie of strangers, their riches XII.

should be much greater, for that the Suedens neither know how to spare their wood, A nor are expert in the digging of their mines, the which they are loath any should discover. The reason why they sic strangers proceeds not from any hatred they beare them, but of feare to be deceived by them, for that they are very simple in their manners and actions, and are little troubled with ambition and couetousnesse.

XIII.

As for the kings revenues, there are foure kinds of things which make the bodie of his ordinarie revenues, since that this realme hath left the Romish religion. His revenues then grow from the fruits of clergie lands, from mines, taxes, and the tenths of corne, and other victualls, as also of skins, and finally from imposts and customes.

I haue said since that the Suedens haue withdrawn themselves from the Romish religion, for before the Archbishop of Upsale, and the other six Bishopricks, with many monasteries, enioied great possessions, from whence they received good revenues. But the ministers haue perswaded the kings to seise both vpon their lands & goods, assigning far lesse revenues vnto the Bishops: whereby in the beginning they gathered together a great treasure, the which falling into the hands of king Henry, was soone wasted by reason of the wars.

The mines yeeld siluer, whereof they make the dollars of Sweden, the which are much esteemed for their bountie: & for that they find little gold, they coine few crowns. Besides the dollars there are quarter dollars and halfe quarters, and a kind of coine called rosques, and halfe rosques, which signifies round mony, whereof a dollar maketh two and thirtie. Notwithstanding that they haue abundance of copper, yet they make no coine of this metall, vnlesse they mixt a little in their rosques.

They did also not many yeares since find a certaine mine of salt, but it soone decayed, as some thinke by the negligence of such as should haue had care thereof.

The king hath the tenth of all the mines whereas they worke not at his charge, and for this cause he payes his men with copper and other metalls: and if the peasants did not hide the veins of diuers mines which are daily discovered, and there were store of good and diligent maisters, it is thought that the profit which they should draw, would amount to a great summe.

Besides all this, the king hath throughout this realme the tax and tenth of wheate, rie, D barley, butter, fish, oxen, skins, and such like, the summe whereof is not well knowne, notwithstanding there is a certaine account kept in the roiall Chamber and Treasure. But whatsoeuer it be, he not onely entertaines his officers and armie at sea, but also his land forces, and the officers of his realme and court.

When the king is to make any warre for the defence of his realme, or else doth send any troups abroad, he giues notice thereof to the prouinces, who furnish them with such victualls as are necessarie. Yet there is this difference in the contribution, that the nobilitie nor their subiects doe not commonly contribute; but whenas they make a generall contribution for the war with the consent of the nobles, their subiects are accustomed to pay halfe as much, as they ought to do which are immediatly subiect to the king. E

The people are in like manner bound to contribute for the dowrie of euery one of the kings daughters when she marries, and the summe of this contribution hath bene for a long time one hundred thousand dollars, besides the plate, & the mouebles of her house.

The revenue of skins is sometimes great, sometimes little, according as the snow is great or little, for the more snow they haue, the more beasts they are accustomed to take.

From the most Northern parts of Lapland, the king drawes the great cilt part of skins, and his maiestie to understand the truth sends a commissioner yearly thither, who vseth such diligence to know how many beasts they haue taken, as the king cannot be deceived. The skins which are laid a part and choisen for the king are distributed in his court to his kinsmen and friends, and for recompence to merchants, who haue giuen or ought to giue commodities for the vse of his court. The king hath no other tribute of the Laponians, for that they busie themselves in no other thing but hunting of beasts, the which they doe afterwards exchange for necessarie things: yet there are some which worke with the needle, and make goodly workes, which shew that they are ingenious. There

A There are not in a manner any tolls, customes, or impositions but those of sea ports. It is true that the king hath bene accustomed to take of them of the countie which doe not contribute victualls, according to the proportion of their wealth, of some five dollars, of some six, and of some eight or more yearly, and whenas the king doth reward any one, he is accustomed to grant him a certaine number of peasants, as subiects and tributaries, to some more and to some lesse, according to their merits.

In the yeare 1578, it was thought that they did lay vp yearly into the kings treasure (deducting the extraordinary charges and expences) about fix or seuen tens of gold, whereof euery one is taken for one hundred thousand Germane dollars. Yet the forts B alone of Ruualia and Vibourg, which are vpon the frontiers of the Muscouites Estates, cost yearly one hundred thousand dollars. Many men of judgement hold that the kings revenues should be far greater if the disposition of the time were fit, and he had store of artizans and workemen, for that his maiestie hauing many ships which for the most part might make long voiajes, they thinke that he might send into other countries great store of goodly trees and other stufte for shipping, with much corne, and bring backe salt for the vse of his countie and other necessarie things which forraigne merchants sell for double the price that it is worth, whereas they might haue it at a far easier rate.

In like manner they should draw much more from their mines if they did imploy strangers, as well for the sparing of wood (as I haue said) as for other things. Yet of brasie C alone which they draw onely in two or three mines, the kings tenth in the yeare 1578 did amount to five hundred squipons and more, which makes thirtie thousand dollars. It is true that they draw nine times more copper, but this goes to the benefit of such as find the mines in their ground, or else to the payment of them that draw it. But if the king would satisfie them by any means, he may retaine to himselfe all the copper and brasie which they draw out of the mines: and for this cause there is a superintendent whom they call Faue, who is as it were the kings factor or generall deputie.

¶ The Forces.

D E Very pounce hath both footmen and horsemen ordinarily entertained. In the realms of Sweden and Gothland they doe reckon about two and thirtie ensignes of foot, which they call vexilles, which is a name as we may coniecture, that hath bene drawne from the Romans by some Northern people who returned to their houses after diuers conquests. Every vexille or ensigne doth commonly containe five or six and sometimes ten hundred men, which number is almost in a manner conformable to that of a Roman cohort. These are readie in all the kings necessities to march where need shall require, and they are in a manner all harquebuziers. There are few pikemen among them: for that the multitude and thickenesse of woods would not suffer them to carrie and handle their pikes: and for the same reason the horsemen vse no lances, but petronells or pistols like E unto the restlers.

These souldiers are borne in the countie, as being accustomed to meates which wil keepe, they do not care for dainties, nor for diuersitie of dishes: moreover euery one of these makes his owne shooes, apparell, stocks of harquebuzes, & other necessarie things which keeps them from idleness, sinne, and mutinies, wherewith armies are commonly troubled being full of idle and vnprofitable people which doe ouercharge a countie. There haue bene sentinells seene in the castle of Stokolme, which haue watched with great patience during the extremitie of cold, and haue not bene relieved almost in a whole night, which in Winter doth last about eighteen hours.

Euery companie of foot hath his captain, his lieutenant, and ensigne. The captain F is in the time of war whenas they did fight in the countie against the king of Denmark, or the Muscouite had not about one garment yerely, with fortie dollars of entertainment, and an exemption as well for himselfe, as for some small number of others from the tribute which they pay ordinarily to the king. The souldier enioies no exemption, but during the time of war, or that they are in any distrust, and therefore in armes; and

and in old time he had no other pay mootherly but five parts of a dollar. As they march, the harbingers make their lodgings in diuers houses; but whenas they are altogether, and march in battaile or campe, the king giues them victualls, and doth not account vpon their pay, and if any be taken prisoner, the king is accustomed to redeeme them, and to pay their ransomes, and if any one loofeth his horse in fight, the king is bound to giue him another.

Euery companie of horse (which is lesse in number than the foot) hath in like manner a capitaine, a lieutenant, and a cornet, and they are accustomed to giue vnto a horseman but twentie dollars a yeare, and a garment, with the exemptions and conditions formerly mentioned: yet the commanders of companies, and others of most note, receiued as many paies as they had seruants, if they followed them on horsebacke.

There are eleuen companies of horse commonly in Sweden and Gothland, and two in Finland; yet if the king desires to haue a greater number, he may easily raise them, if he haue money.

In Finland there are two companies, the one of simple fouldiers, the other of gentlemen: and the reason why he hath so few men in so great a countrie, is, for that he is forced to draw the greatest part of his mariners, and men that serue in his armies at sea from thence, as other prouinces which are more towards the North doe, which either for that they are full of mountaines and barren, as Angermania, or else for that they want horses, as Dalecarlia, are subiect to furnish the sea armie with a good number of mari-
ners.

In Smoland, Westrogothia, and Ostrogothia, there are some companies of horse gentlemen, and Westrogothia abounds with gentlemen more than any other, and no man may be a capitaine of foot or horse, if he be not a gentleman. Their horses are somewhat lesse than those of Friseland, but strong, and indured to labour, and to eate little.

Their order is to take a view or muster yearly of all these companies, and the king doth aduertise the Seneschalls of the day and place when it shall be done: they do not alwaies keepe one day or the same place, neither is it knowne long before, nor the same men do not alwaies take the musters, to the end they shall not practise any reuolt.

Moreover in the kings court, the gentlemen serued in such sort, as there were alwaies of the whole court three hundred and five horsemen with their armes, but the counsellors and some other noblemen were exempt. It is true that they gaue vnto gentlemen which did serue in this manner (in regard of their seruants) some entertainment by the moneth, and for euery seruant on horsebacke they gaue at the least five dollars a month.

XV.

The king being in peace had commonly fiftie ships of war vnder the charge of an Admirall. In the year 1578 seuen of these ships were good gallions, the rest did carrie about fiftie cast peeces of all sorts. The king doth alwaies know where to haue six thousand mariners, reckoning among them such as row, and the officers of ships, and he may haue many more, for that all the tract of the Finland sea, which is about four hundred miles long; that of the Bothnicke sea which is almost twice as much: the coast of the realme of Sweden, with some islands, do continually cause the people of these countiees to go to sea, and by consequence to grow hardie, and to haue experience.

In the war which John the third, king of Sweden had with the king of Denmarke before their accord was made at Stettin, the Sweden brought seuentie good ships, besides many other good vessells, and besides the troups of horse which he had at land, he had eighteene thousand men in his ships, who when it was needfull landed to fight; for that in those countiees they are accustomed in winter to fight vpon the yce, as well for the facilitie of passing of lakes and riuers that are frozen, as for to carrie their victualls more easily; and in Sommer they fight at sea.

The meanes to entertaine so great a number of mariners costs the king much, but out of the tribute which the prouinces pay him he doth distribute vnto them flesh, fish, butter, rie, and barley, for the greatest part of their pay; which is the reason why the king may send diuers ships of war yearly to sea with a small charge, for that he giues his mariners and workemen victualls in steed of money, where as with they are much better furnished.

A sisted, as men whose simplicitie hath not beene yet corrupted by strangers, and who hauing not many obiects to diuert them from their naturall dispositions, are content to haue their necessities supplied. Moreover the king hath many goodly forrests and woods, and great mines of yron, copper, and brasle, where with some churches are couered; so asking John the third, said that a war which did cost the king of Spaine a million, did not stand him in a hundred thousand dollars.

The great number of these mines is the cause why they haue so much ordnance in these countiees, as well in forts, as to arme their ships. In the castle of Stokolme alone there haue beene numbred foure hundred peeces, some double cannons, some culuerins, and some lesse, whereby we may coniecture what a number there may be throughout the realme.

The sea armie is most commonly in time of peace diuided into diuers parts of these realmes. The greatest ships lie in the port of Stokolme, where they are safe without anchour, for that from the maine sea vnto Stokolme they saile about fortie Italian miles among rocks. They do ordinarily number in this port whenas the yce is molten, and that ships come from forraigne parts, two or three hundred sailes.

The kings other ships are in some ports of Sweden, but there are many more in them of Finland, to make head againe the Muscouite, and to keepe them from bringing any thing out of Germanie or other places to helpe him against the king of Sweden, and therefore his maiestie doth not suffer any ships to passe without his licence in writing, and signed with his owne hand, the which they haue beene accustomed to call letters of passe, and this permission hath beene sometimes bought for one hundred dollars and more by them of Lubec and others.

There were wont to be many forts in these countiees: but by diuers accidents of war, and through sundrie ielousies and other occasions, many of them haue beene ruined: yet since the warre which Sigismund king of Poland, and lawfull heire of Sweden made against his vnkle Charles the Vlturper of that which did belong vnto him, they haue made a great number.

The principall which are at this day in being, are those which follow. Towards the Western sea at Elsborg a place neere vnto Pennu lake, there is the fort of Elfselbourg, and not far from thence two others, whereof the one is called Goltsbourg, that is to say, a castle of gold, and the other Croneberg. Towards the Balticke sea, six leagues from Scania, a prouince of the realme of Denmarke, is the castle of Calmas, and in Ostrogothia the castle of Valsena. There is the fort of Borzologia in the island of Vlande, then called of Seechorgue, Nicopia, Gripfelmia, and the castle of Vpsale: there are also the castle of Stokolme and Ourbou, the which are eleuen miles distant. These be the forts of note in the realme of Sweden.

As for those of Finland, there is one in the towne of Abe, another farther off called Elsingfors, and one at Tauastia called Iassausthaus, which signifies the house of Tauast: it is yet called Hister, that is to say, New Castle. There is one also at Vibourg a town neere to Muscouie.

There is also in Liunia the fort of Rivalia, and also that of Ennuespel.

The king of Sweden confines vpon the West with the king of Denmarke, and towards the East with the Muscouite. The Swedens haue receiued much losse by the Danes, for that among others, Christierne the second besieged Stokolme, and forced it to yeeld, ying great crueltie against the inhabitants, and filling it with bloud and dead carcasses. Their hatred grows from the pretensions which the king of Denmarke hath to Sweden: but the meanes to annoy it in this sort, is by reason of the commoditie, places, and ports, especially of the island of Gothland, which is a member of Gothia: by reason whereof the Swedens pretend that it doth of right belong vnto them. But after that Gustau had recovered the realme, and that Henry and John his sonnes had gouerned it one after another; notwithstanding that there were great wars betwixt the Danes and Gustau, yet this realme hath still maintained it selfe, and the towne of Lubec, which is very powerful in those seas, sometimes assisting one partie, and sometimes another, doth so balance the

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the forces of these two kings, as it keeps them both from growing too great, least they should be presently drawne into danger.

The Suedens make war against the Muscouite with more aduantage; for that Finland which confines with Russia, by the reason of lakes and marishes whereof it is full, hath a troublesome and dangerous entrie, and it hath often happened that the enemies armies haue bene lost in the frozen waters. Moreover the Suedens are accustomed to keepe most part of their ships in those seas, where they haue the fort of Vibour, which is very well furnished. There are also vpon the confines of the great duke of Muscouie, Narue, and Riuaile (whereof we haue spoken) and some other places, by means whereof they bridle them, and we may with reason hold those forts good which are maintained in an others countrie, for that they defend their owne countrie, and annoy their enemies: and they defend their owne the better the farther off they be; for whilst that the enemye striues to take them, his owne countrie is quiet, and by this means he spares both his men and money, and makes necessarie provisions to relieue them. Moreover they annoy the enemye the more for that they lieneere him. But the forts which are in a princes owne countrie, do but onely defend his owne, and that with great disaduantage, for that whensoever they are assaulted, the neighbour countries must needs receiue much spoile, and his owne Estate shall be full of troubles and combustions, and exposed in prey vnto the enemye. But to returne vnto the king of Sweden, he hath as much aduantage ouer the Muscouite for the defence of his Estates, as sea forces ioined to them of the firme Land may giue against a prince which hath no forces at sea.

¶ The Government.

XVII. TO discourse of the government of Sweden, you must vnderstand that the affaires of this realme being in peace, it is governed by a king, who hauing been heretofore elective, was made hereditarie in the time of *Gustauus*.

The king hath commonly twelve Councillors, and besides these many other officers, for that this realme is not onely diuided (as I haue said) into prouinces, duchies, and counties, but also euery prouince is diuided into territories and iurisdiccions, which comprehend certaine parishes, some more some lesse, and euery one of them hath a Lanfman or Consul. After this, euery territorie hath a Vicount, which is like vnto a Podesta in Italie.

There are other officers about the Vicounts, which are like vnto the Seneschalls of France, called by the Suedens, Lamens, as soueraigne Iudges: so as they appeale from the Vicounts to these Lamens, and from the Lamens to the kings Councill, and from this Councill to the king himselfe. These Lamens doe visite a part of their iurisdiction yearly, vntill that hauing ended their whole visitation they begin againe: and as this doth helpe them to a perfect knowledge of the Estate of their affaires, and to order all things presently, so doth it bring ease vnto the people; for that they exact the tribute of parishes which they visite in one yeere, and do not charge the rest.

The territories were in former times diuided in such sort, as to euery hundred families which dwelt out of townes they did appoint a Gouvernour or inferiour Iudge, who at a certaine time of the yeare (although he makes not his aboad among them) goes to administer justice vnto them: and the king according to the valour and merit of men doth sometimes giue vnto one of these Iudges two hundred families. All these charges are giuen vnto men who are either noble by birth, or that merit such offices for their wisdom and iudgement.

The Lanfman or Consul of euery parish is commonly chosen from among the peasants themselves, and in occurrents he hath recourse vnto the Vicount. Among other things this Lanfman is bound to come vnto the place whereas the king makes his residence, whereas he sends for the deputies of any prouinces, to the end he may heare what he is to do, and this happens commonly once a yeare. He is also bound to see that passengers be directed to their lodgings, and that they be furnished with horses or sleds in time of yce and snow: these sleds are little wagons without wheels.

The

A. The Vico vnts haue little entertainment, for they receiue of the kings receiuers, who are dispersed throughout the whole realm, a garment yerely and fortie dollars for a man: yet they haue exemptions, presents, and such like.

Smoland alone (which confines with the realme of Denmarke, and is a large prouince) hath about two and fittie Vicounties, in the which are the most valiant men of Sweden, and sometimes it hath mutined with thirtie thousand men able to beare armes.

B. As for Stokolme, you must vnderstand that the towne it selfe makes foure Consuls for the politike government thereof; and these continue in their offices during their liues. Two of them commaund successiuelly ouer the rest euery yeare, and all foure notwithstanding that they are assisted by some whom they call Senators, and yet are Bourgeses) assemble and determine of matters of policie: yet they distribute among them certaine particular charges, as of buildings, to iudge causes, and to publish new lawes; the which is not done without the interuention of the Lieutenant of the castle of Stokolme, and this Lieutenant is about the Consuls, and in matters of consequence the kings Councillors which are at court take notice of causes. The number of Senators which assist the foure Consuls is of twelue; whose office continues for life, vnlesse they be depofed for some crime, or that they sue to be discharged for some other reasons.

C. The lawes which they generally vse are ancient, and since the time of *S. Henry* king of Sweden, they haue continued in this realme vnto this day, except the ecclesiasticall lawes, which notwithstanding remaine incorporated with the rest; and whenas Cardinal *Raymond* went into these Northern countries, they added one article which they call ecclesiasticall, wherein it is declared, That the children of priests or monkes should be held in the same degree with them that are borne in adulterie.

The lawes of Sweden make no particular mention of any vsurie, but in case that a debtor should be prest by many creditors to pay that he oweth; and if any one of the creditors had lent money vnto a debtor with any contract of interest, he loseth his right to demand the debt: and they haue bene accustomed not only to punish the vsurer, but also him that meddles with such people. And for that in these realmes they are accustomed to lend freely, this vice is not frequent but at Stokolme, whither many haue brought this corruption with many others out of Germanie.

The adulterer is punished with death, and it is without all remission if a married man offend with a married woman; for that he is then deliuered into the husbands power to be punished: but if he be not married, he is condemned for the first offence in a great pecuniarie fine; but it seldome happens that he escapes without the losse of his head if he offend the second time.

He that beates another payes fise dollars for a fine, and if he cut off any part, as a finger or any other member, he payes the double, but if he be maimed of any member, they giue him a full recompence: if he hurt any other vpon the head, or vpon the breast, and he that is wounded dies within the end of the yeare, he that hath hurt him is condemned to die as a murderer. The bodies of such as haue bene slaine (if the offender be not present) are not buried vntill that he be executed; and yet sometimes many weekes are spent before they can do execution.

They impose a penaltie vpon the Iudge, who being required twice to giue a definitive sentence, defers it, and by this means suits are not procted in length. This proceeds from an ancient law, by the which they are forbidden to haue any proctor or advocate, so as euery one propounds his owne cause before the Iudge: but if it be a widow, a pupill, a madman, or a foole, the neereft kinsman follows the cause, and if he be not present, the Senat appoints a tutor, and the businesse is soone dispatched. It is true that a Iudge is excused for some circumstances when as he finds reason why he should not pronounce sentence so soone.

As for officers appointed ouer the kings reuenues, there is first a Commisarie who signes the mandats of all that which is assigned for pensions or wages to euery officer: and notwithstanding that the Commisarie generall doth not meddle with the money, by reason whereof his heires are not lyable to any accounts, yet they pay not any wages

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or pension without his hand. This general Commissarie hath a Treasurer vnder him, who receiues the kings money, keeps it, puts it into the treasure, and keeps the account. With this Treasurer there are ten Chamberlaines or Maisters of account who keepe the registers of all the kings revenues, and these assemble with the Treasurer according to accurrents; and giue vp their account yearly before the Commissarie generall, and in the presence also of some of the kings Councillors: and the Treasurer hath in euery province diuers Exactors who bring the taxes vnto him, and all that belongs vnto the king, the which afterwards put into the treasure.

The Religion.

XX.

LXXX.

King *Olaf* being solicited by *Olau*, *Peter* *Nenicius* a Lutheran and by one *Laurence* *Andrew* Archdeacon of Streng, but fallen from the Romish religion, brought the doctrine of *Luther* into Sweden, for the desire he had to appropriate vnto himselfe the goods of the Church, at his new coming vnto the crowne; so as he sealed vpon what he pleased, and made a law, by the which it was ordained that Bishops should not enioy any thing but what pleased the king: He put the vniuersities of his realmes into the hands of the Lutherans, forbidding all men to go to studie without the realm, but in *Wittemberg*; and in some other vniuersities which fauoured *Luthers* doctrine; and causing the ancient libraries to be burnt, he made the bible to be translated into the vulgar tongue; so as he abolished the Romish religion in his Estates, and aduanced *Luthers* doctrine all he could. Yet the profession of *Caluin* was receiued in those countries which were subiect to *Charles* third sonne to king *Gustane*, being duke of *Vermelande*, *Sudermania*, and *Nericia*. *Henry* sonne to *Gustane*, and his next successor, did not oppose him. *John* his brother who succeeded him, a man of good vnderstanding was of another opinion, and did read the bookes of the ancient fathers, but fearing some reuolt, and his brother *Charles*, durst not discover himselfe openly. Yet the conuersation of his wife *Katherine* daughter to *Sigismund* king of *Poland*, made him to obserue many Catholike ceremonies; for he kept Lent; he abstained from flesh on Fridaies, he preferred the monasterie of *Vallene*, he did much honour to *S. Brigit*, bestowing a shrine of silver vpon *ther*, as also of the bones of *S. Henry* king of *Sweden*, the which he caused to be carried by Romish priests into the church of *Vpsale*, he did often tax the Lutheran ministers and *Caluinists*, as he said, of ignorance. He reedified the churches which they had beaten downe, and repaired altars. He sent first an Embassadour to *Pas*, the fourth, and afterwards to *Gregorie* the thirteenth; he suffered the queene to haue free exercise of the Romish religion; & to breed vp their sonne *Sigismund* after the same manner, who is now king of *Poland*, and lawfull heire of *Sweden*. Yea the queene obtained certain Ieliuis for the assistance of the people, who were in credit vntill her death, which happened in the yeere 1583. But soone after they were expelled the realm, so as there are few remaining of the Romish religion. And at this day that *Charles* vnkle to *Sigismund* vsurpes his nephews E realm of *Sweden*, he hath wholly aduanced *Calvins* doctrine, the which he follows; so as the inhabitants of the provinces which acknowledge him, are in a manner all *Caluinists*, yet there are many Lutherans remaining.

THE KINGS OF SVEDEN.

XXI.

In *Olau* the Great, makes a great Catalogue of the kings of *Sweden* whose names would be tedious. It shall suffice then to be begin with others, by *Sten* *Stig* who was king of *Sweden* long before the birth of *Christ*, and was slain by *Gran* king of *Denmark*, who brought this realm vnder his obedience. But *Sten* *Stig* king of *Norwaie* vanquished *Gran*, & was king of *Norwaie*, *Sweden*, and *Denmarke*. *Hafmond* his sonne succeeded him in the realmes of *Sweden* and *Norwaie*. *Viso* was successor to *Hafmond*. *Hinden* reigned after him, then

Hinden.

A Hunting.

Regnier sonne to *Hunding*.

Hunding sonne to *Regnier*, vnder whom the realm of *Sweden* was made subiect to the Danes.

Atisle and *Hothier* his sonns recovered their fathers realm paying a certaine tribute which they ought to pay. But *Rolpho* king of *Denmarke* vanquished *Atisle*, and brought *Sweden* vnder his obedience. Then *Hartmar* borne in *Sweden*, did purchase such fauour with this king, as he granted him the countrie of *Sweden* with the title of a duchie, vpon condition to pay a certaine tribute; and to make him more faithfull, he gaue him his sister in marriage. In the end *Hartmar* cut off *Rolphes* head, and the Danes slew *Hartmar*. Then *Hothier* brother to *Atisle* got possession of the realm, and brought *Denmarke* vnder his obedience; but he was expelled by *Baldeer*.

Leauing here for a season in which the *Suedens* did nothing that was memorable, I will come vnto *Augustus* time, whenas *Abrie* was king of *Sweden*.

Eric his murthrer succeeded him in the time of our sauour *Christ*.

Haldan sonne to *Eric* reigned after him, and was slaine.

Siuard his sonne succeed him.

After him *Eric*, sonne to his daughter and to *Froton* king of *Denmark*, reigned in *Sweden*, he was slaine in war, and had for successor

Haldan, who not caring to haue any children, gaue the realm to

Vinguin, who left vnto his sonne *Siuard* the two realmes of *Denmarke* and *Sweden*.

Regnaud was king after *Siuard*, then

Aluier, who was one of the greatest lords of *Sweden*.

Ingel eldest sonne to *Aluier*.

Ingel brother to *Aluier*.

Rugo sonne to *Ingel* succeeded being yet a child, He had for successor

Stolar, who was slaine in war by the Danes.

Harmeric was after him king of *Denmarke* and *Sweden*, about the yeare of *Grace* 180.

Here I must make a great leape for want of good and true histories, passing from *Harmeric* vnto *Froton*, who held the realm of *Sweden* whenas *Lewis* sonne to *Charlemagne* was Emperor. He was slaine by the women of *Norwaie*.

Herot or *Gerot*.

Sert, who was vanquished by *Regnier* king of *Denmarke*, and left the realm to *Biorn* sonne to this *Regnier*, who had for successor

Wichert his brother.

Ern the third sonne to *Regnier*.

Offene slew him, and succeeded in the realm. But the brethren of *Eric* reuenged his death, and expelled *Offene*, and the realm fell to *Strabior* sonne to king *Biorn*.

Eric sonne to *Olau* nephew to *Regnier* expelled *Eric*, and became king of *Sweden*.

Eric his sonne succeeded him, and was the first of the kings of *Sweden*, which publicly receiued the Christian religion; he was at his baptism called *James*. This happened in the yeare of *Grace* 1000, in the time of the Emperor *Henry*.

Esmond base brother to *James* a Christian only in name, succeeded him.

Stinkel a good king, and a good Christian. He abolished the idol which the people did worship in the towne of *Vpsale*, and died about the yeare 1100.

Afterwards there were two *Henries* or *Erics* who contended long for the realm, and in the end slew one another.

Elisene sonne to *Stinkel* reigned after their death: but he was soone expelled by the mutinie of the people.

Amaxmandre was then cholen king: but for that he would not quit the rigor of religion, he was expelled, and *Aquin* put in his place.

Magnus sonne to *Nicholas* king of *Denmarke* succeeded him.

Suerce.

Charles his sonne.

Eric

Eric reigned after *Charles*, and liued vnto the yeare 1249.

Birgier.

Valdemar succeeded *Birgier*, who being in a voyage to the Holie land, his brother *Magnus* seized vpon the realme, and neuer restored it during his life.

Birgier was his successour, who associated his sonne *Magnus* in the realme, and for that his brethren had bred him much trouble, he caused their heads to be cut off at a banquet. This fact incensed the princes and noblemen of the countrie against him, who expelled him with his wife, causing the head of his son *Magnus* to be cut off: and then they made

Magnus the sonne of *Eric* King, whose head *Birgier* had caused to be cut off. He added Norway to the realme of Sweden, and died in the yeare 1326.

Magnus, his sonne, succeeded him in these two realmes. He was in the end deposed.

Albert, sonne to the duke of Meckelbourg, was seated in the place of *Magnus* the tenth. He was taken with his sonne *Eric* by *Marguerite* wife to *Aquin* the sonne of *Magnus*, and detained seven yeares a prisoner, and then *Marguerite* became Queene of Sweden, Norway, and Denmarke.

Eric, duke of Pomerania, adoptiue sonne to *Marguerite*, succeeded her in these three realmes, but he was in the end forced to quit all, and to retire into Prussia.

Christopher, prince Palatin, and duke of Bauaria, nephew to this *Eric* by his sister, was chosen King of the three realmes, by the common consent of all the chieftest noblemen of the three countries.

After the death of *Christopher*, the Swedens desired to haue a King apart, who should be of their nation, and they did chuse *Charles Canutus*, who was of no great extraction. Hauiug reigned almost seven yeares, he began to find that he had made himselfe odious to all men, and therefore hauing put the treasure of the realme in a safe place, he retired himselfe by sea to Dantzic. Then the noblemen of the realme called in *Christierne* to be their King. This *Christierne* had bene chosen King of Denmarke and Norway, and by this means these three realmes were subiect againe to one prince. The Swedens made war long against him, for that he had not kept the conuentions which had bene agreed vpon at his reception, which was in the yeare 1469, so as in the end he was chased out of Sweden, where he had onely two forts remaining: and in the meane time *Charles*, who had bene King, died.

John, sonne to *Christierne*, hauing made long war against Sweden, brought this realme vnder his obedience: but he was chased away, and departed secretly.

Christierne, sonne to *John*, continued the warres which his father had begun, with great courage, and laboured to make himselfe King of Sweden: but when he saw they repulled him, and defended themselves valiantly, he sought politically to diuide them, soliciting chiefly one called *Gustau*, who titled himselfe Archbishop of Vpsale. He, in the yeare 1517, wooed many, and made them resolute to deliuer the realme into the hands of *Christierne*. After some warres, *Gustau* was dispossest of his Archbishopricke, and then *Christierne* came with a great armie, but in the end, being put to the worst, he made struce with them of Sweden to depart the realme. Afterwards he returned, and layed siege to Stokolme, where being entred by composition, he caused the Senators and Citizens to be cruelly murdered.

Gustau, sonne to *Eric*, who had bene Archbishop of Vpsale, hauing escaped out of Denmarke, whether he had bene carried among other hostages, whom King *Christierne* had gotten by policie from them of Stokolme, began to declare himselfe protector of the countrie, and the fourth yeare after the warre began, he attired himselfe like a poore man, and went throughout the countrie to shew his miserie vnto the people. In the end, he expelled the Danes, and was crowned King of Sweden.

Eric, or *Henrie* his sonne, succeeded him, who for his bad gouernment was put in prison by his subiects, and died there.

John, his brother, and sonne to *Gustau*, reigned after him. He was a learned prince, and of a good iudgement.

Sigismund, sonne to *John*, hath succeeded him, but he doth not enioy the realme of Sweden

A Sweden quietly, whereof he doth onely possesse a part, debating the rest against his vnkle duke *Charles* who vsurpes it, incensing them of the countrie against him being a Catholik, and they following the doctrine of *Luther* and *Caluin*.



A DISCOURSE OF THE ESTATE OF THE GREAT DUKE OR EMPEROVR OF MUSCOVIE,

The Contents.

The circuit and limits of the countrie of Muscouie. 2. In what paralell and almost this Empire is situated. 3. Description of the provinces, and of Moskua or Mosko the chieftie citie of the Empire. 4. Of the duchie of Valadimer. 5. Of the duchie of base Novograde. 6. Of the province of Rhezan and her towns. 7. Of the province and towne of Smolenske. 8. Of the countrie of Mosaiski: the length and breadth, and by whom it was conquered from Poland. 9. Of the duchie of Roskoue. 10. Of the countrie of Tamer, and the renowned towne of Tumerde. 11. Of the province of Pleskonja, the bigneſſe, and the chieftie towne of Pleskoan. 12. Of Novograde the great. 13. Of the countrie of Volſke, and the situation. 14. Of the province of Biolyſero, Volokde, and Iaroſlaue. 15. Of the province of Dunine. 16. Of Sasſali, and Vniatſka, a province taken from the Tartarians. 17. Of Permia, Petzore, Ingaria, Obdore, and other countries subiect to the Muscouie. 18. The sterilitie of the soile recompensed by the multitude of beasts, as Elkes, Bugles, Beares, Stags, Wolves, Hares, Bees, abundance of flax, hemp, and the bountie of the aire. 19. Description of the most famous riuers and lakes of Muscouie, and the beginning and spring of Borſilhenes discovered in our time, and unknowne to the ancient. 20. A particular obseruation of the fertilitie and barrennesse of euery province, and of the Riphean, or Hyperborean mountaines of an admirable heighth. 21. The strange custome of the ancient Muscouites in the election of their prince, and the vsage of their wines. 22. Their strong constitution of body, their apparel, armes, and manner of fighting when they ſie: their meat and ordinarie drinke, their barbarousnesse, treacherie, subtiltie, losenesse, and venall iustice. 23. A more particular description of the manners and customes of euery countrie. 24. Their riches in the skins of Elkes, Stags, Beares, Wolves, and Sables: in flax, hemp, hony, and wax. 25. Riches of the king, and what his revenues be. 26. A notable relation of the stately entertainment of Permisten Embaſſadour to the Emperor by the Muscouie. 27. The strength of the Muscouites countrie in marshes and riuers: in the thicknesse of woods serving as rampiers, and making the entrie difficult; and of the great numbers of horse. 28. What numbers of horse this realme may draw to field. 29. Of the mightie neighbour enemies which confine with this Estate, and first of the Preep prince of the Tartarians. 30. Of two other neighbour enemies, the kings of Sweden and Poland. 31. Of the great dukes ſoueraigne authoritie in his Estate, and by what meanes he maintains it. 32. At what time the Christian religion was brought in, and what their ceremonies be in the celebration of the Masse. 33. Of the circumcision and religion of the Moradonis, liuing according to the law of nature.

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Hen as in our common discourses we make mention of any duke, it seems that his Estates are of a small extent, for that we commonly see, that such as at this day haue this title, either among vs, or with our neighbours, enjoy but small prouinces, and do soone find the bounds of their command and seigneurie. But he of whom we meane now to speake, is a duke of greater power than all the rest which we know in Europe: For not onely his countries are equall in greatness to them of many great kings, but doth also exceed them in such sort, as he that wil compare their principalities with this, shall find that they giue law but to a small patch of ground in regard of that which doth acknowledge the great Duke or Knez of Muscouie: and therefore his subiects being sufficiently informed of the countries which yeeld him obedience, terme him *Cesar* or Emperor, and yeeld him as much honour as euer was done to any prince. And if we truly consider what his Empire contains, we shall find that he deserves a higher stile than that which they commonly giue him, in steed of the name of king, which they haue found to be very odious to the Muscouites.

I. Let vs now search it to the bottome, and see how far his limits do extend, and whether he be so powerfull as I haue said in the entrie of this discourse. I say then that all the Muscouites Empire doth at this day containe all Russia, excepting Polonia and Lithuania, which are also comprehended vnder the same name of Russia.

These Estates are part in Europe and part in Asia, and this seperation is made by the riuer of Tanais, otherwise called Don, the which is the common bound of Asia and Europe. They are confined vpon the North by the frozen sea, as also vpon the East, bending towards the South by the Tartarians; vpon the South side they haue Lithuania, and their nextest neighbours vpon the West are they of Liffland or Liouonia, and in like manner Finland, countries diuided by the riuer of Polne, and belonging to the king of Sweden. All these Estates draw their general name from a countrie lying in the middle of Russia the White, which extends towards the North and East, and is particularly called Muscouie. We must note that the part of Russia which obaies the great Knez is called White Russia, and that which doth acknowledge the king of Poland Blacke Russia; yet the king of Poland doth hold something in the White.

II. This Empire is situated betwixt the nineteenth paralell in two and fiftie degrees of latitude or eleuation of the pole, and the three and fortieth paralell which is fixt betwixt six degrees from the Equator: or else expounding it after another manner, it lies betwixt the middle of the eight climat, and the middle of the twentieth, and is comprehended betwixt the Tropique of Cancer, and the Arctike circle: so as they obserue a very great difference in the quantitie of the longest day in Sommer. For in the most Southern paralell of Muscouie, the longest day is but sixteene houres and a halfe, whereas in the most Northern paralell of the same Empire, the longest day is of two and twentie houres and a halfe; the which doth sufficiently shew how great a distance it is from one frontie vnto another. For to take euery degree for thirtie French leagues as they doe commonly, we shall find that it contains in breadth onely from South to North foure hundred and twentie leagues, and in length twice as much, yea more: or to speake according vnto some Italians, this Empire hath in length three thousand miles, and in breadth one thousand and fise hundred.

III. The particular prouince of Muscouie alone contains from East to West about fix hundred leagues, and the chiefe cite of the Empire is in this prouince, the which they call Muskua, or Mosko, of the name of a riuer which runnes neere vnto it. The castle of the great Knez is in the middle of this cite, betwixt the riuers of Mosko and Heglina, which comes and ioines with Mosko beneath this castle, the which is so great as it may be taken for a good towne: it is fortified with 17 towres, and there bastions, and there the great duke makes his ordinary aboad, being attended on by fise and twentie thousand men. The cite hath neither good ditch nor wall, nor any rampire to defend it; and the houles are for the most part of wood: it is great, but very myrie, and in it are about

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A 41500 houles. There are many other places to be seene, but they stand disperfed, and much scattered, and in the middle of great plaines. The longest day of Sommer in the towne of Mosko is neere eighteene houres.

The other prouinces are the duchie of Volodimer, where there is to be seene a great towne of the same name, built of wood, and distant from Musko towards the East, about six and thirtie Polonian leagues.

There is moreover, the duchie of Basc Nouograd, where is also to be seene a towne carrying the same name, built of wood, & lying from Mosko about one hundred leagues of Polonia.

B Moreover, the prouince of Rezan lies betwixt the riuers of Oque and Don, whereof the great duke carries the title; and besides this, there is the duchie of Vorotina, as also, the prouince of Seuer, which is verie great: it contains many towne, among the which they doe number for the most famous those of Starodub, Potiule, and Czernigou.

The prouince of Smolenko is scituated vpon the riuer of Neper, or Deneper, called Borythnes by *Polmees*. This countrie was taken by *Basilus* duke of Muscouie, from the King of Poland, who was the Protector. The chiefe towne is also called Smolenko: it is reasonable great, and is distant from Mosko about eightie Polonian leagues.

The countrie of Mofaiski hath in length about three hundred and fiftie Italian miles, and as much in bredth. It was taken by *Iohn* duke of Muscouie, predecessor to *Basilus*, from *Alexander* King of Poland. Biele, or Bielski, is in like manner a principallie, or prouince of Russia, hauing a towne and castle of the same name vpon the riuer of Opske. This place is sixtie German leagues from Mosko, and fix and thirtie from Smolenko:

The duchie of Roschoue hath a towne of the same name, with a castle of wood, and is from Mosko, towards the West, about three and twentie leagues. The towne stands vpon the famous riuer of Volga.

The countrie of Tuuer, or Otouer, one of the greatest of Russia, both a towne called Tuwerde, the which is greater and more stately than that of Mosko, from the which it is distant six and thirtie leagues.

The prouince of Plescouia, or Pleskonja, hath in length three hundred and thirtie Italian miles, and is not so broad by a third part. The chiefe towne is Pleskou, great and powerfull, and walled about, which the other towne of Muscouie want.

Nouograd the Great, is the greatest duchie of all Russia, and takes his name from the great and rich towne of Nouograd, which exceeds all those that lie towards the North, notwithstanding that most part of the houles are made of wood: this towne is about two hundred miles from the Balticke Sea, one hundred and twentie from Mosko, towards the South-West, six and thirtie from Pleskou, and fortie from Iuanouougrod.

The countrie of Volske, or Votske, is seated betwixt the West and North, and vpon the left hand it hath the castle of Iuanouougrod. The prouince of Corelle is from Nouograd fixtie Polonian leagues towards the North: it extends vnto the frozen sea, and their longest day in Sommer is twentie houres and a halfe, during the which the Sunne doth shine, so as they haue not at that season any darke night.

The prouince of Bieleiczioro, or Biolyfero, hauing a towne also so called, takes his name from the White Lake, neere vnto the which it lies, and in the which there is a fort to be seene, which they hold impregnable, whereas the great duke doth commonly lodge his treasure, and whether he retires himselfe in time of necessitie whenas his enemies presse him. This countrie is a hundred leagues both from Mosko and Nouograd the Great. Volokde is also a prouince, wherein there is a place exceeding strong, whereas the great Knez doth sometimes lay part of his treasure. The duchie of Iaroslau, with a towne and castle of the same name, vpon the riuer of Volga, is six and fortie leagues from Mosko. They doe also put the principallie of Rostou neere vnto Nouograd the Great.

The prouince of Duuine, drawing the name from the riuer that waters it, was sometimes of the iurisdiction of Nouograd: and the riuer hath receiued her name from the concurse

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concourse of the riuers of Iuch, and Suchane; for that Duuine, in the Ruthenian tongue, signifies two. Notwithstanding that this countrie be one hundred leagues broad, yet hath it no other places but the castle of Colmogor, that of Pinegue, and the towne of Duuine, seated in the midst of the prouince. There are good store of villages, but they stand scattering one from another, by reason of the barrennesse of the countrie. The Sun shines there in the solstice of Sommer, whenas it comes into the tropique of Cancer, one and twentie houres and a halfe, so as night there, is like vnto the breake of day: but whenas the Sunne is in the solstice of Winter, it remains ouer the countrie about two houres and a halfe.

XVI. They place the prouince of Susdali, with a towne and castle of the same name, betwix Rostou and Volodimer. The towne of Susdali hath an Episcopall See, and was sometimes faire and well peopled, whenas the dukes of Muscouie kept their courts at Volodimer: but at this day it is in a manner desart, by reason of the continuall incursions of the Tartarians. The prouince of Viuiatka, beyond the riuer of Camme, is distant from Mosko about one hundred and fiftie leagues: it did in former times obey the Tartarians, but it was taken from them by *Basilius* the great duke of Muscouie.

XVII. Permia is a verie great prouince, distant two hundred and fiftie leagues from Mosko, and hath a towne of the same name vpon the riuer of Vischore, or Visfore. The longest day in Sommer is of eightene houres. The countrie of Iugre, or Iuhre, or Iugaria, lieth towards the North Sea, and it is from thence that the Hongarians comming in former times, seized vpon Pannonia, the which they called of their name Iugaria, Hongarie. The prouince of Petzore is verie long, bending from the East and North vnto the frozen Sea. The inhabitants of this prouince haue their longest day of two and twentie houres.

The Muscouite hath also vnder his empire the Czeremisses, which are vnder Nouogrod, as the Nordues neere to Volga are vnder base Nouogrod. There are also other countries lying towards the North, which acknowledge the great Knez, as that of Obdore, Condore, Culomorie, and Lappia, and in like manner certaine Hordes of Tartarians, as the Hord of Casan, the towne of Astrachan, or Citracham, with the Hords of Nohaiouis, and some others.

¶ The Qualitie of the Countrie.

XVIII. TO discourse in generall of all this countrie, it is full of marishes, myerie, moist, and nothing fertile, by reason that the aire is rough and vntemperat, and the fields are full of sand, and the soyle not good: so as the corne doth seldom ripen, by reason that the Winter is long, and the cold verie sharpe: wherefore, they die their sheaves in floues: yet they haue store of wheat, and grasse. Their land beares no vines, nor olive trees, cherries, nor walnuts: they haue small nuts, and some other kinds of fruits, but their taste is not verie pleasing. The high countrie is full of woods and great forests, where the trees are verie high and thicke, and these woods are part of the forest of Hercynia. They find in them great numbers of Elkes, Beegles, Beares, Stags, and Wolves, but especially of Hares. Their sheep are much lesse than ours. They haue great store of bees, which live not only in hyuces which they make expressly for them, but they also fill hollow trees in the forest with their hony: yea in such sort, as a Muscouite called *Demetrius* being sent to Rome in embassage, reported, That a countie man of his knowledge, and his neighbour, had slipped down into a great hollow tree to seeke for hony, and that being at the bottom, he was vp to the breast in hony, and continued two dayes in that estate, living onely of hony, vntill that seeing a beare which came to eat of this hony, and had gotten downe, he layd hold of him, and so terrified him with his cries, as he made him to scape forth, and so drew him out with him, hauing fast hold of the beares legges. Horned beasts are for the most part without homes. The countrie yeelds abundance of flax and hemp, which they transport into many parts of Europe, to make cords. There are not any veynes of gold, siluer, or other metall in this countrie, except yron. There is store of

A flure, and by consequence great abundance of cattell and feth.

The aire of Muscouie is so good, as it were a wonder to see it infected with the plague: yet they haue a burning feuer which doth so torment them, lying in their heads & bowels, as they die within few daies. The land opens and gapes by reason of the great cold, as it doth in our countries after a great heat & drought. Yet sometimes it is hote in the countrie, for in the year 1527, the heat of Sommer was so violent, as the wheat yea and forreys were burnt, as *Sigismund* doth write.

There are many goodly riuers, among which there are diuers very famous, as well by reason of the nauigation, as for their greatnesse, and for the abundance of fish which is in them. The chiefe which rise and haue their springs in the countrie it selfe, or else doe water it, are Borythenes, called vulgarly Dnieper, Deneper, or Neper, and Nesser or Denefer whose spring was vnknown to *Heredotus*; but discovered in our time neere to Dniepek a village in Muscouie in the Forrest of Volkonzki. This riuer running towards the South, and passing first by the towne of Smolenko, then by Kiouia, and some other townes, being growne great with many other waters, falls into the Euxine sea, among others it receiues the riuer of Dclna, called by the ancients Hipani, but in such fort, as it being most cleere of it selfe, and Dclna muddie, it is not troubled with it. Turante now called Duina, as *Heberstern* Rubo affirmes, comes out of the lake of Duina, neere vnto the spring of Neper in the same Forrest, and falls into the Balucke sea, Rha now called Volga and Edil, is another riuer in Muscouie, which draws her name from a lake so called, which is fise and twentie leagues from Musko, bending towards Lituania. This riuer hath an infinit course, for that rising as I haue said, and turning vp and downe, in the end it passeth neere vnto the towne of Astracham, and falleth into the Caspian sea with fuentie mouthes: the nauigation whereof doth enrich Muscouie with gold, siluer, filkes, and tapistrie, and by it they carrie away in exchange rich furs. The riuer of Tanais or Don comes not out of the Riphean mountains, as some haue thought, but out of a great lake which is within a Forrest neere vnto the riuer of Tuell. This riuer with her course diuides Europe from Asia, and comming out of Muscouie, hauing runne a great tract, it turns backe towards the South, and makes the marishes which they call Meotides, and D are at this day called of Tcmerinde. This riuer hath store of fish, and goodly banks covered with grasse, and fruit trees, whereas they also find roots of a pleasing taste. *Heberstern* saith, that this riuer doth swell so in Autumne, as it is able to beare great ships full fraught.

The riuer of Ocque hath her spring in the prouince of Miscenke, and makes all the land which it waters fertile: it abounds in fish, which they esteeme more than all the rest of Muscouie. There are moreover many lakes, whereof some are exceeding great: for besides the lake of Volga, of Duina, and others, from whence the riuers of Muscouie take their springs, there is the lake of Imen which the Rutheniens call Imer, about Nouogrod the great, the which is twelue German leagues long, and eight broad.

But to describe more particularly the qualitie of these countries, it is most certaine that in the prouince of Volodimer, the land is so good & fertile, as a measure of come being sowne doth many times yeeld twentie, yea sometime fise and twentie measures. It is true that the soile of Rhezan is much more fertile, and yeelds more than all the rest that are vnder the Muscouite, for they say that one graine of come doth many times bring forth six eares, yea more; the stalkes grow so thicke, as a horse can hardly passe through them, nor the quilles flie, or get out of them but with much difficultie. In this prouince there is great store of hony, fish, foule, and in like manner plentie of craines and beuers; and their fruits are better than in any countrie of Muscouie: it is in this countrie whereas they find the spring of the riuer of Don.

As for the countrie of Seuerie, it abounds in all things, notwithstanding that there be great champion desarts, and neere vnto Branki a very great wood. The Forrests are full of craines and fables. Touching the duchie of Smolenko, there are many thicke Forrests, from whence they carrie a great number of sundrie skins. But if we shall obserue the prouince of Volisque, we shall find one thing strange, for they hold it for certaine that the beasts which are brought thither, of what haire or colour soeuer they be, grow all white

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hauing made any stay there. As for the province of Bieleieziore, it is in a manner full of woods, and marshes. In regard of that of Vityug, there is little come, but much flesh and fish: there are great numbers of beasts of all sorts, and by consequence many rich skins, except fables, the which are neither faire, nor many in number. The countrie of Rottou hath a fertile soile, and abounds in salt and fish.

The province of Duuina is reasonably fertile, and it is plentifully furnished with fish and great store of beasts. Upon the sea coast of this countrie there are many white beares which liue most commonly in the sea, as they of the countrie report. That of Viuat is barren and moorish; but there is great plenty of honie, fish, and wild beasts. In the province of Permia there is no come, but in recompence they haue great store of fflags and other beasts.

In the province of Petzore there are great mountaines and wonderfull high rockes, the which the auncients called Riphean or Hiperboreans, the which continually are couered with snow. They are so high as some haue bene seuentene daies going vp, and yet could not come to the top. There is not any come in this countrie, but many wild beasts.

¶ *The Manners of the auncient inhabitants.*

XXI. They which in old time liued in the citie of Mosco, had a custome which the success-
 on of the great duke hath quite abolished. There was a square stone in the middelt
 of the market place, & if any one could get vp vnto it and not be ouerthrowne, he obtained
 the principalltie of the towne. The inhabitants did striue one against another with great
 vehemencie to get vp to this stone, and to hinder them that sought to mount. Many haue
 reported that the Muscouits wies did sometimes weepe, and complaine bitterly of their
 husbands, if they did not beat them often, beleeuing that they did not loue them, for
 that they shewed no effects of ielousie: so as euen they that were most tender ouer their
 wies, were forced to beat them *once or twice a weeke*, to please them and to giue them
 some assurance of their loue, and by this meanes all iarres were ended.

¶ *The Manners at this day.*

XXII. The Muscouits are for the most part strong and swift. They are of a meane stature, but
 square in the shoulders: they doe commonly weare long beards, and very long gar-
 ments without any plaits, the which hang downe vnto their heeles, hauing very straight
 sleeves, after the manner of the Hongarians, & they are commonly white, or of an azure
 colour: they weare buskins to the calfe of the legge, which are for the most part red, the
 which are high at the heele, and set with nailes of yron. They haue a good custome, that
 euery man weares garments according to his condition, and according to the great dukes
 ordinances, who hath prescribed what euery man shall weare. They haue for their armes
 a quier full of arrows, a bow, a hatchet, a paruisan, long kniues, and gloves many times
 double garnished with lead, the which they did sometimes vse in Greece. The footmen
 also carrie launces: they are armed with long coslers, and weare headpeeces and mor-
 yons, they serue vpon geldings which are little and lightly furnished. They ride with short
 stirrups on a genet, and shoot their arrows flying with wonderfull dexteritie. Whenas
 they begin to flie, they haue no hope but in their flight, and being ouertaken by their
 enemies, they make no defence, neither are they euer seene to begge their liues, nor any
 good vantage, nor to make any entreatie. Moreover they liue but miserably, hauing for their
 drinke nothing but water beere, or meade, it being forbidden them to drinke any liquer
 that may make them drunke, but twice or thrice in the yeare. They are oppressed with a
 heauie and insupportable tyrannie, for that the noble men and peeres of the realme are
 subiect to the great duke, who disposeth of them as of slaues, and the people are tyrann-
 ised by the nobilitie. They haue a certaine natural inclination which doth moue them
 to strike one at another with reproachful words, and also to accuse one another be right-
 fully

A fully or without cause. They haue this cunning or villanie in them, secretly to transport
 into another mans house, and to hide that which is theirs, to the end, that hauing made
 a search, they may haue them condemned in whose lodging the things are found. They
 are so barbarous and trecherous, as there is not any plainnesse or sinceritie to be found
 among them; and their naturall disposition is so bad, as you shall neuer see any firme loue
 or friendship among them, yea they keepe no faith with them to whom they haue promi-
 sed it, neither haue they any respect of parentage or alliance. They are as subtle and
 deceitfull as can be, and in all their bargaines they haue still some trickes and double vn-
 derstanding, with the which they seeke to abuse one another, and to find meanes to
 breake their contracts, and to interpret them after their owne fancies: and it is a thing so
 common among them, and so well knowne, as they finding themselves blemished with
 this vice, saue themselves to be no Muscouites, whenas they are to deale with any stran-
 gers, or would traffique with them. Iustice (as a man may say) is sold by the found of
 the drum to him that offers most, and will pay deereft for it, and this wickednesse is pra-
 ctised in a manner publicquely, and the poore haue no access to the prince, but onely
 to his Councillors, and that with verie great difficultie; and that which is more strange,
 poore men, and such as are vknowne, can hardly haue access to ordinarie gentlemen,
 which are not of the greatest note in the prouince; and gentlemen shew themselves very
 feldome, to the end they may purchase greater authoritie, and be more respected, suffer-
 ing themselves to be feldome seene by the people.

The women doe commonly carrie store of pearles and pretious stones, especially they
 want not to hang at their eares. She that hath married the second time, shall be held to
 be chaste inough: but if she come vnto the third marriage, she is held for to be vnchast:
 the like opinion they haue of men. The people for the most part are wonderfull giuen
 to whoredome and drunkennesse: they are verie carefull of the sick: they labour with
 horres: whereas in former times they had no kind of money coyned, now they vse some:
 they speake the Sclauonian tongue, but so mixed with other languages, and so corrupt,
 as the Sclauonians and Muscouites vnderstand not one another. The great duke suffers
 not his subiects to go out of his countrie, by reason whereof, the Muscouites knowing
 D no other world but their owne countrie, and beleeuing that there is not any prince lo
 powerfull as theirs, are wonderfull arrogant, and full of insupportable pride. They haue
 not among them any Physitians or Apothecaries.

But to speake something in particular of certaine prouinces of Muscouie, they of the
 countrie of Rhezan are held valiant, and borne to warre, and they of Seuer fight also with
 great courage, by reason of their continuall warres with the Tartarians. They of Nouo-
 grad the Great, were in former times verie courteous; but they are now much corrup-
 ted, and haue lost that good disposition by the conuersation they haue had with the
 Muscouites. They of Volsque haue a particular language, which differs not much from
 that of the Prussians. The inhabitants of the countrie of Permia vse no bread, but liue
 E of the flesh of fflags and other beasts: they haue a particular language and characters
 also which differ from them of Russia: they vse dogges and great fflags in stead of hor-
 ses to carrie their burthens, and to draw their wagons. They of Iugre or Iugaria speake
 the Hongarian tongue: and the inhabitants of the province of Petzore are verie simple,
 and haue a particular language: they neuer eat any bread. The Czeremissiois liue in
 great forests, and haue not any houses. They vse a language differing from the rest: they
 are verie swift, and exceeding good archers. They carrie their bows continually in their
 hands, and loue them in such sort, as they neuer giue their children which are growne
 to any stature any thing to eat vntill they haue hit a white which they set vp before them.
 They liue for the most part of honie, and the flesh of wild beasts; they eat bread feldome,
 F and make their garments of skins. The Morduois are in euerie thing like vnto the
 Czeremissiois, onely they liue in houses, and haue a particular language.

¶ *The*

¶ The Riches.

XXIII. The Muscouits haue great store of skins of Elkes, Stagges, Beares, Wolves, & Sables, which they sell deere vnto the merchants of Europe, as also flax and hempe which they hold to be exceeding good. And they haue great store of corne which they send towards the Caspian and Luxin Seas, besides yron, wax, tallow, wood, asnes, honie, and the other commodities aboue mentioned, whereof they sell abundance to strangers. They haue a port called S. Nicholas, which is of great traffique, whether the English trade much, and to some other parts of the great Dukes dominions. But for all this, we must not thinke that this countrie is of great traffique, as well for that the inhabitants are not verie industrious, and that the countrie whereas arts, trades, & works do not flourish, cannot be of great traffique, nor sought vnto by strangers; as also, for that it is not lawfull for the Muscouites to go out of their princes dominions: by reason whereof, they are ignorant of matters belonging to the Sea. They doe onely exchange that which the countreyields, that is to say, pitch, honie, wax, skins, and other commodities, for cloth and such like, which the Armenians bring to Astracan vpon the Caspian sea, or of Bachu, and the English to S. Nicholas vpon the gulfes of Granuic.

XXV. As for the kings riches, we may easily coniecture that they are great, seeing that he is Lord and absolute maister of all things; he makes vse of the labour of his subjects, and taketh what part of their goods he pleaseeth. He takes vnto himselfe the dearest and most precious skins which are found in his countries, and makes his owne share: he doth the like of all kind of fish. He sells the skins, or giues them; and as for fish they drie it in the wind, and keepe it for the prouision of his forts. No man may sell any thing in the market, before that be bought which the prince hath sent. The places of greatest traffique from whence he drawes the greatest part of his reuenues, are Astracan, which is vpon the Caspian Sea, whether they bring their merchandise from Persia and Armenia: and S. Nicholas vpon the gulfes of Granuic, whether come the ships from England and Holland, laden with copper and other merchandise, which they carrie from thence to Volodege.

Whenas the Embassadours of the great Knez returne into Muscouie, he takes from them the presents which they haue receiued from princes, giuing them some matter of small value in exchange, and sometimes nothing at all. To conclude, he drawes vnto himselfe all that he finds good in his Estates. By reason whereof, they hold that he hath great store of treasure in the forts of Mosko, Ieroslauiia, and the VVhite Lake; the which hath some show of truth, for the great Duke *Iohn* carried away in a manner all the Chalices, reliques, crosses, and siluer, out of Liouia: and it is not lawfull to carrie any money out of his countries, vnlesse it be to redeeme slaues, or to pay the ranfome of such as are taken by the enemies in warre. It is true, that by the losse of Liouia (yeeled by the great Duke to *Stephen* King of Poland, in the year of our Redemption 1582) he hath bene deprived of the richest part of the traffique of the Baltick Sea, and of the best countrie he had. Yet notwithstanding the great Duke is exceeding rich, as well for the reasons aboue mentioned, as for other commodities which doe accrue vnto him: for he hath certaine Magazines of salt towards Liouia, the which yeeld him yearly a million of gold, and is a great preiudice vnto France, the which for a long time did vent salt into these countries. They doe also send store of corne and other commodities into Sweden, Denmarke, and the neighbour countries, whereby they raise great summes of money.

XXVI. But to represent in some sort the greatnesse and riches of this prince, I hold it not unfitting to set downe in few words what *Philip Pernisten* Embassidour for the Emperour with the great Duke of Muscouie, reports of the entertainment he receiued from him, and of his magnificence. He saith, That the great Duke did carrie a Crowne which was richer than the Popes, the French Kings, the King of Spaine, or the Emperour, and that it was of an inestimable value: His robe was all set with Diamonds, Rubies, Emeraude, and

A and other stones as big as haffe nuts, so as *Pernisten* was amazed how he could carry so great a burthen. His eldest sonne was attired like himselfe. They were served at their meat by a hundred gentlemen or thereabouts, all which carried so many dishes of gold vnto the table, setting them they tooke away vpon a great cubbord one vpon another, not caring for the meat that was in them. He sent vnto *Pernisten* whenas he departed from his court three hundred and twentie fable skins, euery one of which was valued in Vienne at twentie pounds sterling, and entertained him at his owne charge during all the time he remained in his countrie. He saith also that whenas the great Knez did feast him, there was in the Antichamber or Stoue such abundance of chargers, bowles, and such like of gold and siluer, as thirtie wagons had not bene able to carrie all this vessell, and yet this was not his chiefest plate, but onely that of the castle where he dined. He must of necessity haue great store of siluer, for that one of these dukes after the taking and sacke of Horcograde carried away three hundred wagons laden with money with an infinit quantitie of gold and siluer. He hath infinit means to draw money, for that he alone doth deale with all sorts of merchandise throughout the realme, and spends not one pennie vpon any occasion; and all such as he sends into any of his countries desiaie themselves. In like manner he giues not any thing to his soldiours, but going to the war, and returning from it, he paies to euery one three pence, the which he will haue obserued, to the end he may know what numbers go vnto the war, and what returne. And this is all that can briefly be spoken of the riches of this great prince; let vs now come vnto his forces.

¶ The Forces.

It is most certaine that the incursions of the Tartarians Precopites, and Nogaies (who are neuer quiet, nor suffer their neighbours to liue at rest, but carrie away whole provinces, whom they sell vnto the Turkes and others) are the cause that Muscouie is much vnpeopled. Moreover the enterprises made by the great dukes into far countries, haue much decreased the number of the people of Muscouie. There is nothing do more shew the wisdom of a prince than his discretion in knowing what enterprise is profitable for his Estates, and what desseigne is preiudiciall, and his judgement not to suffer himselfe to be carried away with any shewes of greatnesse, which transport him beyond the bounds of safetie, and draw him into dangerous extremities. For he that weakens his Estate of men an meanes, without hope of greatnesse, is like vnto him that should ruine the foundation of his house to raise the walls or to make the couering: and it is well knowne that the first Principle of an Estate is to preferue it selfe; and the conquests which are made with the diminution of her forces is contrary to this Maxime, which should be carefully obserued.

Conquests are like vnto grafts which should better the condition of an Estate, and not impair it: for as they graffe either to better sauage trees, or to make some plant beare fruit which carries none: so enterprises should be made in such sort as they may bring commoditie or wealth; otherwise they are but a charge and vexation, & are fitter to consume and ruine, than to encrease and assure an Estate. Such are most commonly the wars which are made to conquer countries, which haue no communication with ours but are far off, or that haue neede of greater forces than ours to be preferred. For it is not certaine that all enterprises should be grounded vpon three heads, whereof the one is the right and interest which he hath to that which he pretends to conquer; the second, the facilitie to vanquish; and the third, the fruit of the victorie: so as wars which are undertaken without hope of fruit are mere follies.

The great dukes of Muscouie in truth haue far extended the bounds of their dominions, but for all this they haue nothing augmented their forces. And we may say that none of them haue attempted farther, nor spent more treasure than the great duke *Iohn*, who took the realmes of Galan vpon Volgue, & of Astracan vpon the Caspian sea, and subdued a great part of Liouia; but many of his men perished in these voiaiges, in battailes and in assaults, or by the enemies hand, sicknesse, hunger, or their continuall toile: and

and after the conquest he was forced to entertaine great garisons in his forts, or to plant colonies there. By reason whereof the men being employed far from their houses, either to get or to keepe that which is gotten, the women remaine at home like widowes without hope of issue: so the heart was left vnfurnished of bloud, which was drawne to the extremities. For being afterwards assaulted by *Stephen* king of Poland, he had not forces sufficient to defend the countrie of Liunia, and so many other important places which were taken from him; so he was forced to quit all Liunia vnto the Polonians.

The greatest part of the Muscouites buildings being of ioists joined together and earth in the middelt; they doe also for the most part make towers of ioists, the which are so strong as they beare all kind of ordnance how great and waightie soeuer. Some dispute what forts are best, either those which are built of stone and lime, or those that are made onely of wood and earth, and so all edge in fauour of the last, that they are sooner made and with lesse charge, and are of better vse against batteries, and if they be easily ruined, they are also repaired in a short time, and that they may be fitted with more facilitie for diuers manners of defences. Yet it is most certaine that fortifications of stone are to be preferred, for that there being many meanes to offend a fort, that is to say, by the cannon, mine, sap, and fire, it may be a wall is lesse able to resist ordnance than earth, but it is much better than earth against the rest.

The strength of the countrie consists partly in the multitude of marshes and rivers, and partly in the thicke of woods; and the Muscouites haue beene accustomed to suffer the countries which lie neere vnto the enemye to be desart and wast, to the end there may grow great woods (the which doth happen infallible, by reason of the humiditye of the ground) and that it may serue as a rampire to their townes. This hath much troubled the Polonians, for that to make them a way into their enemies countrie, they haue beene forced to cut downe great woods, and to loose much time.

There are also some forts built, part of stone and part of earth, but without any flankers, or art of fortification, as those of Mosko, Nouogrod, Plecouia, Porkouia, Scaria, Slobode of Alexandria, and Smolenko. But the walls of any place of strength are commonly made of great beames, the which they plant in such sort, as they leaue a space in the middelt which they fill vp with earth very artificially, leauing certaine holes for their harquibuziers, and this kind of defence is reasonable good against artillerie, but not to resist fire, as I haue said.

The subjects of the great Knez serue their prince in the wars in such sort, as they seeme rather fearefull of punishment if they doe not well, than to haue any courage or valour. They obey their captains readily vpon the first command, & endure all discomforts patiently, neither caring for cold nor raine, they suffer hunger better than any people in the world, and content themselves with little. Wherefore some are of opinion that they are fitter to defend a fort, than to fight in open field; for that patience is required in the first, but they must haue courage and resolution for the other. Contrariwise the Polonians are much fitter to encounter an enemy in open field: wherefore the great duke *Charles* knowing the baseness of his people in skirmishes and battailes, and the resolution and courage of the Polonians, said that his men had need of a spur to prick them forward against their enemies, and the Polonians of a bridle to keepe them backe.

XXVII.

The chiefe forces of this prince consist in horsemen, but it is hard to say what numbers of horse he may draw to field. I will not beleue that he can draw together three hundred thousand horse, as some doe affirme, for that his countrie is desart, and not manured in many places, there being scarce any one village from Casan to Astracan, they being two daies journey one from another: and in the warre which *Stephen* king of Poland made against the Muscouites, notwithstanding that he had not aboue sixte thousand horse and foot in his armie, the great duke could neuer draw so many men together, as he could make head against them in open field, or hinder the taking of Polesko, Vilchilique, and some other places, or diuert him from the siege of Plecouia. And in the year 1560, the prince of the Tartarians came with an armie of eightie thousand horse into the heart of the Muscouites Empire, and burnt the citie of Mosko, the ordinarie abode of the great dukes

A dukes. But they which say that the great duke of Muscouie may draw together three hundred thousand horse, and the king of Poland two hundred thousand, do rather make an estimate of horses than men: for if there be great numbers of horse in Muscouie, it is well knowne they are not all good, nor fit for warre, that euery one hath not meanes to mount and armie himselfe, and that some want fluer, others force, and some courage; and admost they had in Muscouie so many thousands of horse and men, yet were it not possible to draw them all into one place, either for that the prince hath not treasure sufficient to do so, or for that he is not able to make so great a prouision of necessarie victuals; for that in Muscouie they must haue three hundred thousand horses of burthen for two hundred thousand souldiers, besides victuals, artizans, merchants, and groomes; to enterprising, which they must draw all Muscouie into one place, & if this were done, they should see most of their beasts and men to faile from one part vnto another. But admit it were possible to vnite and ioine all these together, yet were it not fit, if they will regard the good of an Estate; for that by this meanes they should vnfirm the frontiers of their garisons, and the provinces of their strength and support, as also the towns of magistrates, and the fields of labourers. So as notwithstanding that a prince may make one hundred and fiftie thousand horse out of his Estates, it shall be sufficient if he draw together a third part when he is engaged in any important war. Some more temperat, haue written that the Muscouite may draw together one hundred and fiftie thousand horse when as he is forced to defend himselfe against any one that assailes him: and that *Iohn* the third, great Duke of Muscouie, led vnto the enterprife of Afracan one hundred and twentie thousand horse, and twentie thousand foot. The same Duke did also invade Liunia against *Alexander* King of Poland, with three great armies, and retained another vpon the frontier.

The great Duke *Iohn* added vnto his horsemen certaine thousands of Harquebuziers, among which there were many strangers which did him great serue in defence of his countrie. This Prince euery two years caused a muster to be made throughout all his Provinces, of such as were fit for the warre, where he did inroll all gentlemen sons, with the number of their seruants, and what horses they were able to bring. Their horsemen D (especially the rich) vse corselets and head-pieces made of fine plates, which come out of Persia, and they serue also with the Lance. Others wear cassocks of cotton, the which are so doubled and so quilted, as no arrow can pierce them: and some of these doe carrie bowes, and others Harquebuzes, and all wear swords and daggers. This Prince doth also vse Germans for the warre, and Italians for his fortification.

He confines with the Precop, Prince of the Tartarians of the Taurique Cherfonese; with the Circassians of the five Mountains (these inhabit a countrie which is eight daies journey long, and are gouerned by seven Heads or Commanders, after the manner of the Swisses) with the Tartarians, Nogaycs; with the King of Sweden, and the Polonians. He receiues much losse from the Precop, without any hope of reuenge; for that the Precop is allied vnto the Turke, who furnishes him with Harquebuzes and artillerie, and moreover, he hath in his Estate many strong townes, with good garisons of Turkes; so as it were a dangerous enterprife to assault him: and moreover, it is verie easie for the Precop to make incursions into the great Dukes countries, as he hath often done, and as he doth into that of the King of Poland. If the great Duke hath subdued the Tartarians of Casan and Astracan, it was by meanes of the Artillerie, which those people wanted. Among other things, he carried against them of Casan certaine engines made as followeth: they tied vnto the axell trees of certaine Carts, a great and broad table with many holes, by the which his souldiers discharged their muskets and harquebuzes, and in this manner wounding their enemies who had nothing but arrowes, and receiuing no hurt themselves, it was easie for the great Duke to vanquish these Tartarians, and to make them his subject. But the Precop hath the vse of Harquebuzes, and moreover the loue and protection of the great Turke, who to open himselfe a way into Muscouie, or into the Caspian Sea, hath tried of late years to draw a channell from the river of Don vnto that of Volga, wherein he hath shewed more judgement and courage than hath beene com-

XXIX.

commonly seene in Turkes: but his men were defeated by the Muscouites, assisted there-
in by the Tartarians, who feared by this meane to fall wholly vnder the Turkes domini-
on, if this enterprise had succeeded; and not onely they defeated the armie which was
vpon the riuier of Don, and took a good part of them that were in it, but also put to rout
that at land, in which they did number eightie thousand Tartarians, and twentie thou-
sand Turkes, among which were three thousand Ianissaries. The Circassians lue as we
haue said after the manner of the Suisses; not caring to make any conquests; but they
seue for pay sometimes vnder the Turke, sometimes with the Sophie, and sometimes
with the Muscouite, and they lie so farre off, as they haue no cause to feare his forces.

The Tartarians Nogais are more to be feared by reason of the fodainnesse of their fu-
rious incursions, than for any meanes they haue to gather forces together for any great
enterprise, and not many yeares since, hauing entred into the Muscouites countrie, they
were pacified and returned home by reason of certaine presents which were giuen them.
These Tartarians being (like to the Arabians) giuen to theeuing and murder, it is more
easie to stay them in giuing them something, than in fighting with them.

Moreover, who so should undertake to make warre against them, should enter into a
great charge without any hope of gaine, for that they haue neither towne nor place of
strength by the taking and possession whereof they may be kept in awe. To stay whole
incursions, the great Duke entertaines great troupes of horse at Citracan, Callan, and
Viatique, as he doth also at Gulugan, nere to the riuier of Don, to make head against the
Precoptes.

XXX.

The Muscouite confines with the King of Sweden towards Finland; the Sweden
against whom the Muscouite hath made long war, hath lost the forts of Serencique, and
the great and lesser Pernauia in Liuania, with some other places, whilst that Stephen king
of Poland molested him.

The King of Sweden holds at the end of the gulfes of Finland the fort of Vibour,
where he entertaines a good garrison to make head against the Muscouites. He doth
also keepe in this Sea, and in the ports thereof, a good part of his ships of warre, as well to
crosse all the designs of the great Duke, as to hinder the Germans from carrying any
armes or munition. The aduantage of this Sea armie hath made the King of Sweden
stronger than the Muscouite in those places whereas these Sea forces may come: and by
this meane he hath taken many places from his enemy vpon the coast of Liuania, and
thereabouts: but it seemes that the great Duke hath alwaies had the aduantage in those
places whereas his horsemen may fight in any good numbers, that is to say, vpon open
plaines: yet they cannot much annoy one another, by reason of the roughnesse of the
mountaines, the cold, yce, and snow.

Nowe must now speake of the King of Poland, who hath a countrie better inhabited,
and more ciuile than the great Duke; but not of so great an extent. There is also this
difference betwixt these two Princes, that the Muscouites are more obedient to their
Duke, and the Polonians more hardie and courageous: the first are fitter to resist, and the
second to assaile; those seeme borne to defend their forts, and thse to fight in open
field; those are more vnited, and these more resolute in factions and enterprises; those
feare hunger and all discommodities lesse, and these the sword and death: but the one
and the other are such as the courage and conduct of their Prince doth make them: for
we know well that the great Duke Basilus tooke the duchie of Smolensko and Polosko,
and conquered a verie great countrie in Liuania. And on the other side, Stephen King
of Poland tooke Polosko, with many other places of importance from the great duke him,
sonne to Basilus.

¶ The Government.

XXXI.

It is most certaine that the great duke of Muscouie disposeth as absolutly of his sub-
iects as any prince in the world, as you may obserue in many places of this discouerie,
for that he hath power both of life and goods, and is so feared, as when he hath com-
manded

Added any thing, there is no contradiction, neither dare any man frame a complaint.
Wherefore Melchior Kishir the great Turke said, that the Muscouite and the Turke
alone among all other princes were absolute maisters of their goods; wherefore
he hold the enterprise of Stephen king of Poland very difficult. The great duke vseth an
incredible care and so to manage himselfe in his authoritie. For first of all it is not
lawfull for any of his subjects to goe out of his Estates without leave, vpon paine of death.
And for this cause there are none of the people that make any voyages by sea, may they
depart, nor may nor speake vnto an Embassadour, nor vnto a strange physician in their
disease, vntill they haue leave so to doe. He desires also to make himselfe full of mai-
esty by the pompe and statefullnesse of his garments, for ioyning in a manner the granitic
of a prelate with his regall state: he carries vpon his head a Mitre set with goodly pearles
and rich stones, and if he weares it not, he holds it before him in his Throate, and doth
also change to shew his greatnesse and riches. He holds in his left hand a kind of Croisse,
which is very rich: he weates a long robe like vnto the Pope, whereas he goes to the
Chappell, with his haire full of rings of great price. He holds in his right hand the
Image of Christ, and vpon the top of his chaire stands that of the Virgin Mary. In his
chamber, & in the withdrawing chamber attende with robes of cloth of gold down
to the foot. To the end that no man may know more than himselfe, he hath not any
sholes for learning, but to read and write, whereto they read nothing but the Gospell,
the life of some Saint, or some Homilie of *S. John Chrysostome*, or of some other. If
any one seemes to haue a desire to proceed further in the sciences, he should be presently
suspected to haue some bad designe, and his attempt should not be vntillified: the
which the great duke causeth to be observed, to the end that none of his shall be more
loved than himselfe. Hence it growes that the Secrétaires and high Chauncellor neuer
dur make answer to the Embassadours of strange princes; but whate the great duke
doth dictate. They neuer name the great Knez in any affaires they treat of; but they all
speak with great honour and reuerence of the Duke done at the table whereas he inuies
any one to drinke, or makes him partake of his dish, and in many other such like occa-
sions. They doe also teach them from their infancy to speake and make account of their
duties of a God. God alone (say they) and the great Lord knowes this: our great
Lord knoweth all: all health and all the commodities we haue come from our great
Lord. Thus the subjects instructed to this honour, and seeing such greatnesse and maiesty
in their prince, and knowing no other reuerence, obey him not as subjects but as
slaves, and respect him not as their prince, but as a God. There are not any noble-
men in Muscouie, as we see among vs dukes and barons, and if he grants to any
one the possession of some place, it goes not to his heires vntill he confirme it: and
notwithstanding that he hath giuen this seigneurie, yet the peasants and countermen
pay for their fruits, and performe their daies workes vnto him. To conclude, all de-
pendeth of the will of the great duke, and the richer a man is, the more he is bound vnto
him. To prevent all conspiracies, he transports whole families from one place vnto ano-
ther, and sends men vnto garrisons far from their houses, and as it were to banishment.

¶ The Religion.

The Russians and Muscouites receiued the Christian religion from the Grecians in the XX XII.
yeare of Grace 987, or as some say 942. They were before giuen to the worship of
false gods, whom they left with such resolution, as they haue euer since persisted in the re-
ligion which they haue receiued, yet notwithstanding they haue added in succession of
time many superstitions. They say that they and the Grecians alone are true Christians,
and that the Romans and other Christians haue fallen from the Primitive Church, and
do not adhere to the seuen holy Synods. They vse the Sclatonian tongue, like to the Po-
lonians and Lituanians, and celebrate their Masse and ceremonies in the same language,
adding certain songs with the Epistle and Gospell in Greeke. They hate the Iewes dead-
ly, and will not suffer them to lue among them. They hold it a great offence to kill a calfe

and to eat the flesh of it. *Pernissen* reports that when he was Embassadour there for the A Emperor, all the Muscouites seemed to haue a great desire to see Rome, and to visit the places where as they heard so many Saints had suffered Martyredome and been buried: but their greatest desire was to see our Lady of Loreto. They beare great honour to S. *Nicholas*, whose bodie they keepe carefully and with great reuerence. They are much more ceremonious in matters of religion than the Romanists; for that they neuer passe before a Monasterie, a Church, or a Crosse (whereof the streets are full) but they alight from their horses and kneele downe, which the footmen also do, making the signe of the Crosse, and saying their words following. *Miloy Hospodi, Miloy Hospodi, Miloy Hospodi, Lord haue mercie vpon vs.* The same *Pernissen* saith: That whenas they that were sent vnto him to keepe him companie, came neere vnto any Church whereas they sayd Masse, it was not possible to make them passe on, vntill they had heard it, but falling vpon their knees, they did beat the ground often with their forehead, especially at the elevation of the Sacrament. They dare not enter into a Church, but remaine without (whenas they haue bene with a woman) vntill they be bashed and washed. Whenas they celebrate Masse they are attired like Romish Priests: but one of their Masses continues twice as long as that of the Romanists, and they say it in the vulgar tongue. There are alwaies two or three Deacons present, which sing continually, *Miloy Hospodi*, and *Allelus*, and all the assistants sing with him, making oftentimes the signe of the Crosse. They vse candles of wax, images, and other things like vnto the Romanists, and especially holie water, and holie salt. At the end of Masse, the Priests diuide certaine little loaves that are hallowed, and distribute them vnto the people, the which they receiue and carrie home with great reuerence, seeking to giue some small portion to euerie one of their familie.

In Monasteries they alwaies say a Masse at the breake of day, at the which men only assist, and many through great deuotion remaine all night in the Church with the Monks, who successiue sing and praise God without ceasing. They are also very deuout in their affaires; for they neuer go out of their lodging, nor enter in, but they bow themselves thrice before a crucifix or the Virgin *Marye*, which they keepe with some light in their chambers, and they make the signe of the Crosse, saying thrice *Miloy Hospodi*. This ceremony being done, they begin to speake to them that are neere them. They doe the like D at the table whenas they take their repast.

Processions are also very frequent there, and notwithstanding that it is exceeding cold, yet they go far. Baptisme is esteemed, & administrated by them, as by the Romanists, only they say, Let the infant be baptised in this fountaine, in the name of the Father, &c. Penitence is also practised by the Confessor and the Penitent, who stands vpright in the midst of the Church, and neuer sits. Satisfaction is also frequent, as in the Primative Church, and rigorous amongst them. They communicate, and go yearly to receiue the holy Sacrament, the which is consecrated: for sicke persons vpon holie Thursday onely, and kept in the Church with great reuerence vnder the kind of bread onely, whereof they breake a peece with a silver spoone, and dissolue it in warme water, and then giue it to the sicke, worshipping it deuotly; so as they differ not much herein from the Papiists, only they vse leaued bread after the manner of the Grecians.

They honour the Saints much, and call vpon them to pray vnto God for them, and they beare a particular honour to S. *Nicholas* their patron, as I haue said. His image is in the towne of Massouia, and the prince doth euery morning (in the place where it is) cause a great quantitie of bread, flesh, and other things to be offered, the which is afterwards distributed to the ministers of the Church, who do their office, and sing continually, praying vnto God for the prosperitie of this great prince; who doth also entertaine another Monasterie, neere that where the image of S. *Nicholas* is, called the holy Trinitie, where there are continually two hundred religious men, in whose Church S. *Ignatius* is buried, who as they say, doth often miracles, for that God would make this Saint glorious among his enemies. The religious men are all of the order of S. *Basil* and lue very exemplarily like vnto Hermites. And no man can passe two or three leagues but he shall find a monasterie.

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A It is lawfull for Priests to marrie once, but if their wiues die they must liue a single life, and marrie no more. They denie purgatorie, and yet in their Masses and prayers they pray vnto God for the faithfull deceased, that his diuine Maiestie would pardon the pains which they haue deserued, and receiue them into the heauenly kingdome.

One of their greatest errors is, that they hold that it is not lawfull to celebrat any other Concells but the first seuen: and as they imbrace those wholly, so they refuse all others that haue followed; and hence growes their discord with the See of Rome.

They haue their Metropolitan, of whom the Clergie and all the Bishops depernd. They attribute as much to him as the Papiists doe vnto the Pope. This Metropolitan B should depend (as they say) of the Patriarch of Constantinople; but it is certaine there is little intelligence betwixt them, for that the Patriarch is of the Turkes cuntry, and the other of the Muscouites, who are naturally great enemies. This Metropolitan doth euerie year celebrat a Synod, whether all the Bishops and other Prelats come, who haue a pastorall staffe carried before them, as the Popes Legats haue the Crosse, and euerie one is accompanied with certaine religious men and seruants. There is not any Bishop made but he is a religious man, so as they that are in monasteries indeauour to liue well to obtaine this dignitie. The great Prince determines not of any thing of importance without the aduice of the Metropolitan. They fast Lent verie strictly, eating nothing that is boyled, vnlesse they be forced thereunto by reason of their weakenesse; and C their fast continues a weeke longer than ours. During all the time of Aduent they doe the like, calling it S. *Philips* fast.

As for the Prince, he obserues carefully and strictly all the ceremonies belonging to religion, and all that it commands: for being at the table, as often as they change a dish, or giue him drinke, he makes many signes of the crosse. He failes not at any fast, and beate the ground with his forehead through deuotion like vnto the rest.

The Morduoits, who liue vpon the frontiers of Muscouie, vse circumcision like vnto the Turkes and Iewes. They worship no Idols like vnto the Pagans, neither are they baptised as the Christians. They liue according to the law of nature, and worship one only God, creator of the whole world. They go seldome to field, and when they are D there, they eat and drinke together, and offer vnto God the first of all they are to eat and drinke, casting it against heauen. They doe the like of any thing they gather.

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A DISCOURSE OF THE EMPIRE OF THE GREAT CHAM OF TARTARIA.

The Contents.

The contents, and extension of the great Cham of Tartaria, the bounds, and climat. 2. The situation and circuit of Cambala, the chiefe citie. 3. The constitution of the ayre of these countries, their abundance in Rice, Wheat, Silke, Rhubarbe, Muske, in Camels and Horses, in stones which burne like wood, in Pheasants and other birds. 4. Of the terrible lightning, thunder, and winds, wherewith these countries are infested. 5. Description of the Lake of Camela, full of Pearles, and of the other rivers of this Empire. 6. Valour and manner of lining of the Scythians, annexors to the Tartarians. Their barbarous custome to drinke in skulls, and to weare the skins of their enemies. 7. Their chiefe gods, their sacrifices, and their bloudie ceremonies in contracting alliances, and at the funerals of their Kings, where they did sacrifice the servants and officers of the Crowne. 8. Another ceremony observed at the interment of prime persons. 9. Of the painting which the Scythian women used, of the Scythians oath, and of their lawes. 10. Of the beginning of the Empire of the Tartarians, and how they were freed from the dominion of their neighbours, by a Marshall called Canguist. 11. A description of the nature, manners, custome, lawes, meat and drinke, apparell, exercises, and kind of lining of the Tartarians; their armes, and manner of fighting in warre: their ceremonies at the funerals of their Kings. 12. Their riches in the traffique of Rice, Wool, Silke, Hempe, Rhubarbe, Muske, Chameli, Ginger, Syonon, Cloues, Gold, Sand taken out of rivers, Corall, with mynes of Gold and Azure. 13. Their money made of the barks of Trees, and Cockell-shells. 14. Their forces consisting in the strong fortification, and greatnesse of Provinces, in townes, and in max of warre, camping out of Townes. 15. The names of the Emperours of Tartaria graven in letters of gold, and set upon the Temples of their chiefe Townes: their absolute power of life and death over their subiects. 16. Lawes and militarie orders established by Canguist their first Emperour. 17. Ceremonies observed at the crowning of a new Prince. 18. Of the state which the great Cham doth use in his Patents, and of his rigorous iustice. 19. Of the Councils of warre, and State, and their jurisdiction, and of the power and authority of Alibegs in these countries. 20. Of the punishments of thewes and malefactors. 21. Explanation of the word Hordes. 22. Of the Tartarians religion composed of Mahometisme, Paganisme, and Christianisme: their gods, the forme of their prayers, and their beliefe touching the immortalitye of the soule. 23. The beginning and descent of the Tartarian lawes. 24. Of the error of the Tartarians that be Christians, following the heresie of Nestorius. 25. A Genealogie of the Emperours of Tartaria.

They

Hey that haue carefully obserued and calculated like good Geographers the contents of the Empire of this great prince, which yeelds not to any other in greatnesse of countries, but to the king of Spain, whom he doth also exceed, for that his lands are vnted, and haue all some bond which ties them together, whereas those of the Spaniard lie scattered and wonderfully diuided; such I say as haue carefully obserued the contents of the countries which this Monarch holds, haue found that it was neere two millions, and two hundred thousand Italian miles

B square.

This great Empire called by the inhabitants Mongul, which draws the name of Tartaria from the river of Tartar, which doth waite a great part of it, hath for bounds on the East, the great realm of China, the sea of Cin, & the strait of Anian; on the West, the mountaine of Imaus which shuts it vp on that side, except certain hordes of Tartarians which argon this side that mountaine, and acknowledge the great Cham; towards the South lies Indostan, the river of Ganges, and that of Ox, now called Abiam, and also on the highest part is the realme of China; and vpon the North, the frozen sea, whose shoare is so cold (by reason of the neerenesse of the Pole) as all that countrie is vnknowne, and held by vs to be desart and vnhabited. Finally, this prince commaunds all the countrie which by the ancients was called Scithia, beyond mount Imaus, the which now they call Altay, and the region of Seres, which at this day hath the name of Catay. Or according vnto some who seeme more iudicious, his Empire extends from the desart of Lop of the one side, and the lake of Kytay of the other, vnto a wall drawne betwixt the thre and fortieth and fife and fortieth degree, from the towne of Ochioy situated betwixt two mountaynes, vnto another mountaine which ends with the sea, and diuides the Tartarians from them of China, and from the Scithian Ocean, vnto the frontiers of Tipure, and the neighbour countries. This tract comprehends many great realmes and prouinces of a long extention, beautified with a great number of good townes.

The chiefe citie of this Empire is called Cambala, which some will haue to be in form times called Iffedon Serica, built of a square forme, situated vpon the river of Polifang, and hauing in circuit about foure and twentie Italian miles, with twelue ports, every one of which hath his suburbs, whereas strangers and merchants remaine. This citie is in the midst of the prouince of Catay, and as it were the center of all the countries round about.

Besides the great and rich kingdome of Catay, there are many other goodly realmes, as those of Tangut, Camul, Tenduc, Tainfur, Thebet, and the towne and prouince of Caido, of all which countries, I cannot make any curious description, for that there is no man found that hath had full knowledge thereof, or hath imparted it to others.

¶ The Qualitie.

They hold that the countrie of Catay abounds in rice, wheat, and such like things, notwithstanding that the aire be cold. There is also great store of gold, silk, rhubarbe, muske, and great numbers of beasts; and to conclude in a word, they haue all things necessary not onely to liue, but also to entertaine life with delight. They haue great numbers of camels, and such abundance of horses, as some haue written that the great Cham did feed ten thousand white mares, whose milke he did drinke. They do not write that they gather much wine there, for it is certaine that the prouince of Catay yeelds not any. They find also stones which burne, whereof they make their fire, as they do of turkes in the Low countries, and we of Newcastle coale. The aire is not very temperat, and the thunder and lightning is so terrible and strange there in Sommer as men die in a manner for feare when they heare it. It is sometimes extremely hot, and presently after very cold, and much snow doth fall. The winds are sometimes so strong and violent, as they flie horsemen or overthrow them, they ouertume trees and pull them vp by the roots; and

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and

and in a word they doe much harme. It raines neuer in Winter, and seldome doth there a any water fall in Sommer, the which is so small, as it doth scarce wet the ground. There is great store of foule in this country, especially of pheasants, and such like.

V. There are many lakes, to number which would be tedious, yet I will set downe the names of some for the readers content. In the province of Canicu, there is a lake in which they find such abundance of pearle, as they will presently be of no value if it were lawfull for every man to carry away what he list. But they are forbidden to fish for pearle without the permission of the great Cham. They find also in the same lake great store of fish. There is another which abounds as much with fish in the province of Caraim, being one hundred miles in circuit. These countries are watered by many rivers, among which is that of Posifange is very famous: it dischargeth it selfe into the sea, and by it many vessels do mount laden with merchandise. There is also the river of Coromorán which falls into the sea, and is so deepe and broad, as there is not any bridge to passe over it. The river of Quianfu, halfe a mile broad is as deepe and abundant of fish. There is also that of Quian, which *Paulus Venetus* holds to be the greatest in the world: for he writes that in some places it is ten miles broad, in some eight, and in some six. It is a hundred daies journey long. But to specifye something, we must set downe what could be learned of the particularities of some provinces.

There grows much rhubarbe in the realme of Tangut, the which is transported throughout the world. In the realme of Tenduc they find very rich mines of gold and azure. The realme of Tainfur is better manured, and abounds in vines. The country of Thebet is moorish, full of forrests, and wild beasts, and abounds in corall. They find also there great store of muske, synamon, and other spices.

This is all that can be said of the qualitie of these countries, both in the generall and particular: let vs now observe the manner of liuing of the ancient inhabitants, to come afterwards to those which are practised among them, and to the qualities and humors which they have in our times.

¶ The Manners of the Ancients.

VI. Those which we call at this day Tartarians, were all comprehended vnder the name of Scythians, whereof some liued on this side, and others beyond mount Imaus. The Scythians in the beginning had no great continent of countrie, but in succession of time, and by their valour, they grew so great, as hauing subiected many provinces, and vanquished diuers nations, they made a very great Empire, and became famous and renowned throughout the whole world. They were neuer subdued, and seldome had bene assaulted to be made subiect to the Empire of any other. They forced *Perus* to flie with a great part of his armie, and defeated *Cyrus* with all his forces being led by a woman. *Alexander* the Great lost both souldiers and commanders, whom he had led thither, and had no better successe than the rest. The Scythians had heard speake of the Romans name, but they neuer tried their forces, nor were made subiect to the yoke of their command. These people liued according vnto nature, and vsed no law. They hated theft, as those which did not shut vp their troupes within inclosures, or walled places, but kept them in the open field. They had no vse of gold nor siluer. Milke and honie was their food. They armed themselves against the cold with the skins of wild beasts, knowing not how to make garments of wool. When as the ancient Scythians had taken a man in war, they were bound to carry vnto their king the heads of all such as they had slaine, if they would haue any part of the spoile: otherwise they might not demand any thing. They used this manner in cutting their enemies heads, they made a round incision about the eares, & drawing forth the skull, they did shake out that which was in it, & in like manner flea off the skin, as they did that of the whole bodie, the which they tanned like an ox-hide, where with they attired themselves, and made raines for their horses, or else vied them as napkins at their meat, and the more of these seruices they had, the more they were esteemed among them. Some also did cut off the right hande of their enemies, and

A hauing flead them with their nailes, they couered the tops of their quiners therewith: and others hauing flead a whole man, they stretched out the skin vpon a board, and carried it in for a shew vpon their horses. As for the heads whereof I haue made mention, after they had flead them, and couered them without with a peece of an oxes skin, they did gild them within if they were rich, making cups to drinke in, and giuing them to strangers of note that came to see them, discouraging of their valour vnto them.

Some one of their princes did giue wine once a yeare to such souldiers as had slaine any of their enemies, and they that had not killed any, nor done some memorable exploit, were put apart without any honour, which was an insupportable infamie amongst them: whereas he that had slaine many, was presented with two cups of wine; for they carried so many goblets for a shew.

Their chiefe deities were the goddesses *Festa*, who commanded ouer all, and then *Ishtar*, or *Tellus*, or the Earth, who they held to be *Ishtar*s spouse, and these were the gods whom they honoured and sought to make fauourable vnto them. Besides these, they did worship *Apollonius*, *Mars*, & *Hercules*; yet they did not erect any Temples or Altars vnto them, except to *Mars*; to whom they did sacrifice the hundred prisoner that were taken in warre. To the rest they did sacrifice beasts, and especially horses. As for wine, they did so little esteeme them, as they would not suffer one to be kept among their troupes.

C Whenas their king did condemne any one to death, the punishment was not restrained to him alone, but it was extended to all his issue male.

Whenas the Scythians contracted alliance with any one, they tooke a great goblet in which was earth, whereon they did poure wine mingled with the blood of both parties, with the which they did besprinkle the points of their swords, their axes, arrowes, and darts: then hauing made a great oath with long and terrible imprecations against them that should breake this league, they did all drinke of the wine of this goblet, and not onely the principall parties, but also all the chiefe men that assisted as companions to them that made the league.

When their King died, they made a verie deepe hole of a square forme, then taking the bodie they bowelled it, and put in the place thereof sweet odoriferous poulders, with the seeds of Smalage and Anis, which done, they sowed vp the bodie, and layed it vpon a chariot, sending it from nation to nation, euery one doing it honour and seruice, and in the meane time the courtiers and seruants of the kings house did slit their eares, and cut their haire in signe of heauinesse, and they did launce their armes, and pinch their noses, euen to the effusion of blood, and they did pierce their left hands with an arrow: the bodie hauing past throughout all the countries of the iurisdiction of the deceased, they left it in the most remote province of his empire. There the sepulchre being made, and the bodie being put into a coffin, and layed into the graue, they did set lances and long staves about it, with rods vpon the top of them, and also certaine garments.

E Moreover, they did put into the void place of the coffin, one of the Kings Concubines, whom he loued best in his life time. He must also of necessitie haue some officers to accompany him, and to serue him in the other world: and therefore they did strangle neere vnto the tombe a Chamberlaine, a Cooke, a Butler, a Sergeant, and a Muler-keeper, all which had for the carrying of their baggage but one horse which was slaine with them, and at the same time they were buried with their prince, and with him his plate, and richest moveables.

They had this custome, that at the end of the yeare they did the like seruice, with the losse of the liues of his best seruants and officers, who are all naturall Scythians, free, and of noble race, and such as it pleased the King to chuse, for that no slave was admitted to his seruice. They did also chuse fittie of the later fort, with the like number of horses which they strangled, taking out their bowels, and then sowed vp their bellies; after which, they couered them with their cloakes, and tied them about the tombe couered with a vault, they being on horsebacke, and set in such sort, as a farre off they did seeme a troupe of horsemen, appointed for the guard of the deceased King: such were the ceremonies

VIII.

monies and funeralls of Kings, whenas they were interred.

They had a particular kind of burying for priuie persons, for that any one being dead, his people layed him vpon a chariot, and carried him to his kinsfolkes and friends, where one of them making a feast in the place of his abode to the kinsmen of the deceased, and to the rest that accompanied the bodie. They carried it vp and downe for the space of fortie daies, at the end whereof they did set vp three peecees of timber equally declining, and vpon it they layed a tent of wooll very artificially, then they did cast into a vessell made like vnto a barke, and set vpon the tombe next vnto the tent, the most glittering stones they could find: this is all that can be spoken of their manner of burying the dead; let vs now come vnto the rest.

IX.

The men neuer walsh themselves, but the women rubbed their naked bodies against some flaxe and rough stone, hauing then poured water vpon them, and their flesh being swollen by this meanes, they rubbed their bodies with the wood of Cypress, Cedar, and Incense, and they did also vse certaine oyments for the face made of the like drugs, by meanes whereof they smelt sweet, then hauing the day following taken away these plaisters, they seemed more beautifull and pleasing. These people did not sweare but by the royall Throne; and if any one did forswear himselfe, or take a false oath, if he were convicted by the Inchanters, who made prooffe thereof by rods of willow, he presently lost his head, and his goods were forfeited to them that had proued his perurie.

They of Caray, whom they called the Seres, liued louingly and quietly together, and yet notwithstanding this mildnesse, they fled the companie and consuetudine of other men: so as they would not traffique by word with any stranger: but if they would make any bargaine, and sell their commodities, or buy others, the stranger was forced to passe the river; vpon the banks whereof either of them layed his merchandise; and then the Seres set the price of all things in looking on them, and the stranger did of necessity pay what they desired.

An adulterous man or woman and a theefe were neuer called in question, and they say that in old time there was neuer any murder committed among them, for that they did more feare to be found disobedient to their laws, than of the threats and consiliations, or of the predictions of those which cast their nativities, and told them their fortunes.

No man amongst them touched his wife when she was with child, or had her monthely flux. There was not any one among them that did eat any polluted beast. They made no sacrifices, and euery man was Iudge of himselfe, following naturally that which was reasonable.

X.

The Tartarians, which acknowledged the great Cham at this day, were in old time subiect to their neighbours, and payed them tribute, they were to bale and dectied; and yet they were gouerned by Lords and Capitaines, who had the soueraigne gouernement of affaires: but in the end, they shaked off this yoke by the meanes of an old man, Marshall of his Estate, who said, he had seene a vision of a Knight armed in white, & mounted vpon a horse of the same colour, who hauing called him by his name, said these words vnto him: *Canguisle*, (for so was the name of this Marshall) *it is the will of the most will God, that thou free this people from the subiection of their neighbours, and that thou be King of the Tartarians, who shall make others subiect, as they are now tributaries to their neighbours*: This was the cause that the Tartarians (being desirous to see themselves free, and to commaund others) made choise of this *Canguisle* for their King, who was the first prince of this people: this happened in the yere of our Lord 1187. This *Canguisle*, called *Chinghie* by some others, was a wise man, and of a good life, and was the first which sought to root out idolatrie from among the Tartarians, forbidding by an edict when he was made King, the adoration of Idols, enioyning them to worship one God onely, by whose meanes he thought to haue gotten so great a dignitie. In the end, *Canguisle* seeing himselfe strong, failed not sodainly to invade the Scythians his neighbours, on either side of Mount Imaus, and made them his subiects and tributaries, and the Tartarians more hardie and feared, whereas before they were onely shepheards.

A

The Manners of the Tartarians at this day.

The Tartarians are of a meane stature, and haue very broad breasts and shouldrers; they haue great goggle eyes, and thicke cyebrowes: they are broad faced, and haue thicke beards with great mustachos: they commonly shau the backe part of their heads and let the other grow long, which they tie behind their eares: not onely the Tartarians are shauen after this manner, but also such as go to remaine in their countrie. They are good horsemen, very light and actiue, but bad footmen. No man goes on foot, but all are mounted either on horses, or else on oxen when they trauell, how meane soeuer they be. They hold it for an honourable thing when their horses weare little bells about their neckes which haue cleere sounds. There are great criers euen when they talke familiarly together, and whenas they sing a man would say they were wolues that howled, and all of them when they sing shake their hands. Whenas they drinke, they neuer leaue till they be drunke, and glorie in this beastlinesse. There are many among them which haue neither townes nor villages for their ordinarie abode, but remaine in the fields vnder tents. In Winter they liue in plains, but in Sommer they dwell on mountaines seeking the best pastures. For the most part they haue no bread, nor knead any, neither haue they any tableclothes or napkins. These people contemne all the rest of the world, and thinke that there is not any one so worthie of honour as their prince, neither will they suffer one to lay vpon any other man. They call all Christians dogs and idolaters: they vse Magicke arts, and are giuen to the interpretation of dreames, and haue Magicians which be interpreters of their idle fancies, and which go vnto idols to heare their oracles and explications. They are so couetous of wealth, as when any one hath seene a thing that he desireth, he takes it away by force, if he may not haue it with the owners consent, so as he be not a Tartarian; and euery man thinke that it is lawfull by their kings lawes. Whenas the Tartarians find any one vpon the way which carries not the kings letters or passport, they lay vpon him, and keepe him as their slaue. They lend money to such as haue need, but vse great vsurie. They neuer giue any almes to beggers: but they haue one thing commendable, that if any one arriue whenas they dine or sup, he may eate and drinke with them, for in steed of giuing him leaue to depart, they inuite him courteously, and giue him willingly what they haue. They are very slouenly in their eating and drinking, for as they neither haue cloth nor napkins, so they neuer wash their hands. They vse no herbes, pease, nor beanes, but their onely food is the flesh of all sorts of beasts, yea of dogs and cats, and great rats. Some among them haue a custome, whenas they haue taken any one of their enemies to roast him, to shew the desire they haue of reuenge; when this is done, they assemble commonly in great numbers, and deuoure the bodie thus roasted wolues: but before they roast him, they receiue the bloud and put it into a cup, and so drinke it. For their ordinarie drinke, they vse mares milke. They hold it a great shame to suffer any of their meat, or their drinke to be lost; and therefore they cast not any dog to dogs or cats before they haue taken out the marrow. Moreover they are so miserable and bale, as they neuer eate any beast that is found, but stay vntill it be lame or sicke, or so old as it doth but languish. They content themselves with little: they drinke not more than three cups in the morning, and after that they sometimes passe a whole day without meat or drinke. There is scarce any of them either men or women that hath above one garment. The men in steed of caps or hats weare miters which are not very deepe, and haue a long taile behind: and to keepe them fast that the wind beat them not off, they tie them with ribbons vnder their chins. Married women vse an attire of their heads made in forme of a pannier made of ozers, a foot and a halfe long, inriched with silke and peacocks feathers, and with it they weare pearles, stones, and ornaments of gold, and as for the rest of the bodie, they are attired according to their meanes, and whether soft wear silke or scarlet. Their robes are made after this manner: the flutes of the felt side, by the which they attire and disrobe themselves, and they haue foure or five buttons which shut it vp: the garments they weare in Sommer are commonly black, and

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and those in Winter, or in a rainie season are white, and they go not beneath the knee. A The Tartarians weare garments of furs, the which they vse commonly contrarie to other people: for to make shew of the bountie of the haire, they weare the furre outward, and the skin next to their bodies. They are verry good archers, good horsemen, and well practised in war: they carrie their wiues and children with them, and sometimes set images of men vpon horses, to the end their armie may seeme greater to their enemies, by which meanes they amale them the more. They are not ashamed to lie when as necessitie doth presse them, and that it is likely they shall be beaten in resisting. They fight by troups, and sie also by troups; and when as the enemy pursues them, they haue their arrowes alwaies readie to shoot: but if they see themselves pursued by smal troups, they put themselves in order, renew the fight, and make their way with the multitude of their arrowes, wounding their enemies, and their horses of all sides, and in the end they obtaine the victorie when they were held vanquished. When as they meane to invade any countrie, they diuide their armie, and assaile it of all sides, to the end they shall not come to encounter them, nor any of the inhabitants escape, and by this meanes they are most commonly conquerors. They vse the victorie with insolencie; for they spare not any they haue taken, neither women, nor children, old, nor young, but kill all indifferently, except workemen whom they keepe to do their workes. When they meane to kill them, they distribute them to captaines, who assigne ten or more to euery seruant to kill them, according to the number of prisoners, and all are sodenly slaine like beasts with an axe, or hatchet, to the end that others may be terrified by this example. They take one of a thousand, and hang him on a poale with his head downward, in the middle of the rest that haue beene slaine; so as he seemes to admonish his companions and to heare them speake. There are many among the Tartarians which come vnto the dead bodies lying vpon the ground, and sucke vp the blood which comes out of their wounds being yet fresh. They neuer keepe any faith or word they haue promised, by which meanes they practise great crueltie against such as haue yielded vnto them. They are the most giuen to lasciuiousnesse and whoredome of any men in the world, for notwithstanding they may haue as many wiues as they are able to keepe, and that no degree of consanguinitie and blood doth hinder them from marrying together, vlesse it be with the mother, daughter, or sister, yet they are execrably giuen to that horrible sinne of Sodomic. They hold not any one for a wife vntill she hath borne children, neither doth he receive any dowrie for her vntill that time; so as he may repudiate her that is found barren, and take another in her place. If any one be surprisid in adulterie he is punished by the law, be it man or woman. Euery woman hath her lodging, her household & familie a part, and all liue very chastly. When the men returne from the war, they driue their cattell to the field, and keepe them, and spend their time in hunting, and they also practise wrestling. The women haue charge of all the rest, and care of those things which concerne meat, drinke, and apparell. This people is much giuen to superstitions: it is not lawfull for any one to pisse in publicke places, and if it happen that he shall do it wilfully, he shall be slaine without remission: but if necessitie forceth him, there is a pavillion, wherein if any pisse, they purge it, and all that is within it after this manner: They make two fires, in the which they fix two pikes, and tie a cord which runs from the top of the one vnto the other, and then they cause all things which they meane to purifie to passe betwixt these pikes as through a gate. There are also two women, one of the one side, and the other of another who cast water vpon them, mumbling certaine charmes and forceries.

No stranger is admitted into the kings presence, of what dignitie soeuer he be, or any affaires of importance that he hath, vlesse he be first purged. He that enters the pavillion whereas the king, or any prince, or great nobleman makes his ordinarie aboad, is instantly put to death. There are many other things which they hold for irremissible faults: but if there be question to kill or wound a man, to invade another mans lands, to take away another mans goods contrarie to all right, and to contemne the commaundement of God, they hold it nothing, and doe it without any scruple. When as any one is sicke or neere death, they fix a pike or halberd with a blacke pennon or flag, neere vnto the place where

A where he lies sicke, to the end that such as passe by may not enter. Being dead all his familie assembles, and they carrie his bodie out of the pavillion into a place which he had formerly chosen; then hauing made a deepe and large hole, they set vp a little tent in it, and a table furnished with meat, and they cast the bodie of the deceased into it, attired in his richest garments, and then all together couer it with earth. They doe also burie with him a mare and a horse, with a caparison. The richer sort in their life time chuse out of their slaves, whom they make with a hot yron, and cause to be buried with them, to the end he may serue him in the other world. After this, the friends of the deceased take another horse, which they kill, and then eat. The wiues of the deceased burne his shoules for a purgation of his soule. For a conclusion of their manner of liuing, I will say that their best drinke are of Rice and spices, which make them more drunke than wine. They do also loue fower milke like vnto the Arabians, and milke distilled & past through an Alynbeck, the which hath great force to make them drunke; and also they do accommodate their mares milke in such sort, as it is like to white wine, and pleasing in tast. They obtaine wholly from swines flesh. And for that they are vagabonds, and stay little in any place, they guide themselves in their voyages by the North starre, and as men which liue commonly in the fields, they haue great knowledge of the planets and stars. There are few Tartarians among them, neither is there any vse of money, but with merchants, for that the rest exchange one thing for another. Their horses are commonly gelt, and little, but strong: they call them Bachmat, & they furnish them off saddles, with stirrups of wood, and verie light bridles: and they vse whips in stead of spurs. If it happen they be ouerthrowne, disarmed, and grievously wounded, their custome is to defend themselves with their feet and hands, yea and with their teeth, vntill the last gaspe. They doe easily indure labour, and want of victuals, and they are little giuen to delights.

Their Kings are buried on Mount Altay, called by Hayton the Armenian, the mountaine of Beligian; and when as they carrie the bodie to be interred, they that accompanie it kill all them they meet vpon the way, saying, Go and serue our King in the other life; and for prooffe herof, Marcus Polus reports, That when as Mongu Cham was carried to be interred, which was at such time as Polus was in Tartaria, his souldiers which did accompanye the bodie, slew for this cause about ten thousand men which past by the way. The inhabitants of the prouince of Camul, are giuen to playes and dauncings, and receive strangers courtcouly, yea they will prostitute their owne wiues vnto them.

¶ The Riches.

I Should want judgement to thinke that the Tartarians, who haue made so many incursions into Europe and Asia, and haue carried away such great spoyles out of Muscovie and other parts, especially from China, which they haue long enjoyed, I say it were a greatly folly to thinke that they are not rich at this day, seeing it is sufficiently knowne that these people, hauing at the taking of so many prouinces carried away the most pretious things they could find, haue since maintained themselves so well in their countrie, as no man hath wrested from them that whereof they were once seised; so as they haue kept all still. This may easily persuade any man that the Tartarians are verie rich. And that which doth moreover prelerue this Estate, is the seueration of their countrie, verie commodious for the commerce and traffique of one towne with another. The reason is partly for that the countrie is plaine, and hath great lakes (among which there is that of Cazaia, whose water is salt, and those of Gujam, Dangu, Xandu, and Catacora) and partly also for the greatnesse of riuers which run through these countrie. That which doth also make them rich, is the diuersitie of merchandise which grow there; for this countrie abounds generally in Rice, Wooll, Silke, Hempe, Rhubarbe, Muske, and excellent Chamlets made of Camels haire. But Polus writes, that the countrie of Caidu doth also yeeld Ginger, Synamon, and Cloues, the which notwithstanding is somewhat doubtfull. There are also some riuers which haue gold mixed with their sand.

The money which they vse is not all of one sort, for that in Cataya they employ a certaine

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same kind of blacke money which is made of a thin skin which they find betwixt the bark and the bodie of trees, and which being beaten and mixt with a certaine glue, is marked with the scale of the great Cham; and in the realme of Cajaan and Corazm, they vse certaine Cockle-shells. The prince drawes vnto himselfe all the gold and silver of his countie, and causing it to be moulen, he keepes it in certaine strong forts, and neuer vseth it, so as it is thought this Emperour hath insatiable treasures: with the like art *Prigler las*, who causeth graines of salt and pepper to go for currant money, hath verie great riches. And for that the citie of Cambalu is in the midst of the great province of Cataya, they bring thither from the East Indies, from China, and other countries much rich merchandise, and among others, pretious stones, pearles, silke, spices, and such like. As for Rhubarbe which is spent in the countie, they draw it out of the realme of Tangut, which is vnder the dominion of the great Cham. In the province of Tengu, there are verie rich mines of gold and azure, which yeld great profit to the inhabitants: and they of the countie of Thebet enrich themselves by Corall, wherewith it abounds, as also by Muske, Syamoun, and other spices, which yeld no small profit. To conclude, there are few Principallities, where they haue better meanes to enrich themselves, and all the commodities that are in this empire, falls vpon them which liue towards the North, who haue want of many things necessarie for the life of man, wherof their neighbours, subiect to the same prince, haue abundance.

¶ The Forces.

They that will carefully consider of the forces of this great Emperour, may easily judge that they consist, first in the situation of his countries, which we haue formerly shewed to be exceeding strong, in his large territories, and in the greatnesse of townes, as of Sucuir, and of Campion, built and fortified after our manner, of Erginul, Corazm, Thebet, and Caidu, all chiefe townes of so many realmes; and also in the abundance of victuals which they yeld, and in the greatnesse of his reuenues: for that among other things, he exacts the tenth of wooll, silke, hempe, corne, and cattell, and he is absolute lord of all that the Tartarians enioy: but his chiefe forces consist in his men of warre, whom he entertaines continually in armes. These liue in field some foure miles from euery towne, and besides the pay which they receiue from the Prince, they doe also make much profit of a great number of cattel which belong vnto them, and of their milke and wooll. If by chance the great Cham hath need to leuie a great armie, he takes what number shall be necessarie out of these men which lie dispersed in the provinces, after the manner of the Roman Legions. The Tartarians doe not commonly fight on foot, except the Vachens, who are not vnder the empire of the great Cham. Their chiefe armes are bowes and arrowes, the which they vse (as we haue said) as well when they fle, as when they charge. They carrie liue with them when they go to the warre, but their chiefe baggage consists of tents of felt, vnder which they retire themselves when it raines. They liue for the most part of milke, which they drie in the Sunne, hauing first drawne forth the butter; and whenas necessitie doth presse them, they liue of the blood which they draw from their horses. They do seldome joyne bataille with their enemies, but charge them sometimes in front, sometimes in flanke, shooting their arrowes continually after the manner of the Parthians. They that carrie themselves valiantly, haue good recompences, and are aduanced to the greatest dignities; they are honoured with exquisite presents, and haue goodly priuileges.

This Emperour doth commonly entertaine twelue thousand horsemen for the guard of his person, and it is thought that he may draw more horse together than any Prince whatsoeuer, so as his forces haue two remarkable qualities: the one is, that he hath many men, as we may conceiue by the greatnesse of his countries, the which must needs be well inhabited, for that in the most part there is abundance of all things necessarie; the other is, that all his men of warre are in armes, and readie to match vpon the first command, for that they are continually well payed, the which is a matter of great importance: for

As they doe more esteeme the disposition and agilitie of a souldier than his force, so they account much more of armies which are readie to march where they are commanded, and haue not much baggage to hinder them, than those which consist of great numbers: but Princes which haue them both great and readie to put to field, must of necessity be held for powerfull and verie strong: for these are like vnto Eagles, Tygers, or Lions, which are held as princes of other beasts, for that they haue disposition and agilitie joined to the force of the bodie; so as with these two parts they get the victorie ouer others. They say that the Tartarians cannot ferue with a targuer, and that there are few of them that vse lances or long swords: those they wear are made like vnto the Turkish Cimeteries, pointed, and very sharpe, and of the length of a mans arme, to the end they may strike them that come too neere them. He among them is held most valiant, that knowes best to obey his Captaine.

¶ The Government.

This Emperour whom the Turkes call *Yucan*, that is say, great prince, and the Muscovites *Czar Cataiski*, which is *Cesar* of Cataya, whose name they set in a red table in letters of gold vpon the temples of their chiefe townes, calling him the sonne of God, the shadow of God, and the soule of God. He is so obeyed in all the provinces which are subiect vnto him, as they receiue his words for rigorous and inuolable lawes. This absolute power came from *Canguis*, who being chosen Emperour of the Tartarians, and desiring to trie if they would be readie to obey his will, he commaunded seuen princes, who before had governed all these people, to kill their children with their owne hands: and notwithstanding that the fathers found this commandement very rough and hard, yet whether they feared the fure of the people who held this king as a diuine thing, or that religion moued them, for that they beleueed that God had giuen a beginning to this Empire, and that they should contemne God in disobeying the kings commandement, they set hand to worke, and cut the throats of their owne children: so as since that time the life and death of the Tartarians depends of the princes will, whom they for respect, as they doe not any thing that may contradiet his intentions. This *Canguis* or *Chingis* ordained that they which were of age to beare armes, should come at a certaine day to the place where he should appoint, and there he did set downe an order for his troupes after this manner, That Disseigners or Commanders of ten should obey Captaines of hundreds, and these should be subiect to Commanders of thousands, and the least should also yeld obedience to the Colonells of euery regiment. He also ordained that if any of the Tartarians, or their slaues, should find a man, a woman, a horse, or any other thing without the princes passport, he might seale thereon, and hold it as his owne, and justly gotten. The exactions, imposts, and customes are so great, as we do not read that any other nation was euer so charged.

As for the coronation of their kings, whether they raigne by hereditarie succession, as the eldest sonnes of Emperours doe, or that they attaine vnto this dignitie for want of heirs capable to gouerne this Empire, some haue said that the princes of their seuen tribes or generations being attired in white, which is the colour they do also vse when they mourn (as they of Iapon doe) cause the new prince to sit vpon a blacke felt spread vpon the ground, willing him to looke vpon the Sunne, and to acknowledge the immortal God, the which if he doe, he shall receiue from him in heauen a far greater recompence than vpon earth, else he shall haue nothing left him, but that blacke felt to lie on in the fields, and that with much difficultie; and that he shal passe his life with a thousand discomforts and miseries. They also report that after this they crowne him, and that the greatest Princes come and kisse his feet, and sweare fealtie vnto him, giuing him infinit rich presents; and that when this is done, they write his name in letters of gold, and set it vpon the temples of the chiefe cities of the Empire: others say that when they are to crowne a new Emperour, the princes and noblemen Tartarians being followed by the people which come from all parts of the Empire, meet vpon a plaine appointed to that end, and

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whereas that ceremony is commonly performed. There, he to whom the Empire doth A fall is set vpon a throne of gold, before whom, all in generall do prostrat themselves, and with a loud voice say vnto him these words: *We pray thee, will, and command thee, to haue power ouer vs: whereunto the new prince answers: If you will that I obey you in this, I must of necessity do it: in the meane time prepare your selues to do all that I shall command you, to come when I shall call you, to go where it shall please me to send you, and to leaue the whole Estate of the Empire in my hands to dispose thereof as I shall thinke good.* The Tartarians hauing consented thereunto, the Emperor saith more: *Wherefore the words of my mouth shall be vnto you hereafter, a sword, and shall take reuenge of rebels.* The people clap their hands at these words, signifying thereby that they doe accept the condition. Which done the B princes draw him out of his royall throne, and set him on the ground vpon a Felt, and say vnto him as we haue formerly mentioned: *Looke vp and acknowledge God, and withall, behold the place whereon thou art now sit: if thou dost gouerne thy Estate well, all things shall succeed to thy hearts desire: but if thou dost not gouerne they people as it is fit, I assure thy selfe thou shalt be so spoiled of all greatnesse and riches, that this Felt which is now thy seat, will not be left thee to do thee service.* Hauing spoken this, they giue him the best beloued of his wiues, and raising them both vp with the Felt, they proclaime them Emperor and Emperesse of Tartaria, and instantly the great men of the Empire, and the deputies of C provinces which are vnder his obedience, bring him presents, in signe of acknowledgment. They do also bring vnto the same place the rich moucables of the deceased king, whereof the king distributes part vnto the greatest noblemen of the countrie, and keeps the rest for his owne seruice; then all the ceremonies being ended, euery man retires into his owne prouince.

This Emperor hath all in his owne power, and not one of his subiects dare say that he hath any thing in propriety. It is not lawfull for any man to dwell in any place but where he is assigned by the Emperor, who doth also appoint Gouernors, Generalls of armies, and Colonels, & they chuse Captains, & they the members of their companies, and these of the rest to make their troups compleat. The seale which the great Cham vseth in his D patentes beares these words: *God in heauen, Chichuch Cham vpon earth: the Emperor is the force of God and men.* This prince doth neuer speake vnto forraigne Embassadors, and will not suffer them to be presented vnto him, if they, and their presents (for it is a forfait to come before this great prince empty handed) be not purified by women appointed to that end. Then he answers by an interpreter, and whilst that this third person speaks, the strangers of what condition soeuer they be must kneele, & be attentive that this interpreter omit not one word which the prince hath spoken: for it is not lawfull for any man to alter one word of the Emperours, or to faile in the execution of his will. This prince maintains iustice with extreame rigour, for that offenders hauing been whipt for the first crime they haue committed, they are fawne a sunder in the middelt for the second, whatsoeuer the offence be: wherein they seeme to follow the opinion which the Stoicks had of the equalitie of offences.

XIX. He hath two Councils, the one of war, being twelue men wise and of great experience; the other of state, of as many men, of great iudgement, and full of knowledge of state affaires. These manage all the government, and haue the charge to punish offenders and wicked persons, and to recompence men of merit: and these men vse no lesse diligence to reward good seruices done vnto the Emperor, as well in time of peace as war, as to punish such as do ill, or that haue carried themselves basely in any action. And without doubt the good government of an Estate doth so consist in these things, that is to say, in punishment and reward, as we may rightly say that by their meanes onely the greatest part of barbarous princes maintaine their states and greatnesse. And for example, the Turke, the Xerif, the Mogor, and the Sophy, gouerne themselves after this manner. They do not obserue this in war, for that they ground their rule and command vpon force, and do not care for peace nor rest, but onely for victorie and greatnesse: so as hauing this end onely, they vse no moderation, neither in the punishment of cowards, nor in rewarding the valiant and courageous. There was neuer commonweale where as they

A they propounded such goodly rewards for valiant men, as among these Barbarians. But they propound much more among the Turkes, than in any other place: for that the Tartarians, Arabians, and Persians, make some esteeme of nobilitie; but the Turkes ruine all noble families, and esteeme nothing but valour and hardinesse, committing their whole Empire into the hands of such as are issued from base houses; so as they haue made it knowne that they are capable of some great fortune: the which was also practised among the Mamelus. But to returne to the Tartarians government, it seemes that among them they make great account of Astrologers, and that they do in a manner gouerne all things in this countrie. Paul writes that there were in his time in the cite of B Cambula about fise thousand: and that Cublai Cham hauing learned of them that this cite should one day reuolt, he caused another to be built called Taidu, the which is very neere. Finally, if any one hath stolne any thing of small value, for the which he deserues not death, he is beaten seuen times with a cudgell, and receiues seuentee, or seuen and twentie, or elfe seuen and fortie blowes, according to the qualitie of the offence: and in this kind of punishment they may giue one hundred blowes, adding alwaies ten. There are some which die, being beaten after this manner. If any one hath stolne a horse or some matter of price, for the which it seemes he deserues death, they kill him with the sword, and if he will redeeme his life, he may, paying nine times the value of the thing that was stolne. But before we passe ouer this discourse of the gouernement, for I meane C to speake of certaine Hordes which obey the great Cham, I thinke it fit to expound this word which may happily trouble some readers, and being understood, may content them that are most curious: Horde is an assemblie of many men gathered together after the manner of a Commonweale, but distributed in such sort, as in matter of warre there are Dezeniers, which obey Captaines of hundreds, and these superior Commanders, as hath bene formerly spoken. Among these Hordes, there are some which obey particular Dukes, others which obey the Muscouite, and are his tributaries, and some which are subiect to the Emperour, of whom wee make mention in this place.

¶ The Religion.

The Tartarians which obey the great Cham, are not all of one religion, but differ in belief, for that some follow the false doctrine of Mahomet, which was receited into those countries, about the yeare of our Redemption 1246. They obey the Pentateuque of Moyses, and obserue the things commaunded by the auncient Law, and they cry daily, *Iahi Illo Illooth, there is but one God.* Among them of Catay there are some Mahometans, but many more Idolaters, whose belief is thus. They hold there are two gods, one of heauen, and another of earth: of the first (to whom they cast Incense euery day) they demand nothing but health, and vnderstanding: and of the other, abundance of fruit, store of cattell, and such like. They say also, that the last hath a wife and children, and hath a care of their cattell, corne, and other affaires: and whensoever they eat, they rubbe the mouth of the Idoll with the fattest of the flesh, and of the wife and children, (for they haue many little images in their houses) and afterwards cast the broth of the flesh to the spirits without the house. They keep their god of heauen in a high place, and that of the earth, beneath. They beleeue that our soules are immortal, but they passe from one bodie to another, and are lodged better or worse, according to their precedent actions; wherein they follow the Metempsychoses of Pythagoras. They honour also the Sunne, Moone, and the foure Elements, and doe sacrifice vnto them. They call the Pope and all Christians Dzinthis, which signifies Pagans and Chaur, that is to say, Infidells, Dogges, and Idolaters: the which hath happened since that they were inuited by Pope Innocent the fourth to receiue the Christian faith. They were perswaded by the Mahometans to follow the religion of the Alcaron, as the most pure, saying, that it taught the adoration of one god onely, whereas that of the Christians was full of Idolls: and moreover, that theirs was aduice, and did allow any thing to a free man, putting

putting armes into his hand, whereas that of Christ was onely fit for effeminate persons, A and for such as desired rest. They make their Idols of felt, or of some kind of filke, and they doe them great reuerence. They doe not solemnize one day more than another, and doe not fast nor abstaine in one season more than in another, as the Mahometans doe, but the daies and seasons passe with them after one manner. As for the Tartarian Iewes, they are descended from the ten Tribes of Israel, transported by the commaundement of *Salmanazar* King of Assiria, into the countrie of Arsareth, in the time of king *Oseas*. Writers differ concerning the countrie of Arsareth, and speake diuersly. Some will haue it to be the countrie of Colchos, called at this day Mingrelie, for that *Herodotus* writes, that they of Colchos vied circumcision. But the greatest part hold that Arsareth is the prouince of Belgia, from whence the Iewes went vnder the name of Tartarians, in the year of our Saluation 1200, vnder the great *Chingis*, Founder of the empire of Catay, and therefore they had retained circumcision, and some other things of the law of *Moses*, so as they easily became Mahometans. But notwithstanding they are in a manner all Idolaters in Catay. Besides the Mahometans, whereof we haue spoken, there are some Iewes and Christians but few in number.

XXIII. As for the Christians, their religion is much changed and corrupted, as the effect doth shew, for that seeing their Parents old, to the end they may dispatch them out of the world, they feed them with fat more than is fit, so as after it they doe but languish: and being dead they burne their bodies, and gather vp the ashes carefully, the which they keepe as a precious thing, putting it vpon their meat whenas they take their repast. Moreover they haue followed the heresie of *Nestorius*, which hath extended it selfe into the towne of Campion, and is yet held by some which remaine at Tangut, Sencuir, at Cambalu, and in other townes of this empire. These Nestorians notwithstanding that they speake many languages, according to the countries where they are, yet they celebrate their office in the Chaldean tongue. Their errors that they hold are, That the nature of man in Iesus Christ is without a person, and therefore defective: and for this cause they put Christ in two persons. They doe not call the Virgin *Mary* the mother of God, for that they say the name of God comprehends the Father, the Sonne, and the Holie Ghost, and then she should be mother of all three diuine persons: yet now they D confesse that she is mother of God the Sonne. They hold for Saints, *Nestorius*, *Theodore* of Maphuestie, *Diodore* of Tarse, and *Paul* of Samosates, and they condemne *S. Cyrillus Alexandrinus*. They say that it is one thing to be God the Word, and another to be Christ. They haue not the first Councill of Ephesus, nor the following. Their Patriarchs are not chosen, but come to it by succession from father to sonne. They first create him great Archbishop, then without any other ceremonie he succeeds the Patriarch which dies. In the year of our Redemption 1119, *Priester Jean*, who commaunded in the prouince of Hatay, or (as some say) in that of Tenduc (the inhabitants of the countrie call him *Joane*) receiued this Nestorian heresie, but he was ruined by the great *Chingis* or *Canguis* king of the Tartarians, in the year of our Lord God 1162, forty E years after he had receiued this error: yet he continued Lord of a small estate, which was recommended vnto the great Cham by certaine religious men of the order of *S. Dominicke*, by the commaundement of *Innocent* the fourth. And they find at this day in the countries which are subiect to this Emperour, many Christians, which notwithstanding follow this condemned sect. And some English men which haue bene in those countries, report, that the Archbishop of Cambalu crownes the great Cham when he comes to succeed in the empire.

A GENEALOGIE OF THE EMPERORS OF TARTARIA.

XXV. I were needfull to haue other relations than those which haue come to light, or be neerer the countries whereof we treat, to set downe all the Emperours one after another that haue reigned there vnto this day. But for that we could not attain to any perfect knowledge thereof, we must content our selues with that which we could learne from them that haue discoursed most of the succession of these princes. *Paulus Venetus* holdes this order naming the Emperours that haue reigned in Cataya: First of all he sets *Canguis*, or *Chingis*, or *Cinchiu*: secondly, *Chny*: thirdly, *Barchim*, then *Allan*, and after him *Mongu*, and last of all *Cublay*, in whose court *Paul* remained some time. But *Hayton* the Armenian giues them the names which follow. He names first *Changy Cham*, then *Hoccora Cham*, after him *Gino Cham*, and after these *Mange Cham*, and then *Cobila Cham*, who built the towne of Ions in Cataya, which they hold to be the same that *Cambalu*. We must follow in this list of Emperours *Tamor Cham*, who reigned in Cataya in the time of *Hayton* in the year 1308. Among the rest *Hoccora Cham* had many children, the eldest whereof was called *Gino Cham*, who succeeded his father in the C Empire of Cataya; and *Jochy* his brother came into the Westerne parts, and seized vpon the countries of Persia, Turquestan, and some other prouinces; and another brother called *Baydo* conquered the Northern countries, and taking the way of Europe, came into Hongarie, and begat *Tamerlan* he that spoiled the Westerne prouinces of Asia, and some of Europe. *Gino Cham* died young in the East, and the next vnto him called *Mangy* was made Emperour, who assailed a certaine island in the East, whose inhabitants had rebelled: but they diued secretly into the water, and made holes in the keele of the ship wherein *Mangy* was, so as he and all that were in it perished. Then his brother *Cobila*, called *Cublay* by *Paul*, was created Emperour, and made profession of the Christian religion, but his successors haue not maintained it. He that hath made the abridgement D of the Atlas of *Gerard Mercator* describes this genealogie after another manner: He agrees with the rest touching the first, and calls him *Changy Cham*, or *Cham*, saying that it is the same that *Paulus Venetus* calls *Cinchiu*, who liued about the year of Grace 1202. The Tartarians before his raigne liued brutishly without lawes or ciuilitie, neither had they any reputation among the Scythians or other nations, but paid tribute to their neighbours of the cattell which they had. This *Changy* extended his Empire in a short time from China vnto the Caspian sea. He had for sonne *Jochu Cham*, who begat *Zain Cham* the third Emperour, called by some others *Bathi*: This was he that spoiled Russia, Polonia, Silesia, Morauia, and Hongarie. The fourth Emperour, sonne to *Bathi*, was *Temir Catlu*, whom our histories call *Tamerlan*, who ouerran all Asia, entred into Egypt, tooke E *Baias* Emperour of the Turkes, and led him bound in chaines of gold ouer all Asia. The fifth Emperour, sonne to *Temir Catlu* was *Temir Gzar*, who they say was slaine fighting valiantly against the knights of Prussia. The sixth issued from *Temir Gzar*, was *Macmetczar*, who had for successor *Ametczar*, and he begat *Sziachmet* the eight Emperour of the Tartarians.



A DISCOURSE OF THE ESTATE OF THE KING OF CHINA.

The Contents.

1. Divers appellations of the realme of China, as well aunient as moderne. 2. The circuit and how many leagues it contains. 3. A division of this realme into nineteene provinces. The number of the townes and cities which are in every province: Their situation and forme of buildings, and their high waies paved and made plaine even vnto the mountains. 4. Description of the wall which diuides China from the Tartars containing five hundred leagues. 5. Of the royall palace of the Monarches of China. 6. Of the complection and humour of the inhabitants. Admirable fertilitie of the land, which beares three or four times a yeare. Fruits of diuers sorts which it yields, hony, sugar, melons, plums, oranges of three kinds. Abundance of silke, flax, hemp, cotton, corne, riuers, trees, muske, beastes, and fish of all sorts, physcall herbes, mines of gold, silver, and other mettalls, with rich pearles. 7. The Chinois industrious, active, laborious, and naturally inclined to make good chere, and to be well appareled: the forme of their faces, and the height of their bodies. 8. Their manner to make muske in China. 9. The fashion and colour of the garments of gentlemen and common people, of men and women, and of their haire and painting. 10. Custome of the women of China to weare straight shooes, and why. 11. Great industrie of the Chinois in the art of caruing and painting, and to make chariots to goe with salet. 12. What merchandise they commonly sell to strangers. 13. How Porcelaine vessels are made in that countrey. 14. Of the dowrie, marriage, nuptiall feasts, and polygamie of the people of China, and their lawes touching successions. 15. Their strange custome by the which they are forced within a certaine time to marrie, or to enter into religion. 16. Of the marriage of their children, and of the solemn feasts which they celebrat. 17. Ceremonies obserued at funeralls, obsequies, and funerall feasts of the Chinois. 18. Their drinke made of the hearbe Chia in steed of wine, and what meat they prepare for their feasts and solemn banquets. 19. Of the inuention of their artilerie, and of their characters or hieroglyphical letters and strange kind of writing, drawing their lines from the top of the page into the bottom. 20. What their horses and caroches be in their iourneys, and what ships and pinnaces they haue at sea. 21. Of their fishing with sea raucens and dinedoppers. 22. Of the respectfull requests presented to the Loytia: and their strange behaviour in their visits and companies. 23. Riches of China in mines of gold, silver, and other mettalls, pearles, Porcelaine vessels, rich furs, flax, wool, cotton, silke, sugar, hony, rhubarbe, camphire, vermillion, wood, and muske. 24. The kings reuenues, and what tribute he raiseth vpon all kinds of merchandise. 25. What his forces be, his men of war, and the discipline which he holds, and first of the Council of war appointed in every province. 26. Of his foot and horse, and of their furniture and armes, and manner of fighting. 27. Of his small forces. 28. A particular relation of the soldiers appointed in every province. 29. Of the vniuersities of China, and the visitors appointed by the king: and of the solemn promotions which are made euery three yeares to the degree of Loytia. 30. The oath which they take before the visitors which are to receiue the degree of Loytia. 31. Of the Council of twelve Auditors, erected in the towne of Taybin. 32. Of the

A and Gouernours of provinces called Comon, Insuanto. 33. Of other particular officers, as the Tompo, Quinchay, and other Iudges, and their manner of proceeding in the administration of iustice. 34. Of the punishments which they use against offenders. 35. Their lawes touching travellers and beggers. 36. Of the idolatrie of the Chinois, and what Idols they worship their sacrifices to the deuill, and their belief touching heauen and celestiall things. 37. A description of many kinds of Lotteries which they use. 38. Their opinion touching the creation of the world, which they say was built by their Tain, a dettie lodged in heauen. 39. Their belief touching the estate of the soules departed out of the bodie: and their manner of praying for the dead. 40. Of their Monasteries, and of foure orders of religion, either of which hath a Generall called Priuon. 41. A Genealogie of the Kings of China.



His great realme of Sinois, whereof Ptolome knew the name, but was ignorant of the power, is the same which Marcus Paulus calls the Province of Mangi, and which we terme commonly China, not knowing what foundation the first Authors had to moue them to impose this name, vlesse it happened by corruption of the word, and that of Sina, they haue made China, changing one letter into two, and that custome and continuance hath had this aduantage over antiquitie to make it passe thus changed with our times.

C. They that are neighbours to this Estate call it commonly by the name of Sangley, but the Chinois (according to Magin and Mercator) giue it that of Tame, or else (according to the Author of the generall Historie of China) that of Taybinco, which signifies nothing but a realme, and the inhabitants call themselves Tangis. This countrey lies most Eastward of all Asia, hauing for neighbour vpon the East part the Ocean Sea, the Islands of Corea, and the Islands of Iapon: on the South part the Ocean Sea, and partly the realme of Cochinchina: vpon the West the Bramas or Brachmanes, and a part of Tartaria: and vpon the North Tartaria onely, from the which this realme is diuided by mountains, and for want of them by walls. It extends it selfe in a manner from the tropicke of Cancer vnto the three and fiftieth degree of latitude, and contains in its length all the Meridiens, comprehended betwixt the one hundred and thirtieth, and the one hundred and sixtieth degree. But to vnderstand more exactly the extention and greatness thereof, we will relate what the Chinois themselves haue written, and what hath bene found in their bookes.

D. This realme contains in circuit (as they write) 69,516 Diez, which is a kind of measure they use, and these Diez reduced to the computation of Spaine, make almost three thousand leagues of circuit, and one thousand eight hundred leagues in length. They haue found in the same booke from whence this computation was drawne, that the Chinois haue onely three measures to suruey withall, which they call in their language, Lij, Pu, & Icham, which is in a manner as much as if we should say a Stade, which consists of one hundred twentie and five paces, a league, and a journey. The measure which they call Lij, comprehends as much space as may be assigned to a voyce which a man thrusts forth with all his force, in a calme season, and vpon a faire plaine. Ten of these Lij's make a Pu, which is a great Spanish league: and ten Pus make a whole journey, called by them Icham, which comes to ten great leagues. According to this account, they find that this realme contains the leagues aboue mentioned. It is true, that by the computation of some other bookes, they haue found more leagues: but Martin of Herrada, Provinciall of the Auguttines at the Philippines, and a most excellent Geometrician, and Cosmographer, hath seen and found that those which we haue followed are true, & that this countrey had three thousand leagues in circuit, and one thousand eight hundred in length, beginning at the province of Olam, which bends most towards the South, and lies nearest to Malacca.

E. This realme is diuided into nineteene provinces, whereof either of them hath more continent than the greatest realme we know in Europe. Some of these provinces carrie the name of the chiefe citie whereas the Gouernours, Presidents, and Vice-Roys remaine.

II.

III.

Among

Among these Provinces there are two, the one called Paguya, or Pasquia, and the other A Tolanchia, which are governed by the King in person, and by his Council, for that this Prince doth alwaies remaine in one of these two, the which are the greatest of his whole Estate, and the best peopled. But this is not the onely subject that hath drawne him to live there continually, but rather the neighbourhood of the Tartarians, with whom the Chinois are in continuall warre. And to the end the king of China may more easily prevent all daungers and inconveniences which may happen on that side, and by the same meanes annoy his enemy with more commoditie, he hath lodged his Court there, and made it his aboad.

The fifteene Provinces are called Pasquia, Canton, Foquien, Olam, Sincay, Sufuan, B Tolanchia, Canlay, Oquiam, Aucheo, Honam, Xanton, Quicheu, Chequeam, and Saxij, or Sancij. All these, but especially the ten which lie neere vpon the Sea shore, are all in a manner diuided by goodly riuers of fresh water, which are deepe and naugable: vpon the banks whereof there are many good townes, which may not onely be numbered, but also named, for that the Chinois are so curious, as they set downe in their bookes euen the names of the houses of pleasure, which the noblemen and the Loyties doe hold. But it shall suffice to set downe the number of the cities and townes which are in euery province, and to be briefe herein, least I should tie the Reader.

The province of Paquia (whereas the King and his Council do commonly remaine) contains seuen and fortie cities, and 150 townes. The Province of Canton contains six and thirtie cities, and one hundred and ninetie townes: that of Foquien, three and thirtie cities, and one hundred and ninetie townes: that of Olam, ninetie cities, and one hundred and thirtie townes: that of Canlay, eight and thirtie cities, and one hundred and twentie four townes: Sufuan, foure and fortie cities, and one hundred and fiftie townes: Tolanchia, one and fiftie cities, and one hundred and twentie three townes: Canlay, foure and twentie cities, and one hundred and twelue townes: Oquiam, nineteen cities, and seuentie four townes: Aucheo, five and twentie cities, and nine and twentie townes: Honam, twentie cities, and one hundred and two townes: Xanton, seuen and thirtie cities, and seuentie eight townes: Quicheu, five and fortie cities, and one hundred and thirtie townes: Chequeam, nine and thirtie cities, and ninetie five townes: Saxij or D Sancij, two and fortie cities, and one hundred and five townes. The Chinois doe vie to end the name of Cities with this syllable Fu, which is as much to say as Citie, as Taybinfu, Cantonfu: and the name of Townes, by that of Cheu.

Among these great numbers of townes and cities, there are almost two hundred of note, the which for the most part are built vpon riuers which beare boats, and are inuironed with large and deepe ditches, and walls of free stone, from the foot vnto the highest part, and vpon the top it is bricke, which is made of the same stuffe they vie for the porcelaine vessel, the which is so well cimented together, and growes so hard in a short time, as they are not able to disioyne the bricke with any pickaxe or hammer. The walls are so thicke, as foure men at the least may march in front, yea in some places six, besides the watchtowers, galleries, and secret walks, whether the gouernours go for pleasure: the Parapet both within and without being so spacious and free, as six horsemen may ride together. For the commoditie of batteries and defences there are Towers and Bulwarks one neere vnto another, the which haue sentinells fitly placed, with casemates accordingly. They find that some of these walls haue stood about two thousand yeares, without any shew of rift or breach, so carefull are the ouersers and controllers of publique buildings to repaire them in time. Euery towne of note is built after this manner: There are two great broad streets, and straight, diuided like a Crosse, and as long as the eye of a man can well discern, the which end at foure gates equally distant, all garnished with yron, and stately built, the sight whereof is wonderfully pleasing. These two crosse streets are cut off by other smaller streets, and enriched with publique and priuat buildings, which serve to distinguish places and turnings: on either side of these streets are porches, which aduance and serue to keepe passengers (besides the shops of artizens) from raine and other discomforts of the ayre.

Motto

A Moreouer there are to be seene great and goodly arches of polished stone built by the gouernours, with diuers inscriptions, before they retired themselves out of towns, having serued the time which the king had prescribed them. In the most commodious and frequent places of euery towne are to be seene the stately buildings and lodgings of gouernours, with their goodly gardens, orchards, fountaines, and little riuers which do artificially water them for the pleasure of these lords, who also haue their bird cages, parks, warrens, and woods, so as there is not any gouernours palace but may well be compared vnto a towne. The houses of priuat men neere vnto the sea are low, and vpon the firme land they haue diuers stories, & they are painted without, or ouercast with white, which shines, and is exceeding neare.

They haue at the entrie a spacious porch and open, garnished with cupboards artificially made, which they fill with idolls: after which there is to be seene ponds full of fish, and gardens vpon the tops of houses. The stones of their buildings are carefully polished, and so plaistred as a man would say they are gilt. The couering is polished after the same manner, and cymented so artificially as no raine can hurt it: and these couerings continue about one hundred yeares, the gutters being made of marble ingeniously wrought. Before the doores of their houses they haue trees which be thicke and greene, set in order and by compasse, and so pleasant to behold, as any eye were it neuer so wearie and weake would soone be recreated. Besides that many of these townes are crosse'd through by great riuers, there are also some which haue the commoditie of channels, to giue entrie to merchants ships, where they lade and vnlade their commodities, as we see at Vtrecht and other townes of the Low Countreys: and there are canies fit to go by land, besides the bridges of stone which are both in townes, and in many places abroad.

As for those riuers which swell and rise so as they can not plant any piles, or build any arches, they make bridges of boats. Without the townes, especially vpon the sea coast, there are suburbs very well built with goodly great streets, in which are taverns and inns for merchants strangers, and in these places besides the deliightfull drinks according to the custome of the countrey, they find all kinds of meat both readie dressed and raw.

D As for smaller townes and borroughs whereof some consist of three thousand families, with villages which are very neere one vnto another, there are so many, as the number is not knowne. They are for the most part pleasantly seated, and well furnished with water and wood, and their fields are full of houses of rich labourers, which are very high. All their houses haue commonly three doores, one in the midst which is great, and one of either side which are lesser, and proportionably made according to their manner of building.

We must confesse that there are excellent architects in this realme, and if the worke-men be good, their materials be the best in the world; for that as I haue formerly said, there is a kind of white earth whereof they make pauing tile or bricke, the which is so strong as they must haue good hammers, and vlegreat force to breake them. In euery chiefe citie the king hath a lodging where the gouernour remaines, the which is alwaies stately. They haue the best paued waies of any countrey that is discouered, the which are so plaie and euen as they haue great high waies cut out and paued with square stones euen vnto the mountaines; so as by the saying of them that haue seene it, it is one of the most commodious and remarkable workes of all the realme. In the towne of Fucheo there is a tower before the lodging of the kings generall Treasurer, the which exceeds (according to the testimonie of them that haue seene it) all the buildings of the Romans, being set vpon fortie pillars, whereof euery one is but one peece, and they are so big as they doe amale them that behold it.

F But for that we haue formerly spoken of the wall which diuides China from the Tartarians, I thinke it fit to discourse here more particularly thereof, to satisfie such as desire to be informed at large. This wall which is five hundred leagues long, and begins at the towne of Ochioy, which stands betwixt two very high mountaines, and extends from West to East, was made by a king called Tchinzon, to defend China from the Tar-

IIII.

tarians.

tarians. Yet you must vnderstand that of these five hundred leagues which this wall contains, there are foure hundred which are inclosed by very high mountaines: as for the other hundred which lay open betwixt these mountaines, this king causeth walls to be made of strong free stone, the which are seuen fadome broad from the foot to the top. This wall begins towards the sea in the prouince of Canton, and passeth by that of Paquia and Canlay, and ends in that of Sufuan. This king meaning to make this admirable worke, tooke the third part of the inhabitants of his realme, who died in a manner all in this toile, either by reason of the tediousnesse of the way, or for the change of aire, and yet euery prouince went to that part which lay neerest vnto it. But this proud worke made the whole realme to reuolt, and they slew the king hauing reigned fortie yeares, with a sonne of his also called *Agntzi*.

V. Let vs now come to the kings aboad, to end the description of that which is found most remarkable in this realme. He remains most commonly in the prouince of Paquia in the cite of Taibin or Suntienn (which some write is the same they called Quinfay) either as we haue said by reason of the Tartarians to whom it lies neere, or it may be rather for that the aire of this prouince is more healthfull and pleasant than any of the rest, as we may iudge by the word of *Suntien* which is as much to say in their language, as a ecclesiasticall citie. This citie is so great, as a man on horsebacke may vlc good speed to ride from one port vnto another in a day: wherein they do not comprehend the suburbs, the which are in a manner as great in compass as the citie. It is so peopled as the Chinois assure that if it were needfull to make a leuie for any vrgent occasion, they might draw together two hundred thousand men armed, whereof one hundred thousand should be on horsebacke.

At the entrie of this citie towards the East stands the kings pallace which is great and stately, where he commonly remains: yet he hath two others, the one in the midst of the citie, and the other towards the West. This first pallace is so great, and so full of singularities, as it would require foure whole daies to view it at leasure, as some report. First it is enuironed with seuen walls built in such fort as betwixt the space of euery one of them, they may easily lodge ten thousand souldiers which be ordinarily in guard in the kings lodging. Within this pallace there seuentie and nine stately halls built with admirable art, where there are to be seene a great number of women who serue the king in the places of pages and gentlemen. But the principall pieces of this pallace are fower goodly halls, whereas the king giues audience to Embassadors which come from foraine countries, and in like manner to the lords and chiefe men of his Estates whenas he holds his court; the which doth seldome happen for that he doth not shew himselfe much vnto his people out of his lodging, and in a manner is neuer seene but through a glasse.

The first of these halls is made of mettall which is cast with great curiositie, hauing a great number of goodly figures. The second hath the floare made of siluer of great value. The third is of pure gold perfectly well enamelled. The fourth is of such price, and there is such abundance of riches, as it doth far exceed the other three, for that it represents the power and meanes of this great king, and for this cause they call it in their language the Hall of the kings treasure, assuring that it well deserves this name, for that it contains the greatest treasure that any king can haue: besides this treasure, there are many iewells of inestimable value, and a chaire wherein the king sits in maiestie, made of marble set with many pretious stones, and such rich carbonckles, as in the darke night they shine as if there were many candles light in the hall. The walls thereof are of diuers stones of great price, artificially wrought, and to comprehend in a word all that is said of this hall, it is sufficient to know that it is the goodliest and rarest peece that can be seene in all the realme, and that it contains whatsoever is rare and rich.

¶ The Qualitie.

VI. We haue seene the extent of this great kingdome, we haue set downe the number of the cities and townes, and obserued the statelienesse of their buildings. Let vs now

A now examine if the countrie deserves so great expences, and if it be able to supply the excessive charge of these buildings. To begin then, you must vnderstand that the temperature of the countries which are subiect to this mightie Monarch is verie diuers, by reason they lie all in a manner running from South to North, and haue so great a tract of countrie, as notwithstanding that the Island of Aynan which is neere to this realme be beyond the nineteenth degree of height or latitude, yet there are some Prouinces well knowne which are about fiftie degrees distant from the Equator, as we haue formerly said in the description of this realme. We may easily iudge of the distance there is betwixt the two remotest parts of the realme, by the great difference of the inhabitants colours and complexion: for the Portugals which haue traded commonly at Canton with the Chinois (for that this towne is somewhat neere to Macao, whereas the said Portugals haue long inhabited) report, that they see in them that traffique, faces of different colours.

They that are borne in the prouince of Canton, and vpon all that coast, are blacke like vnto them of Fez in Africke, for that this countrie is in the same paralll with Barbarie. But they of other prouinces within the land, are for the most part white, yet some few more than others the neerer they aduance vnto the cold countrie: for there are some which haue complexions like vnto Spaniards, and others which are white, and in a manner resemble the Germans, being flaxen haired, and of a sanguine complexion. Finally, we cannot say in generall that this great realme is either hot or cold, for that it lies within the temperat Zone, and extends towards the same climat that Italie: whereby we may easily iudge of her fertilitye, the which without doubt is the greatest in the world, notwithstanding that some will compare Perou and new Spaine vnto it.

It is most certaine that the land doth beare fruit three or foure times a yeare, and that which doth also shew the bountie of the ayre, is, that the countrie swarms with children, the which are verie beautifull in their youth. But to specifye something, this countrie brings forth all manner of Greene things, and great store of diuers fruits like vnto those that grow in Spaine, besides many others which are not knowne here, for that they differ from ours, and all these fruits (as they say) are exceeding good. There are three kinds of Oranges, one so sweet as they passe sugar in sweetness, others which are not so sweet, and the third, which haue a kind of sharpnesse, verie pleasant to the tast.

There is also a kind of plums which they call Lechias, which haue a wonderfull pleasing tast; and moreover, they haue this propertie, that they neuer fill one, neither doe they hurt the stomacke though they eat many of them. There grows abundance of melons, which are verie bigge, and wonderfull fauourie, and a kind of Apples of a brown colour, the which are bigge, and of a verie good tast. There is great store of sugar throughout the realme, the which is so good cheape as one hundred weight of the finest and whitest, when it is at the dearest, is sold for six royalls, or three shillings sterling.

There is great abundance of honie, so as it is verie good cheape, and of wax also, E wherewith they may lade whole ships, yea fleets. They haue much silke, and exceeding good. There grows great store of flax, wherewith the common people do usually cloth themselves; and they haue hempe wherewith they vie to caulke their ships, and to make ropes and cables. Vpon their hard and drie grounds, notwithstanding that they be stonie, yet they gather much cotton, and sow barley, rye, oats, & diuers other kinds of graine, all which yeeld a plentiful increase. Vpon their moist and watric grounds (whereof there is great store, by reason of the abundance of riuers which are in this realme) they sow rice, which is the common food of this nation, and they reape such store, as in a time of most dearth, a Hanega (which is a kind of measure containing about two bushells of ours) is worth but six pence, and the land doth commonly beare this graine, & all others, F three or foure times a yeare, as I haue formerly said. In the high countries which are not fit for tillage, they haue goodly ranks of Pine trees, which beare great pine apples verie fauourie, & Chestnut trees: and besides these trees, they sow Maiz, or Turkie wheat, as we call it, which is the food and ordinarie bread of the Indians of Mexico and Perou, with much Panic, or Indian oatmeale, for that they will not looke a span of ground. All the

the Champion countie is verie pleasing to behold, & brings forth odoriferous flowers A of all sorts. Moreouer, it is beautified with goodly rankes of trees, which do commonly border the rivers and brookes.

The Loytias have a custome to plant great and thicke Forrests, whereas they breed up many wild Boares, Deares, Conies, Hares, and diuers other beasts, of whose skins they make verie good fures, especially of Martins and Sables, of which they have great numbers. There is abundance of Muske, which comes from a kind of little beast that eats nothing but an odoriferous root called Camarue, of the bignesse of a mans finger. Moreouer, there is great store of oxen, and kine, which are of so small value, as a good one is sold for lesse than a crowne and a halfe; and also bugles which are not halfe the price; and a whole Deare is sold for twelue pence, or thereabouts; and there are many twine whole flesh is as wholesome and sweet as the mutton in France, or Spaine. There is great abundance of goats, and such multitude of foule which breeds in lakes and rivers, as they consume daily in small townes many thousands, being Ducks for the most part: and it hath beene particularly obserued, that at Canton, which is none of the greatest townes, they doe euerie day eat twelue thousand: There are many Hens, and Capons, so as two pound weight of this flesh, without feathers, and readie drest, is commonly sold for lesse than a halfe pence, and in like manner the rest. There are also many physcall hearbes, and great store of excellent Rhubarbe, and of the root called China, of the name of the countie, and such abundance of nutmegs, as they may fraught great fleets therewith, the which are so good cheape, as foure hundred are worth but six pence, and six pound of Cloues three pence. It is a wonder to see the fish of all sorts, not onely vpon the sea coast, but also in the remotest provinces of the realme, by reason of the goodly rivers which are in all these countries. Moreouer, there are many mines of gold, silver, and other metalls. They haue also infinit store of pearle throughout the whole realme, the which for the most part are not verie round. Let vs now come to examine the manners and humors of these people, who inioy all these commodities and delights, and haue nothing to counterpease them but their great earthquakes, which doth sometimes ruine whole townes.

¶ The Manners.

VII.

It is a strange thing in this great realme, that in stead of seeing many idle people which content themselves with what the earth brings forth; they are for the most part good husbands, who helpe the fertilitie of the land by their paine and industrie, the which is such, as they spare neither mountains, valleys, bankes of rivers, sea shore, nor any place whatsoever, so as they sow and plant whatsoever they thinke the soyle will beare. They doe the more willingly endure this labor, for that euerie man doth inioy his owne peaceably, neither doe they endure any idle persons or vagabonds, but such are reputed infamous, and rigorously punished. Moreouer, they are inuited to this labour, for that they are forbidden to go out of the realme, and therefore by consequence they must manure E their ground if they will liue well; the Chinois being also naturally inclined to make good cheare, and to be alwaies well apparelled, and to haue their houses well accommodated, which makes them to be good husbands, and to labour in that which they enioy. They doe not measure any kind of merchandise, no not linnen cloth, but sell all things by weight, wherein there can be no deceit: yet they doe sometimes deceive strangers which traffique with them, especially in Muske, which is made after this manner: They beat their Muske Cats, which are little beasts (as we haue said) and bruse them with blows, so as they kill them, then they put them into a place whereas they loose puritie, but first of all they bind vp those parts by the which the blood may issue, letting the bones which are broken verie small to lie sleeping in it; then when they thinke it is sufficiently purified, they cut them in pieces, with the skin, and make little bagges thereof, which the Portugals (who buy them) called Papos: and this is the best and finest Muske which is brought from the Indies, but subiect to deceit, for that they vse to hide little peeces of lead, or some other thing, in those bagges to make them weigh the more.

The

A The inhabitants of China are all of a good disposition of bodie, lustie, and a desire of their persons, but somewhat big. They haue commonly broad faces, little eyes, fat noses, and haue no beards, but some few haire vpon either side of the chin. It is true that there are some which haue great round eyes, the beard well fashioned, and a pleasing aspect or countenance; but the number of these is small in regard of the rest: and some thinke that these men came from some strange countie in old time, & did mingle with the Chinois when it was lawfull for them to go out of the realme. They do all suffer the nailles of their left hand to grow very long, and weare them of their right hand short. They haue also long haire whereof they are very curious, and this manner of wearing long haire and B long nailles is not without superstition, for they say, they shall be taken vp into heauen by their long haire and great nailles. They do wreath it vpon their heads with a caule of gold very artificially, or else with pins which are also of gold.

The garments which the nobilitie and men of account do weare are of silke of diuers colours, the which in that countie hath an excellent glosse or lustre. The common people and poorer sort attire themselves in another kind of silke of lesse value, or else in linnen cloth, serge, or cotton. This garment is light and fit according to the qualitie of the countie, which for the most part is temperate, neither can they beare any weightier stuffes; and as for wollen cloth there is not any made in the whole realme. They weare long cassocks made after the old manner, hauing great skirts pleighted very small, hauing C a pocket on the left side, and great sleeves: vpon these cassocks they weare great gownes made after our manner, but the sleeves are larger.

The princes of the blood, or they that are advanced to dignitie differ in apparell from ordinarie knights, for that the princes weare their cassocks imbrodered with gold and silver about the waist, whereas others haue but their skirts garnished with gold. They vse breeches artificially wrought with backe-stitch, and they weare very delicate buskins and shoes of veluet. During Winter, although the climat be not very cold, yet they haue their cassocks and gownes furred, especially with fables, whereof they weare many about their neckes. They that are not married differ from the rest, for that they weare their haire vpon their foreheads and haue higher hats. The women adorne themselves D curiously, and attire themselves after a manner which doth much resemble the Spaniards. They carrie many iewells of gold and rich stones, and doe weare short cassocks with large sleeves which come but to the waist. They weare fatten striped with gold, linnen cloth, or silke, and the poorest weare razed veluet and serge. They haue faire haire, whereof they are very curious, and bind it about their heads with a broad ribbon of silke garnished with pearle and stone. They vse painting, and hold it for a great grace to haue little feet, and for this cause from their infancies they bind vp their feet hard, which they endure patiently, for that they that haue the least feet are held the properest women. But this custome comes not onely from their curiositie, but also from the jealousy of men who haue brought it in, to the end that they shall not be able to E go but with paine, and that going slowly and with a bad grace, they should haue no great desire to goe out of their houses: and this custome is so ancient and received in that countie, as it hath in a manner the force of a law; so as that mother which should breake it in the breeding of their daughters should incur the note of infamie and be punished. Moreouer they are very honest and retired, so as they are neuer seene at a window nor doore; and if the husband inuities any one to dinner, the wife neuer shewes herselfe, nor sits at the table, vnlesse he that is inuited be some kinsman or especially friend: if any one go to visit her father, mother, or some one of her kinsfolkes, she is alwaies carried in a chaire by foure men, the which is enuironed with lattices made of gold thread, silver, or silke very close, so as they cannot be seene, yet may they see any that F passe by; and moreover they are accompanied by a great number of seruants. There is seldom any woman of account seene in the streets, so as it seemes there are scarce any in all their townes.

They are wonderfull ingenious, they vse caruing, and are great painters of leaues, birds, and beasts, as we may see by the beds & tables which are brought out of that realm.

In the plaine countrie they vse a kind of wagons with sailes which are driuen with the A
wind. The Hollanders haue tried to make the like for pleasure, but they haue not continued,
neither haue they made any great speed like vnto the rest. They are cunning and
well practised in buying and selling, so as in matter of trafficke they will diuide a haire.
The merchants (whereof there are many in euery towne) set vp a table at their doores,
wherein are written the comodities which they haue to sell: and those which they commonly
sell are tinssells and, cloth of gold, with diuers sorts of silke of excellent colours:
Others which are not so rich sell farges, peeces of cotton, linnen cloth, and fustian of all
colours. They that keepe drugs make the like shew of what they haue. There are other
shops of porcelaine of diuers sorts, as red, greene, gilt, and of a pale colour, the which are B
so good cheape, as you shall buy fiftie peeces for two shillings. They are made of a kind
of earth which they breake in peeces and steepe, pouring it into pooles which are walled
about, & paved with free stone: hauing dissolved it wel in the water, they make the finest
vessell of the fittest of the earth which swims about: and as for the rest the more it goes
to the bottome the grosser and thicker it is: They giue it what forme they please, & then
gild it and put it into any colour, the which is neuer lost, and then they bake it in an oven.

XIII. Some hold that the Porcelaine vessell is made of eggshells broken, and kept one hundred
years in the ground, or else of the shells of sea snayles, the which they steepe and lay
in the ground to be refined for the like time, as one *Edward Barboza* hath written. But if
that were true, there should not be such great store of Porcelaine in China, neither should
they transport so much into Portugal, Perou, New Spaine, and other parts of the C
world. The finest is made in the prouince of Saxij, and neuer goes out of the realme,
for that it is all employed for the seruice of the king and gouernors, and it is so beautiful
to behold, as it seemes to be Christall. The artizans and tradesmen remaine in certaine
streets where there dwells not any one that is not of the same trade; so as seeing of what
occupation the first man of the street is, they may easily know that all the men of that
street are of the same facultie.

XIII. They of this realme are careful about all things to giue portions to their children,
before they can be corrupted; and this care is the cause that there are fewer vices in this
realme than in many others. Herein they vse so great diligence as many times the children D
being yet very young, yea & sometimes before they are borne, the fathers are agreed
to marrie them, and set downe in writing the conuentions and contracts of marriage. The
custome of the countrie is that the husband indowes the woman that he means to marrie.
When the time of the consummation of the marriage is come, the father of the
maide makes a great feast in his house, inuiting his sonne in lawes father and mother,
kinsfolke and friends, and the day after, the bridegroomes father or his next kinsman
doth the like. After the feast the husband giues the dowrie to his wife in the presence of
them all, and she giues it to her father or mother if they be liuing, for the paines they haue
taken in her education. Hence it comes that in this realme he is held richest that hath
most daughters. And as for that which is giuen vnto the daughter, the father may vse it, if E
he haue need; and when he dies all remains vnto his daughter, to the end she may leaue
it to her children, or dispose other wise at her pleasure. The men may take as many wives
as they can maintaine, so as they be not their sisters or cousin germanes; and if any one
marries within these two degrees of consanguinitie he is grievously punished. They
hold the first of these wives for their lawfull spouse, and the rest for friends. They liue
with the first, and keepe the rest in diuers lodgings, or if they be merchants and men of
trafficke they dispose them in those places whereas they vse to trade, and these wives are
as seruants in regard of the first. The father dying, the eldest sonne succeeds in the great-
est part of the estate of the first wife, and the other brethren diuide the rest equally
among them, whether they be sonnes to the first wife or of others. If there be no sonne
by the first wife, the first that is borne of any one of the rest carries away the greatest part
of the succession, and by this means they seldome die without heires of their lawfull
spouse, or by their other wives.

XV.

They say that in the prouinces which lie neere to Tartaria, they haue a very strange
custome

A custome, which is, that the Viceroyes or Gouernours prescribe a certaine time to men
and women, within the which they are bound to marrie, or become religious. This time
being come, all that meane to marrie, repaire (at a certaine day) to a towne appointed to
that end, in euery prouince: being arrived there, they go and present themselves before
twelve men of the chiefe, and most ancient, whom the king hath appointed to that end,
and these take the names of the men and women, and informe themselves of their quali-
ties, and what estates they haue to endow the wives they mean to marrie. After this, they
looke vpon the list of men and women which present themselves, and if they find more
men than women, or otherwise, they cast lots, and leaue them which remaine to be first
B married the yeare after. Six of the twelve aboue mentioned make three ranks of men,
putting in the first, the richest, without any respect of proportion or beautie; in the second,
them that are of meane wealth; and in the last, the poore: V. hieft that these six
make the diuision of men, the other six doe the like of women, placing in the one the fair-
est; in the second, those which are not so beautiful; and in the third, the foule. This be-
ing done, they giue the faire vnto the rich, who pay a certaine sum of money whereunto
they are taxed by the Iudges, then they giue vnto them that are not so rich, the others
which are not so faire, for whom they giue not any thing; and last of all, they giue the
fouler sort vnto the poore, withall that which the rich had giuen for the beautiful, the
which is equally diuided amongst them. The marriages being ended, they make great
C feasts in certaine houses, the which king hath in euery towne, the which are furnished to
that end, with many beds, cupboards, and other things necessarie for household, to the end
that the married people may take what they need during the feast, then after fiftie dayes
euery one retires to his house. But this is to be understood of the common people, and
not of the nobilitie and men of qualitie, who are not bound to obey this ordinance, but
marrie at their pleasures.

As for the king of China, when he is married, he makes choice of thirtie Concubines
of the best qualitie of all the realme, who remaine in his palace during his life, and he be-
ing dead, and his funnell ended, his successor attires these thirtie women sumptuously,
then he cauech them to be set vpon a stately scaffold, in one of those goodly halls where-
D of we haue spoken: being there, they haue their faces couered, so as they cannot be known.
Being there placed, there comes thirtie Knights of the principal of the realme, whom the
deceased king hath named in his wil, and these go according to their antiquitie, or accord-
ing to the nomination which the king had made, and then either of them takes one of
those women by the hand, and carries her couered as he finds her vntill he comes to his
house, whereas he keeps her as his wife, by means whereof he hath great gifts yearly
to defray his charges. In old time, whenas the kings of China did marrie their
children, or any of their bloud, they made a solemne feast in their palace, to the which
they inuited all the knights and the chiefe noblemen of the Court, commanding them to
bring with them their children with them, the which they did willingly, yea in such sort as euery
E one did strive to haue his traine more gorgeous than the rest. The feast being ended, euery
one of the princes went vnto the place whereas the ladies were set in ranke according to
their ages, and did chuse her for wife that was most pleasing vnto him; & the princefles
did the like of Knights: but this custome is no more obserued, for that both princes and
knights marrie their kinswomen, vnlesse it be in the first or second degree.

As for funeralls, and ceremonies which concerne the dead, they obserue them after
F this manner: whenas any one dies, they wash his bodie instantly, and attire him in the best
apparel he had in his life time, the which are perfumed, and smell exceeding well. Being
thus clothed, they fer him in the best chaire he had, and then his children, and wife, or else
the father, mother, and brethren, come neere to the dead bodie, & hauing kneeled before
the dead, and in the end his seruants, if he had any. This cerimonie being done,
they put him in a coffin made of some odoriferous wood, the which is well closed vp
for feare of some bad scent, and then presently they set it vpon two formes, or vpon a
table in a Chamber hung with the richest Tapestrie that they can possibly get, then
they

XVI.

XVII.

they couer it with a sheet which hangs vnto the ground, vpon the which they let the **A** image of the deceased, verie artificially made. In a chamber right before that whereas the dead bodie lies, or else in the entrie, they set a table with candles burning thereon, the which is couered with bread, and many sorts of fruits, and they keepe it in this manner about 15 daies, during the which, euery night the Priests and religious men come, who sing prayers, offer sacrifices, & doe other Pagan ceremonies: for they bring many painted papers, & burne them in the presence of the dead, & they lay before him many others, that hang at little cords, which are set there to that end, and they doe often remoue these papers, and make great cries, by means whereof they say they send the soule of the deceased to heauen. After fifteene daies (during which the tables are alwaies couered with **B** store of meat, which serues for to feed their Priests, and the kinsfolkes and friends which come to visit the deceased) they take the coffin where the bodie lies, and carrie it into the fields, being followed by all his kinsfolkes and friends, with a great number of priests, and many candles burning. They burie him commonly vpon a little hill, in Sepulchres which belong vnto them, and which are particularly dedicated to this end, all which are made of free stone. They presently plant a Pine tree neere vnto the Sepulcher, the which is neuer cut, and if it chance to fall, they leaue it there vntill time hath consumed it, holding it for a sacred thing. They that follow the Conuoy, go in order in manner of a procession, carrying Musicians and players of instruments with them, who sing and play continually vntill the bodie be layed in the tombe: and they hold that funerall forme to be honourable, where there are most priests and minstrells. They sing by the sound of their instruments many prayers which they make vnto their Idolls, and last of all they burne many papers vpon the Sepulcher, whereon are painted slaues, horses of gold, silver, and silke, with many other things which they say the dead shall enioy in another life. They reioyce much, and make feasts, laying it into the graue, holding for certaine that the Angels and Saints which are in heauen make the like feast to the deceased. The kinsfolkes are all this time couered with mourning cassockes made of a grosse wooll, pitch against the flesh, and girt with cords. They haue also at that time vpon their heads great bonnets of the same wooll, made with great verges like vnto a hat, coming downe vnto their eyes. They wear this mourning habit for their father or mother a yeare or **D** two, and if the sonne be a Gouverneur, he retires himselfe most commonly with the Kings permission, leaving his charge. They that are not so neere allied, attire themselves for certaine moneths in linnen cloth dyed, and in like manner the other kinsfolkes and friends; but it is onely vntill the deceased be buried. This is all that can be said touching their interments.

XVII. Notwithstanding that their hills abound with vines, yet they make no wine of their grapes, as they doe in these parts: but they are accustomed to preferre their grapes for winter. In stead whereof, they draw a iuice of verie good tast, from an herbe called Chia, the which they drinke hot like to them of Iappon. This drinke doth purge them from beaumes, cures the heauinesse of the head, and paine in the eyes; and after this maner they liue long, and are seldome sicke. To prevent in some sort the vehement heat of Sommer, they helpe themselves in this manner: they make certaine little caues verie deepe in the ground, from whence they giue aire into all parts of their houses, little or much as they shall thinke good, with wonderfull art.

They reckon their yeares by twelue Moones, so as euery three yeares they add one lunatic moneth vnto their yeare: and they begin the yeare at the new Moone of March. Then they make a solemne reioycing, and also vpon the day of their birth, which they celebrat in their houses, sending stately presents one vnto another. They make verie sumptuous feasts, and by night represent Commedies and Tragedies, in which pleasure no cost is wanting: these be Poesies compoled at pleasure, or ancient Histories. Then they bring in Tumblers, Iuglers, Players of enterludes, and doers of feats of actiuitie. The walls of houses, and the gates, are couered with greene, with Roses, and with rich Tapetrie, the streets are perfumed, and strewed with sweet flowers. Then there is nothing to be seene but lampes and torches, the trees, arbors, & windows, **E** seeme

As seeme to be on fire: all the streets echo againe with the noyse of instruments, flutes, and voyces intermixt. This is the order of their feasts: euery one that is inuited hath his table, or if they fit two at one table, that is the most: this table is of a shining wood, like to Hain, whereon are the figures of wild beasts, with certaine fillets of gold or silver, interlaced verie artificially, a worke particular to the Chinoies.

This goodly inlaying serues them for a table cloth, and the table is trimmed with deckings of silke, which hang downe vnto the ground. The guests are set in chaires with backs, hauing cushions to rest them on: being set after this manner, they bring first of all baskets, couered with garlands of flowers, and full of fruit vpon the sides, and in the **B** midst lies the meat. Notwithstanding that the Chinoies haue abundance of foule, venison, and shell-fish, yea and all other exquisit meats, yet the dish which they most esteeme is swines flesh. They are so delicate, as they hold it grosse to handle their meat with their fingers. They vse bodkins, or little forks of gold and silver, to take vp their meat when it is cut small, and to put it into their mouths, not touching it with their hands. They drinke diuers times together, in little goblets, to quench their thirst, and inuite them that eat with them, with many ceremonies, to pledge them: in the mean time, their seruants attend, and take away with great silence, and good order. The men **C** sit apart, and the women by themselves in some priuat chamber, of whom their husbands are exceeding jealous. As for their salutations, the common people obserue this order: they shut the left hand, and couer it with the right, then they lift them often vnto their breasts, and fitting their words to their countenances, they make shew that they loue their friend, whom they salute with passion. The richer sort, and men of account, make a low reuerence, stretching out, and bending their armes like a bow, then crossing their fingers together, they stue, with many words of complement, to exceed one another in courtisie. They haue beene so industrious, as they haue made their forges in such sort as they need not the helpe of any man to blow the bellowes; for they haue inuented a certaine kind of pipes, which receiue the ayre from certaine hollow places, in such manner as they neuer want wind.

XIX. They haue an inuention in the making of artillerie, to cast some which may be taken in peeces, and easily carried by men or beasts of burthen to any place they desire. They vse long leaues of exceeding fine paper to write on, drawing their lines not from the left hand to the right like to the Grecians, Latins, and other people of Europe; nor from the right vnto the left like to the Hebrewes, Turks, Arabians & others; but from the top of the page to the bottom. Their letters are like to the Hieroglyphiks of the Egyptians, euery one signifies a word, and sometimes periods, yea whole sentences: so as the Chinoies who are lare distant one from another by reason of the great extension of so many provinces, and haue diuers languages, vnderstand what is contained in their printed booke. Besides the language which is common to the people, and particular to euery province, the learned sort of men haue a speech which is proper vnto them: they call it the Mandarin tongue (for Mandarin is Magistrate in China) and this language is familiar to **E** Countiers, Secretaries, Lawyers, Iudges, and Magistrates.

XX. In their armies besides horses of diuers sorts, they vse litters, and caroches drawn by horses, or else chariots for the wind, whereof we haue formerly spoken. They breed vp birds very carefully whom they teach to speake and to leape after diuers sorts, and they train them phantastically, besides their naturall colours. Their sea preparations are in a manner incredible: they haue great vessils called Ioncs, which go onely with sailes: some of them are furnished for the war hauing both in the poope and prow high castles: others are lower, and serue only for the transportation of merchandise and matters of burthen. They haue also other vessils called Lantes, Bancons, and Longs. Euery **F** Lante is rowed with twelue great oares, fix of either side, hauing to euery oare foure or fix men. The Bancon hath but halfe so many. As for the Longs, they haue some resemblance to the Gallies of Europe, but they are of no vse but in riuers. There are other vessils which serue onely for the delight of rich men when they haue a desire to go along the shore, hauing the poores, chambers, and windows latticed, and the galleries all garnished

nished and covered with gold and silver, and they have gardens of pleasure upon the top A of their vessels, almost in despite of the sea.

They calke and trim their ships with a certaine stuffe which is very good to keepe them from worne eating, and to kill the beasts which pierce into the wood. To emper a leake they let a pumpe within neere unto the orelap or hatches, the which hath many small vessels so artificially made, as the first which comes, remouing his feet easily one after another, drawes all drie in a short space. There are multitudes of families which liue in boats upon riuers: some trafficke there, others play the cookes and feed passengers, and some vie their trades and occupations: and to conclude, there wants nothing necessarie for the life of man in these flourishing houses, so as they find as many commodities there, as in towns seated on the firme land. Many in these boats feed store of foule, especially great troupes of duckes, the which is easie for them to do, for that in steed of setting the male vpon egges to brood them, they keepe them in warme places which make them disclose as many young ones as they list. Night being come, they shut vp the foule in their boats, and at the breake of day they let them feed in the fields which are full of rice, where to the great ease of the countreimen they liue vpon hearbes which hurts the rice that is sowne: at night at the found of a bell or drumme they retume all flying into their boats. The small barks and boats furnish them that dwell vpon the firme land with store of fish both from the sea and fresh waters, after this manner: In the spring whenas the snow and raine hath made the riuers to swell, and that the sea fish comes vp by troupes C into the mouthes of fresh waters to spaune more at ease, there come downe many men from the neighbour countries, being drawne by the gaine they make of fishing, with nets. The fishers of the fresh water doe at that time buy great store of sea fish for a small price, the which they keepe in leaps covered with parchment that is pitched, and changing the water often, and giuing their fish some thing to eat they transport them far into the firme land, and put them into ponds, pooles, and towne ditches, whereas they fish them out to furnish the tables of rich men all the yeare. They haue one prettie tricke to rake them, among the rest: they breed vp sea rauens or diuedoppers, the which are very great and tame, and are accustomed to liue on fish: about whose neckes they tie a string somewhat loose, so as they may deuour a fish, but not swallow it downe. Then they let D go these rauens which plunge with wonderful dexterity into the bottome of those ponds where they take the fish, and so retorne to the place from whence they went, and there they take the prey from them. The Magistrats spend much of their time in these sports. The like hath bene seene at Fontainebleau done by cormorants which were gouerned by the Englishmen, whereat the court of France tooke great delight.

There are many Chinois giuen to studie, but few apply themselves to Physicke, Philo- sophie, or Astrologie. They keepe their promise as far as the necessitie of commerce, and the opinion they haue to enrich themselves with the preiudice of another will allow. Strangers are suspect and odious vnto them, neither will they lodge them, or fre- quent with them. If they be prest with debts, they sell their children to free themselves, E or else they make some infamous and detestable brokerage. Finally, they esteeme nothing but their owne inuentions, whereof they brag with much babling, saying that they haue two eyes, and that they of Europe haue but one, and all other are blind.

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Whenas any one of base condition goes to speake to a Loytia, he kneeles downe pre- sently when he comes into the hall whereas the Loytia is, bowing his head and eyes to the ground, and after this manner he goes vpon his knees vntill he comes into the mid- dle of the hall, where he staies and makes his request with a very humble voice, or else deliuers it in writing; then hauing receiued his answer, he retournes recoyling alwaies vpon his knees vntill he be out, and neuer turns his backe vnto the Loytia. If any of the people meet any of the chiefe of the countrie, or that are noble or in dignitie, in the F streete, they stand presently still, and attend in the same place bending downe their heads with great silence vntill they be past, and if any one should faile herein he should be in- stantly cruelly beaten. Whenas they go to visit one another, he that is visited comes forth into the street, accompanying him that came to see him. They haue also one custome which

A which is very strange: if by chance any one of the countrie or towne comes to see them, and if when he knocks at their doores, or finds them in the street whom he goes to visit, not well appointed; although he speake vnto them, and be their neereft kinsman, or of long acquaintance, yet they make no answer, nor make any shew, nor seeme to see them or know them, but turne their backs and go home to their houses, whereas they presently put on their best apparell; then they go forth againe to receiue him that comes to see them with as good a countenance as if they had not seene them before, nor committed this foolerie. They giue great entertainment to their guests, presenting them instantly with a collation of diuers fruits and comfitures, and making them drinke a kind of liquor B which is generally vsed throughout the realme, and is made of certaine physycall herbes fit to comfort the heart. This ceremonie is also obserued among neighbours when they visit one another. But if it happen that any one meets with one that is of another place and whom he knows, or any of the same towne whom he hath not seene of late, he pre- sently demands of him if he hath drunke and eat, and if he answer no, he then leads him to the next tauerne where he entertaines him royally; the which they haue good meanes to do in that countrie, for that in the market places, streets, and suburbs of euery towne they haue many tauerne whereas they make great cheere for little cost, for that C victuals abound there, and are very good cheape: but if he answers that he hath already drunke and eat, he then leads him to certaine shops full of comfitures and such like dainties, where he giues him a banquet very bountifully. They also vie great respect vnto women, as well to strangers as of the countrie, of what qualitie and condition soeuer they be, especially to married women; holding it for a thing worthe of blame to vie any dishonest speech vnto them, or not to salute them and to giue them place when they passe in the street.

¶ The Riches.

WE may confidently beleue that this countrie is one of the richest, or to speake truly, the richest in the world; for that all things abound there in such sort, as be- D sides the prouision of the Chinois, they haue wherewithall to furnish both their neigh- bours, and remote countries. The Sea coast, which runs of a great length, hath many good ports, and commodious hauens, for the receiuing and sending forth of all sorts of merchandise. The inhabitants draw out of diuers mines, great store of gold, silver, and other mettalls. They carrie out of China, much pearle, porcelaine vessel, rich furs, flax, wool, cotton, silke, and all sorts of stuffe, as also, much sugar, honie, wax, rhubarbe, camphire, vermilion, wood for Diers, and Muske, whereof they haue abundance. As for the reuenues of the king of China, some hold that they doe amount to one hundred and twentie millions of gold yearly, which is so great a summe, as that great and sparing Emperour Vespasian neuer gathered so much together in his whole life. I know there are E many doubt hereof, but it hath bene well auered, that out of the onely towne of Can- ton, which is none of the richest or of greatest note vpon the Sea coast, the king receiues yearly one hundred and eightie thousand crownes of the impost of salt, and in another small towne neere vnto it, about one hundred thousand crownes yearly of the tenths of Rice onely. We haue no reason then to doubt that there enters not yearly into the kings coffers wonderfull heapes of gold and silver, if we consider the spacioufnesse of so many provinces, the great number of people, the contributions for cuerie head, the cus- tomes for merchandise, the tenths of all sorts of fruit, the reuenue of mines, with other ayds, taxes, imposts, and subventions. But the better to informe the Reader, it shall be fit to specifye cuerie thing in particular.

F For the effecting whereof, we must see what number of tributaries there be in euery province, whereof the kings officers keepe a register for the leuying of the taxes and im- positions; and withall we must obserue, that there are as many men which pay nothing, as doe pay; for that not any of the Loytians and officers of iustice are taxed, neither are the souldiers both at sea and land, all which are exempt. Comming then vnto the point, I say

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I say with them that haue undertaken to write and haue knowne it in the countie, as I learned it by some assured relations, that in the prouince of Paquia, the king hath two millions seuen hundred and foure thousand men which pay him tribute in the prouince of Canton, three millions six hundred thousand: that of Foquien, two millions seue hundred seuen thousand: that of Olam, hath two millions two hundred and fortie thousand: that of Cinlay, three millions three hundred and eightie thousand: that of Suiuar, two millions fiftie thousand: that of Tolanchia, in which prouince the king remaines, six millions ninetie thousand: in that of Canfay, two millions three hundred and fise thousand: that of Oquiam, three millions eight hundred thousand: that of Aachen, two millions eight hundred and foure thousand: that of Honan, a million two hundred thousand: that of Xanton, a million nine hundred fortie four thousand: that of Chequeam, two millions two hundred fortie four thousand: and that of Sanci, which is the least of the fiftene prouinces, a million six hundred seuentie two thousand and fise hundred.

The ordinarie tribute which is due for euery one that hath a fire and dwelling, is of two Mases by the yeare, which is a kind of money in value as much as twelue pence of our English money: and although this tribute be verie small, and that the Loyties, who make a good part of the realme, nor the gouernors, officers, captaines, nor fouldiers, pay not any thing; yet the multitude of people is so great, as onely that which is giuen for the expence of the kings person, and his palace, with that which the rights of customes, ports, and other rents may amount vnto, not accounting what is payed to Mortepayes, garrisons, and other fouldiers of the realme, nor what is employed in the reparation of towne walls, nor in the charges of armies, both by sea and land, with the entertainments of gouernours and officers of justice, all which enter not into this account: there remains of ordinarie reuenues vnto the king what I shall set downe in this place, the which hath bene drawne out of the booke and registers of his accounts: yet the Chinese say, it is much lesse than is payed him at this day, and that this account was made in old time.

In fine gold, from seuentene to two and twentie carats, they giue him foure millions two hundred fiftie six thousand nine hundred Tahes, whereof euery one is worth ten royals, and foure and twentie maraudis of Castille, which in our money is about fise shillings foure pence halfe penie. In fine silver, three millions one hundred fiftie three thousand two hundred and nineteene Tahes. The pearles (whereof the countie doth generally abound, although they be not verieround) are commonly worth vnto him two millions six hundred and thirtie thousand Tahes. In Muske and Amber, a million and fise and thirtie thousand Tahes: and in Poutcelaine, ninetie thousand Tahes. Moreover, the king hath much land throughout his realme, which he hath giuen to his subjects, vpon condition to giue him part of that which they reape, or that grows thereon; and for this reason they pay him that which followeth:

In Rice, which is the ordinarie food of the realme, and of the neighbour countries, sixe millions, one hundred seuentie one thousand eight hundred thirtie two measures: in Barley, twentie nine millions, three hundred ninetie one thousand nine hundred eighty two measures: in Wheat, thirtie three millions, one hundred and twentie thousand two hundred measures: in Salt, twentie fise millions, three hundred and fortie thousand foure hundred measures, which he gathers out of his Salt-pits, and whereof he reape a great reuenue yerely: in a kind of come called Maiz, twentie millions, two hundred and fiftie thousand measures: in Miller, twentie foure thousand measures: in Panick, or Indian oats, fouretee millions, and two hundred thousand measures: then in other grays, and diuers pulses, fortie millions, and two hundred thousand measures: in peccent silke of fouretee cels long, two hundred and fise thousand fise hundred and ninetie peeces: in Silke made vp in bundles, fise hundred and fortie thousand pound weight: in Cottons three hundred thousand pound: Coverings wrought in colours, eight hundred thousand foure hundred: Chimantes of raw silke, euery one weighing in the pounds and a halfe, three hundred eighty thousand: Coverings of cotton, of fouretee

ells a peece, six hundred seuentie and eight thousand eight hundred and seuentie: Chiments of cotton, three hundred and foure thousand six hundred fortie and eight. All these things are leuied by the king of China, who impleieth part of it for the expence of his house, which is very great, and the other is referred in his treasure, in the which they assure there are many millions; which cannot otherwise be, seeing his reuenues are so great.

¶ The Forces.

HE that would not judge of the forces of the king of China by the great multitudes of men which are in his dominions should want vnderstanding; being well knowne that this force containes in it selfe all the rest. But to speake some thing in particular, the forces of the king of China are fitter to preferre than to increase. We may also see that his desseigne is to maintaine and defend that which he hath, not seeking to extend himselfe any farther; whereof the wall vpon the frontiers of Tartaria is a sufficient testimonie. And truly he hath reason to content himselfe with that which he holds, seeing that the greatest princes of the earth doe enuie him. Moreouer if he should undertake any conquest it would not succeed, for that notwithstanding he hath great numbers of men, yet are they for the most part faint-hearted cowards, as well by reason of the climes wherein they liue, as of their subiection, and the forme of gouernment which makes them exceeding fearefull. But to the end we may see in particular after what manner this king preferres himselfe, it shall be fit to consider of his preparations and men of warre, and the order which he holds in his Estates to prevent all inconueniences. For although at this present, and of late yeares the king of China hath liued in peace and without war, at the least of any importance, yet he is so carefull to provide for all euents, as if he had many wars in hand, and great enemies to assaile him.

Notwithstanding that he hath in euery prouince a Councell of war, and in like manner a capitaine generall, and many men entertained, so as in an instant he may leuie great armies both by sea and land, according to the occasions which shall be offered: yet he also maintaines captaines and fouldiers for the defence of euery towne where they keepe watch and ward, goe the round, and set sentinells by night, as if the enemies were at their gates. These companies being in guard, suffer none to enter nor go forth without permission from the ludge of the towne, and the gates are open and shut by appointment from these captaines, who send it daily written vpon a board blanchéd ouer with plaister, and signed with their hands. In these ports they hold all the force and defence of their townes, and they plant their artillerie there. Whenas they shut the gates at night, they glue a paper vpon the ioints thereof, the which they seale with a signet which the Governor or ludge of the towne weares vpon his finger, and to this end he goes in person, or else sends some one thither that is very trustie: and they may not open them in the morning untill the seale be viewed, and that they are assured it is in the same clature they left it. So as if any one haue a desire to go out of the towne or to make a iourney in haste, he goes forth in the euening before the gates be shut, and lodgeth in the suburbs; else it is impossible for him to depart early, for that they neuer open before Sun-rising.

They set sentinells by night, and change them at their houres, and there are some which alwaies goe the round with a good number of fouldiers. And the better to keepe the townes in peace, it is not lawfull for them to beare any offensive or defensive armes, vntill they be fouldiers whom the king entertaines, neither may they haue any in their houses, or carrie them in the fields. Besides all this, the king hath in the towne of Taybin, or otherwise called Suntiën, and in like manner in the neighbour townes, a great armie of foot and horse, the which he impleieth for all accidents that may happen in those places, and also for the guard, safetie, and maiestie of his person.

The fouldiers of this realme are of two sorts: the one are borne in those townes where they are set in guard, and they are called Cum, in their language: they succeed in these places

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places from father to sonne, and if any chance to die without heires, the king appoints others in their places. Every one hath his name written on a battlement of the wall, so that he is bound to go if the enemy comes against the towne. The other soldiers are strangers, and entertained by the month or by the yeare, and these are they which are commonly stand sentinell, and doe attend the captaines: moreover they are subiect to march wherefoever they are commanded, and they are called in their language Pon.

Every troupe of a thousand men hath a Captaine and an Ensigne bearer, and every companie of a hundred hath inlike manner a Captaine and an Ensigne bearer which depend of the other: wherefore to know the number of men which are in a great army, it is only needfull to reckon the Ensignes of a thousand men which are very well known. Every Captaine as well of a hundred as of a thousand men hath a house built upon the wall, and his name written thereon, in which place he must remaine during the war. The Captaines doe every month as well in the time of peace as warre, traine their soldiers, and teach them to manage the armes which they use with dexterity, the which are commonly harquebuzes, pikes, targets, swords, poles with yron heads, and others made like an halfe Moone, battraile axes, daggers, and corslets.

The horsemen have foure swords hanging at their saddles, and fight with two at once with great dexterity. They are accustomed to enter into battaile being equipped with many of their household servants on foot, who are furnished and armed as well as possible they can. These horsemen are politicke and expert in matters of war as well as the footmen, and have many stratagems. They use great engines of fire, and especially certain boxes of fire full of points of yron and long arrows made of gun powder, wherewith they do much annoy their enemies. The horsemen fight with bowes, arrows, and lances, and with two swords as we have said, and some do also carrie harquebuzes. They do not manage their horses well, for that they put an yron onely in the mouth, which serves for a bit, and for to stay them; they governe them with a raine, vyle cries, and whips which they beare. Their saddles are ill made, and they are all in a manner lightly armed, and bad horsemen.

XVII. As for the sea, the king useth the like care that he doth upon the land, and doth commonly entertaine a great number of fleets with their Generalls and Captaines who doe carefully keepe the coasts of all his dominions. They pay their souldiers exceeding well, and they that behave themselves well are rewarded according to their merits. Whenas the Chinois take any prisoner in the wars, they are not accustomed to kill him, but they onely make him to serve a Month upon the frontiers which are most remote from his country, in which place he is entertained by the king like unto the rest. These prisoners do all wear red caps to distinguish them from others: and as for the rest of their garments they differ not from the Chinois: and they that are condemned for any crime to serve upon the frontiers, do also wear red caps.

XVIII. It remains now to treat in particular of the men of war which all the realm in general, and every province by it selfe doth entertaine. There is as I have said in the chiefe towne of every province a Councell of warre, consisting of foure Councillors and a President, whose charge is to have care for the defence and preservation of that province. They are called among them, Captaines, and they provide for all officers, and all manner of war which they send to those places where neede requires. And to the end nothing may be wanting in this case, they of the Councell of the treasure have commandment to deliver unto them whatsoever they shall demand without any delay. The number of men of war that were in every province in the yeare 1577, whenas F. Martin Huet was in this realm (which was in a time of peace) was as followeth.

In the province of Pagua, whereas the king liues: most commonly, there are two millions, one hundred and fiftie thousand foot, and foure hundred thousand horsemen: in that of Canton, one hundred and twentie thousand foot, and fortie thousand horse: in that of Foquien fiftie eight thousand and nine hundred foot, and two thousand and foure hundred horse: in that of Olam, seuentie six thousand foot, and twentie five thousand and six hundred horse: in that of Cinlay, eightie thousand and three hundred foot,

A and few or no horse at all, for that the province is full of mountaines: in that of Oquiam, one hundred twentie thousand and six hundred foot, and no horse for the same reason: in that of Sufuan, eightie six thousand foot, and thirtie foure thousand six hundred horse: in that of Tolanchia, which confines with the Tartarians, two millions eight hundred thousand foot, and two hundred and ninetie thousand horse which are the best of the whole realm, and most esteemed, for that they are bred up in armes, which they did often practise when they had ordinarie wars against the Tartarians: in that of Canfay, fiftie thousand foot, and twentie thousand two hundred and fiftie horsemen: in that of Honan, fortie foure thousand foot, and eighteen thousand nine hundred horse: in B that of Quicheu, fortie eight thousand seven hundred foot, and fiftene thousand three hundred horsemen: in that of Chequeam, thirtie thousand foot, and six thousand horsemen onely. According unto this computation, we see that these 15 Provinces containe five millions eight hundred fortie six thousand six hundred footmen, and nine hundred fortie eight thousand three hundred and fiftie horsemen. Their horses are fit to make long journeys, but small for the most part; yet (some say) in the heart of the realm they have greater which are verie good.

Upon the frontiers of the realm there are verie small forts, but towards Tartaria they have their wall whereof we have made mention, which is a safe rampier for the whole realm. If there be any bruit of warre on that side, the guards have no sooner made a signe, but they run from the boroughs and villages thereabouts unto their forts, untill the Generalls and Captaines come with their armie. To conclude, this realm is so well guarded of all sides, both by sea and land, as whosoever should have any designe to invade it, should undertake a worke which should breed him discontentment, according to humane reason. We must now see who be neighbours to the king of China, the better to judge who may annoy him. There is not any prince by land whose power he should feare, except the great Cham of Tartaria: but by sea he confines with them of Iapon, and the Spaniards: As for Iapon it is diversely distant from China. They account fixtie leagues from Gote, an island of Iapon, unto the towne of Liampo, and two hundred D ninetie seven unto the towne of Canton. The Iaponois doe ordinarily annoy them of China, running along their coast, and sometimes spoyleing the countrey where they land, and to conclude, they doe more trouble the Chinois by their incursions, thefts, and murders, than by open warre, for that Iapon being divided into many Islands and Principalities, which for the most part disagree, they cannot go against them of China, but in small numbers: yet they are more courageous and warlike than the Chinois: on the other side, this realm confines with the Philippines held by the Spaniards, which are suspected in this countrey, and not without cause, for that the Philippines are so situated, as they may giue much annoyance to the Chinois. They have also the like consideration of the Portugalls, who are in like manner subiect to the king of Spaine: yet the king of E China, in regard of traffique, hath suffered them to stay in the little Island of Macao, whereas they have planted a Colonie, but verie weak, for that they are wholly subiect to the will of the Chinois, who distrusting them for the friendship and intelligence which they have with the Spaniards of the Philippines, refraineth them daily of the libertie of traffique, and seeketh to make them retire to the Indies of their owne accord.

¶ The Government.

Al these great Provinces which we have formerly described, are under the dominion of one only king (and the Chinois are not acquainted with the names of Earle, Marquis, or Duke) there being no other to whom they pay impost or toll. The king giues all offices, and nobilitie it selfe, and he is not onely honoured as a King, but adored in a manner as God. This is apparant, for that in every Province they have the Kings Portrait made of gold, the which is alwaies covered with a vail, but at every new Moone, at which time the magistrats go & kneele before it as if it were the king himselfe, the which

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doth

doth wonderfully daunt the courage of those people, and makes them rather slaves than a subjects to their prince.

They haue lawes written for aboute two thousand yeares, which continue in the same estate they were in the beginning, as the Chinois affirme. And for that the studie of this law is the gate whereby they enter into honours and publique charges, many studie it seriously, and doe nothing but dispute among themselves of politique affaires, and of the meanes how to gouerne the Estate well: and when occasion is offered, they are curious to learne of strangers which come into their Ports. The king entertaines professors in a manner in all his towne. They chuse infants in Scholes, and young men well advanced, whom they send vnto the Vniuersitie, where there are men which haue a great care ouer them, and if they find any Schollers that are disordered or slouthful, they are content for the first time to admonish and reprehend them; the second time, they punish them; and the third, they expell them ignominiously; and on the other side, they commend and encourage them that doe their duties. Moreover, the Visitors appointed by the king doe euery third yeare make a publique visitation of the Vniuersities, whereas they make solemne promotions.

Whenas any Visitor hath ended his visitation of the prouince, he causeth a publique proclamation to be made, whereby he ordains, That all the Schollers which will take the degree of Loytia (which is as much as that of Doctor amongst vs, although the word of Loytia signifies in their language a Knight) should come vnto the chiefe Towne: being there all assembled at the time appointed, and presenting themselves before the Visitor, they make a list of them all, and appoint what day they shall be examined. The day being come, the Visitor inuities all the Loytias of learning, which are in the towne; and the feast being ended, they altogether examine them with much rigour, asking many questions of the Schollers, especially concerning the lawes and ordinances of the realme, by the which they must be judged and gouerned. If he finds any that are learned, and moreover, knows they are vertuous, he puts them in a list, and appoints them a day when they shall receiue the degree: the which they vse to giue with great ceremonies, and before many persons, in whose presence the Visitor giues them, in the Kings name, the marks and ensignes of this degree, with the name and title of Loytias; and these marks are, a girdle garnished with gold or siluer, & a hat which hath two tippets hanging behind. And although that all the Loytias (as well they that attaine vnto it by learning, as others which haue it by armes, or by the kings speciall grace) haue the same name and title of Loytias, yet are they not of like credit and authoritie: for they of the Council royall, with Gouernours, Viceroyes, and Visitors, are Loytias by examen, and Captaines, Generalls, and Treasurers, are by the Kings grace, in recompence of some seruices: the later haue no greater freedoms or nobilitie, and haue no more honour than the other Loytias, of which number there are many in euery towne. There are also others of great esteeme, which are put in the second degree, and these be they which attaine vnto the dignitie by armes, being made by Generalls, who haue power from the King, they hauing made proofe of their persons in the presence of witnesses worthe of credit. Besides the title, they giue vnto these, meanes to entertaine themselves honourably, and with profit, and this makes all souldiers strue to doe well, to receiue this reward. As for their manner of leading the Graduat through the towne, it is thus:

On the day appointed to giue the degree, all the Loytias assemble againe together with the Visitor in the Kings hall, where they made the examination, being all in good order, and in their best apparell, they come in that should receiue the degree, being in their hofe and doublets, euery one hauing before him a godfather, with the ornaments which he is to giue his godsonne; which marks or ornaments euery one demands with great humilitie, of the Visitor, kneeling vpon his knee. Whereupon the Visitor causeth them to take an oath after this manner: That in all offices and charges whereunto they shall be aduanced, they shall carrie themselves vprightly, doing iustice equally to all men, and receiue no presents: and that they shall be faithfull vnto the King, and neuer consent to any treason against him, with many other things whereon they stay long.

A The oath being taken, the Visitor speaking vnto them in the kings person, puts on them the foresaid marks and ensignes, and at the same time he embraceth them, being followed therein by the other Loytias that are present. After all this, they go out of the hall in order, and then they ring the bells of the towne, which are great and many throughout the realme; and at the same instant they shoot off their ordinance, which done, they lead the new graduats through the towne (being well accompanied) after this manner. Before, there go a good number of souldiers with drums, trumpets, and other instruments; and after them follow many mace bearers; then follow the Loytias on horsebacke, or in couered chaires, all in ranke: after march the godfathers, & behind them the new graduats in their hofe and doublets, mounted on goodly white horses, with rich caparions of cloth of gold, either of them carrying a luerie of tapistrie vpon his shoulder, and on his head a hat which hath two pendants behind like a bishops miter. Vpon this hat there are two nosegaies of gold or siluer gilt, made like vnto a branch of palme. Before euery one of them they carrie six pillars of wood, which are borne by 4 men, betwixt the which there is a peece of satin spread abroad, on which there is written in letters of gold the trall which hath been made of the graduat, together with the title which they giue him for this cause, & his armes, with many other things which I omit, for that I would not be tedious as they are in this ceremonie, which continues eight houres. From that day the new Loytias are capable of all offices, and to hold any gouernment whatsoeuer; for the C containing whereof, he goes presently to court, & in his journey is honored of all men, and lodged in the kings houses, which are in euery place for them of his qualitie. Being come to court he goes and doth his dutie to the presidents & auditors of the kings Council, either of them promising to prefer him when occasion is offered, & from that time he is put in the register of the Council, still courting the auditors to be aduanced to some place.

The king hath in the cite of Tabin a council composed of 12 auditors or councillors, with a president, chiefe men, & well experienced in affaires. To be of this Council, they must not only be well learned in morall and naturall philosophie, and well fence in the lawes of the land, but it is also requisite they be Astrologers, and iudicious in prognostications, for that (say they) whosoever shall be of this soueraigne Council (by which all the D fifteen prouinces are gouerned) must know how to prognosticate of times, and of future things, to the end they may provide for the insuing necessities of the realme. These twelve auditors doe commonly sit in council in the kings pallace, where there is a hall richly appointed with thirteene seats, six be of gold, & six of siluer; but the thirteenth is richer than the rest, for that it is inriched with many precious stones of great value. This seat is in the middle of the twelve, vnder a cloth of estate of cloth of gold, whereon are imbrodered the kings armes, which are serpents woven with gold thred. There the President sits if the king be not in council himselfe. If he be there, the president sits then in the first seat on the right hand, which six are of gold. Euery one hath his ranke by antiquitie according to the which they succeed one another in these seats. When as one seat is void, E the auditors and president go to a new election, and if he that hath most voices be absent, and gouernes some prouince, they send for him; but if he be present, they conduct him vnto the king, to whom they giue a reason for the election they haue made, and then he may confirme him if he please, or disauow him. If he be confirmed by the king, he presently takes an oath in a manner like vnto that whereof we haue made mention. This oath being taken, they conduct him to the seat that is void vpon the left hand, and put him in possession with great solemnitie. Not any one but the president of this council speaks vnto the king when need requires: or if he fall sicke, the most ancient auditor of the golden seats. In this council they know monethly what passeth throughout the realme, being worthe of knowledge; whereof they neuer faile, for that the gouernors of prouinces haue expresse commandement to send in writing whatsoeuer happens in euery prouince, whether it be matter of warre, of state, of treasure, or any other thing: the which they performe so carefully, as notwithstanding that a prouince be 300 leagues distant from the court, yet the post failes not to come at the day appointed, for that they which arrive first attend the last vntill the day assigned to giue in the aduertisements, and they that

that are far off, having a desire their post should come as soone as the rest, send many and A enions them to make such speed as they encounter one another. These advertisements being view'd by the councill, and a summarie discourse taken of all by the president, he makes report vnto the king, and if there be any thing that requires redresse, he and his council give order presently for it, & if there be any one appointed to be set in execution for that busines, he goes so secretly as he is at the place to make enquire before that any man knows any thing of the busines, or of the towne where it is executed. Although these officers haue great authoritie, and that the realme be of a great extent, yet there is neither vice-roy, gouernor, nor iudge whatsoeuer can put a man to death by justice, vnlesse the king with his council confirme the sentence, except it be in a time of war B when it is lawfull for the general of an armie or his lieutenant to execute a souldier which hath committed any crime, without aduertising the king or his council thereof, taking onely the aduise of the kings treasurer, & of the campe maister, both which are men of great authoritie, and must concur in opinion; otherwise they may not execute any.

The prouinces of Paquia, & Tolanchia are gouerned by the kings great councill, by the ministerie of officers which are sent thither; and the 13 other prouinces haue euerie one a vice roy or gouernor, whom they call Insuanto, who maketh his abode in the chiefe towne. And although officers and men of justice within the realme are generally called Loytas, yet euerie one of them hath a particular name according to the office which he bears.

XXXII.

The vice-roy, who is the fourtaine magistrate in euerie prouince, and who represents C the kings person, is called Comon. The second in dignitie who is gouernor of the whole prouince, is called Insuanto. The corrector who remains in euerie towne where there is neither vice-roy nor gouernor, is named Tutan, which corrector goes to treat of the affaires of importance of euerie towne with the Insuanto, & he consents with the Comon, whose charge is to send a post to the king and his councill, as we haue said. The third is called Ponchasi, and is as it were president of the councill of the Finances, having auditors or concellers, with many officers vnder him, as sergeants who serue to leuie the kings revenues in euerie prouince, which revenue is carried by the Ponchasi to the Tutan, ha- uing paid the wages with the ordinarie and extraordinary charges of the kings officers which are in the prouince. The fix is the Anchasi, who is the president of ciuile and criminal justice, & decides with his officers all suits of controuersies that come before him by D appeale from other iudges of the prouince. The fix is the Aytao, who is puruicour general, & president of the councill of war; his charge is to leuie men when need requires, and to prepare shipping and munition for their armie: both by sea and land, and for the ordinarie garrisons of towne and frontie places: he hath also power to examine strangers which come into his prouince, and to know of them whence they are, and why they come, with such like, he giues aduise thereof vnto the vice-roy. Either of these fix hath ten auditors of his councill which be choise men, and assist him in the expedition of affaires.

When as they are in the hall where they hold the councill (which is in the vice- E roys lodging) in which there is also a particular hall for euerie councill, five of them sit on the right hand of the president, and the other five on the left. They of the right hand are more ancient and differ from the rest, for they weare rich girdles garnished with gold, and hats of a pale colour, whereas the others haue girdles of siluer, and blew hats. As well auditors as presidents carrie vpon their breasts and shoulers the kings armes embroidered in gold vpon their gownes, without the which they cannot doe any publicke act; and if they should attempt it, they should not only be disobeyed, but also severely punished in the time of a generall visitation. Besides these Iudges aboue mentioned, there are others inferior and subalternall, which be the Cauto, who is the great standard bearer, the Pochin which is the second treasurer; the Pochinfi who keeps the kings seals; the Autzazi, which is as it were the Maior or Prouost of the towne. There are also three which are like vnto the Alcades, Prouosts, or Iudges of the court of Spain, called in their language Huitay, Tzia, and Tontay, who giue audience in their houses once a weeke, and when the houre comes to open the gate, they discharge foure or five

A peece of ordinance, to giue notice to all men that they are going to their seats, whereas they heare all that will demand justice. If they find any one that hath offended, they send him with a Sergeant (for euerie one of these Iudges hath ten or twelue) vnto the ordinarie Iudges of the towne (who are called Zompau) and are distributed into quarters with a writing, wherein is set downe the punishment which he must vndergo which hath committed the offence. Euerie one of these ordinarie Iudges hath a thousand inhabitants vnder his charge, and their iurisdiction extends not out of their quarter, neither may any one be Iudge in that quarter where his house stands. Euerie one of them goes by night about his quarter, and takes order that men be quiet in their houses, and that B they put out their lights in due season, to auoid the daunger of fire, whereunto they are often subiect, for that their houses are close, and neere one vnto another, hauing the top made of wood like vnto those of Biscay. If he finds any at an vnseasonable houre that hath light burning, he is severely punisht. They appeale from these vnto the Prouosts or Iudges of the Court, but not from the rest; and this appeale goes vnto the Visitor general, who repairs the errors committed by them all, and for this cause he is called in their language Hondin, that is to say, a repaire of euill.

Besides these, there are also other priuie officers, as the Tompo, who hath the care of XXXIII. victuals, and sets the tax; the Tibuc, who apprehends and punisheth vagabonds and idle persons; the Quinchy, who is like to the great Prouost; and the Chomcan, who is the Couerfeer of the prison; of which officer they make great account, by reason of the prerogative he hath to speake standing vnto the Iudges, after that he hath kneeled downe at his coming in; for all others speake vnto them kneeling. About all these officers, there is one which is called Quinchay, that is to say, in their language, Scale of gold, who neuer departs from the Court but for some verie important affaires, concerning the peace and tranquillitie of the whole realme. He hath a speciall care that the Viceroy, Gouernor, or Auditor be not boine in that place whether he is sent in charge, to prevent the dangers and inconueniences which may happen by the friendship of kinsfolkes, or hatred of enemies, which would hinder the course of justice. The king giues sufficient wages vnto them all, for that it is forbidden, vpon great penalties (to them that sue) to giue any pre- D sents vnto their Iudges, and also for the Iudges to take any thing. And whereas the great Council sends them, they are enioyned not to suffer any tutor or solicitor to come and visit them in their lodgings, nor to pronounce any iudiciall act but in open Court, and their officers being present, the which is done after this manner: The Iudge being set, the vsers go to the entrie of the hall, and name with a loud voice the person that comes for justice, and they also deliuer what he demands. The suppliant enters, and presently falls vpon his knees a good distance from the Iudge, where he propounds with a loud voice what he demands, as the vsers had done before, or else he deliues it in writing. If his demand be in writing, one of the registers receiues it, and reads it before the Iudge, who E hauing heard it, doth presently decre what he holds to be iust, marking the demand with his owne hand with red inke, and commanding that which he will haue done. The Iudges are bound by the king to giue audience iustly, & it is a custome to be inuiolable, as he that should infringe it should be punished. By these proceedings, it is impossible for an officer to be corrupted, but some one of his companions in office shall know it.

If any one failes in that which concerns his charge, they presently put a little flagge into his hand, and make him to hold it kneeling, vntill that the audience doth rise, and then the Iudge commands the executioner (who is there present) to beat him, who giues him as many blowes as the offence seemes to deserue; and this is not infamous among them, for that it is an ordinarie thing.

In all suits, as well ciuile as criminall, the Iudges proceed alwayes by writing, and F make their acts, and examine the witnesses publicly in the presence of officers, least they should vse some subtiltie and falshood, asking them some questions which are not pertinent nor necessarie, or writing that which they depose not. They examine euerie witness particularly, and if they be contrarie in their depositions, they confront them all, and examine them vntill they come for to debate it together, to the end, that by

the reasons which they deliuer, truth may be the better knowne: and whenas they can. A
nor wrest it out plainly by this meanes, they put them to the racke, to make them speake
the truth, velleife they be men of qualitie, whom they hold to speake truly, giuing cre-
dit to their words without any torture. In matters of great importance, and which con-
cerne great personages, the Iudges doe not trust their registers to write the informations,
but they write all the acts with their owne hands: and their diligence is the cause that tel-
dome any complain that they haue bene wronged by their Iudges. The Iudges num-
ber all the houses that are in their iurisdiccions, and put them by tens in tables, which are
hung at euerie house which makes the last of ten; wherein are written the names of the
ten maisters of those households, with an ordinance, by the which they are enioyned, that
as soone as any of them shall doe any thing to the preiudice of the Commonweale, or
of their neighbours, they shall presently declare it vnto the Iustice, to the end, that his pu-
nishment may serue for an amendment to him, and an example to others: and whosoever
shall faile to make this declaration, he shall be forced to vndergo the punishment which
the other had deserued.

Whenas any one of these ten will change his street, or go to dwell in some other
towne, or vnder take a long journey, he is bound to ring a little bell, or a copper basin,
throughout his quarter, ten daies before he goes, and to aduertise his neighbours of his
intent, and of the place whither he goes, to the end, that if he owes any money, or they
haue lent him any thing, they may demand it before his departure. And if any one go
away, and hath not vied this diligence, the Iudges compell the rest of the ten (whose
names are in the table) to pay his debt, for that they had not giuen notice of his depar-
ture, and aduertised his creditors, and the Iustice.

As for such as owe, and will not pay, the debt being verified, they haue execution
agaist their goods, and if they haue not wherewithall to satisfie, they are put in prison,
giuing them a certaine time to pay it, and if they pay it not within that time, or satisfie
their creditors, they are whipt gently for the first time, and then they haue a second
terme limited vnto them, within the which if they doe not satisfie, they are whipt more
sharply than at the first, after which they prescribe a longer time, which if they doe not
keepe, they are most cruelly beaten: for this reason, euerie man is carefull to pay what
he owes, or to sue vnto his friends to helpe to free him, or else he gines himselfe vnto his
creditor to be his slave, for feare of this torment. These Iudges vie two kinds of tor-
ture, they giue one vnto the feet, and the other vnto the hands: and neither the one nor
the other are neuer giuen them but when there are so many presumptions, as they may
serue for a sufficient prooffe. The soveraigne Iudges assit whenas they giue these tortures,
the which is seldome, for that offenders confesse the truth before they are brought vnto
it. As for prisons, they are verie strait and cruell. And although that euerie one of these
Iudges is but three yeres in charge, and must giue an account of all that he hath done du-
ring the time, before certaine Iudges that are deputed, whom they call Chaneits, yet the
prince doth send euerie yeare into all the prouinces, visitors, called Leuchiz, who are
knowne to be good Iustices, and men of an vpright life. These visitors make inquisition
euerie place, yet they discouer not themselves, and they informe themselves secretly of
the wrongs the Iudges doe in the prouince, and if these find that the Iudges haue erred,
they may punish them, or suspend them for a time, or deprive them of their offices: and
to conclude they may doe what they shall thinke fit, so as they presume not to giue sen-
tence of death agaist any one, for that no magistrat may do it before he knows the kings
pleasure. These visitors haue also power sometimes to recompence them whom they
find to haue behaved themselves well in their charges, yea to giue them places, and more
honourable aduancements: so as rewards and punishments being certaine, euerie man
strives to doe well, which makes it one of the best ordered countreys in the world.

XXXIII.

The punishments which they vie are to hang, burne, and impale, yet none are burnt
but such as haue bene traitors to the king. Adulterers are all condemned to die, and
they that suffer them, or consent vnto them are punished exemplarily, with paines inuen-
ted to that effect.

All

All men are forbidden vpon paine of death to begin, or make war in any place with-
out expresse leaue from the king and his counsell; and also that no man vnder take a
voiage by sea without the like leaue: and there is a law, that no man shall go to traffike
but in giuing caution to returne within the time limited, vpon paine of banishment and
losse of his freedome: and in like maner, that no stranger shall enter into the realme ei-
ther by land or sea, without leaue from the king, or the gouernours of the ports and other
places where he shall arrive, and that the gouernours shall not suffer him without great
consideration, hauing first aduertised the king.

At this day the gouernours of ports dispencc sometimes with their going forth, nor
withstanding this law, hauing certaine presents giuen them by the merchants, to whom
they giue leaue secretly to go and traffike secretly in the prouinces and Islands that lye
neere, as at the Philippines and other places, yea there were three merchants of China
which went to Mexico in the yeare 1583. Yet they neuer haue this leaue before they put
in caution to returne home within a yeare.

The Iudges and Gouernours do also suffer strangers for gifts to enter into their ports,
and to buy and to sell their commodities, giuing them this leaue vpon condition that
they shall not go vp and downe their townes, nor stay to obserue any thing that is secret.
They giue this leaue in writing vpon a plaistered board, the which strangers set vp on the
prow of their ships whenas they come into any port, to the end the guards of that place
may do them no wrong, but suffer them to buy and sell, in paying the rights due vnto the
king. There is a Register in euery port appointed by the Gouernour, who sets downe in
writing the day and houre when any ship doth enter, with an order how he must lade ac-
cording to their entrie into the port. So as although you shall sometimes see two thou-
sand vessels great and small in one port, yet they haue their ladings with as little bruit as
if there were but one.

Their poore beg not in the streets, nor at their temples whereas they pray vnto their
idolls, and there is a law by the which they are forbidden to beg, and all others are enoi-
ned not to giue them any thing that aske, but to declare them vnto the Iudge of the
poore, who is alwaies one of the chiefe of euery place, and hath no other care but to pro-
uide for the necessities of the poore, not contradicting the law. This Iudge makes a pub-
like proclamation the first day that he enters into office, that any man or woman that
hath a child so decayed, as it is not able to worke, they shall come and bring in his name to
him, to the end he may provide for that which shall be necessarie, according to the kings
ordinance, which is, that the child being brought, hauing first scene his imperfections, if
he be held capable to exercise any art or office, they appoint the father a time in the
which he is bound to put him to a trad, and to make him to learne that for the which the
Iudge thinks he is fit. If the child be so ill as it is not fit for any thing, the Iudge com-
mands the father that he shall keepe it in his house during life, if he haue wherewithall,
but if he haue no meanes, or if it hath no father, he sends it to the nearest and richest kin-
dred man, or for want of him he enioines all the kinsfolkes to contribute towards the breed-
ing it vp, and to giue something to him that keepe the infant. If it hath no kinsfolkes, or
they be so poore, as they are not able to keepe the child; the king then breeds it vp at his
owne charge, and keeps it in the hospitalls which he hath in euery towne of his realme,
where they also put old and needy men, who haue spent their youth in the war for the
service of the king and countrey. No poore may go out of the precincts of the hospitall
without the permission of the Iudge, or of the Overseer that is vnder him, and this is
neuer granted but for some necessarie voiage that they would make. These poore old
men breed vp within these hospitalls, hens, pigs, and many other beasts, which they vie as
well for recreation as profit. The Iudge doth often visit the Administrator or Overseer,
and is also visited by another which comes expressly from court to visit the hospitalls of
the prouince. Blind people in this countrey are not held fit to be kept by the king or by
their kinsfolkes, for that they either make them to labour in their mills to grind wheat or
rice, or else they blow the bellows in smiths forges, or do some other worke whereas the
sight is not required. And if it be a maiden that is blind, when she is great she becomes a
strumpet,

R r r ij

strumpet,

strumpet, and these young women have a mother among them which dresseth them, and A is one of those that hath left the trade, for that she is old and vnprofitable. All these lascivious women lodge in the suburbs of townes, and they are strictly enioined to continue there, and not to go out of their doores whilst they vse that trade.

Poore widowes which are in necessitie may sell their children to relieue them, & therefore there are many rich merchants which trafficke much therein, buying young virgins whom they breed vp very carefully, teaching them to sing, to play of instruments, and such like: then when they are come to the state of women, they lead them to certaine houses appointed for strumpets. The first day that they put a maiden to this trade, before they prostitute her in a publicke place they lead her before a Iudge whom the king B entertaines in euery towne to haue the charge of such women. This Iudge receiues her and installs her with his owne hand in this publicke place, and from that day he that bred her vp hath no more iurisdiction ouer her, but comes euery moneth vnto the Iudge to receiue that which hath bene taxed by him, and moreover he is paid for all the time that he kept her, and satisfied the money which he gaue for her when he bought her, and for her teaching. There are blind women, and others which giue all that remains (wheras their foster father is paid) vnto their Iudge, & he keeps it faithfully, and giues an account yearly vnto the Visitors; then when they grow old he deliuereth it vnto them with his owne hand, measuring it in such sort as they may haue no necessitie: and if it so happens, they giue them wages to maintain them, to the end they may dresse the blind women, C or else they put them into the hospitall which the king entertaines for such as haue no means to liue.

As for little boyes whose mothers do also sell them for neede, they put them to a trade, and when they haue learned it, they are to serue him that breeds them vp for a certaine time; after which they are bound to giue them their liberties, and moreouer to seek them wiues, to marrie them, and to settle them in some place where they may get their liuing, whereunto they are constrained by the course of iustice, if they will not do it willingly. On the other side young men are bound for an acknowledgement of the benefit they haue receiued, to go vnto them that haue bred them vp the first day of euery year, and some other daies with certaine presents.

In the buying of commodities they vse no money coyned, but to preuent all deceit, they buy and sell by the weight of siluer clipt, and to that end they carrie a paire of scales in their bosomes with a paire of ballance in a case of wood. If there be any question of greater weight, they haue scales in their houses with weights hauing the kings marke: they coine no money, but peeces of copper of a farthing value pierced through and tied together, which serues to supplie siluer that is weighed, or else to buy smal commodities. Vniuers (a plague to a common weale) being surprised in their villanies, are among other punishments condemned in great fines. It is onely lawfull for lame men, impotent, and blind men, among the meane sort to lend money to interest for their reliefe.

¶ The Religion.

XXXV. They are all idolaters in China, except some whom the Iesuits haue conuerted, and these are very few in number. To describe the Idols which they worship, they haue one of a strange forme, to the which they do greatest honour. They paint it with a bodie, out of whose shoulders come three heads which looke one vpon another, which signifie (as they say) that all three haue but one will, which make some thinke that in former times they had some knowledge of the Christian religion. There is also (as some affirme) certaine pictures of the fashion and with the markes of the twelue Apostles: but when as any one demands of them of the countrie what manner of men these twelue Apostles were, they answer that they were great Philosophers which liued virtuously, and therefore they were made Angells in heauen. They haue also the picture of an exceeding faire woman, holding a child in her armes, wherof they said she was deliuered being a virgin, and that she had bene daughter to a great king.

They

A They belecue that heauen is the creator of all visible and inuisible things, and make it by the first character of their Alphabet, and say, that heauen hath a Gouverneur for things aboue, which they call Laocon Tzautey, that is to say in their language, the Gouverneur of the great god; and they worship this as the greatest next vnto the Sun. They hold that this Gouverneur was not created, but hath bin from the beginning, and that he hath no bodie, but is a spirit. They say also, that there is another spirit of the same nature, which they call Canfay, to whom he hath giuen the charge of things vpon earth, and who hath the life and death of men in his hands. This Canfay hath three subiects vnder him, which be also spirits, and assist him in his gouernment: Their names are Tan-B, Teiquam, and Tzuquiam, and either of them hath distinct power: Tanquam hath the charge of raine, and to prouide water for the earth: Teiquam is he by whom men are borne, and who hath charge of warre, corne, and fruits: Tzuquiam hath the gouernment of the Sea, and of such as go by Sea. They offer sacrifices vnto them, and demand of them those things which are in their power. They also make many vowes vnto them, and promise them playes and enterludes, which they represent before these Idols.

They doe also hold a great number of men for Saints, which haue exceeded others in valour, knowledge, or industrie, or that haue led an austere life, and in like manner those which haue liued without doing wrong to any man, whom they call in their language Pansao, that is to say, verie happie. They doe sacrifice also vnto the deuil, although C they know that he is wicked and reprobate, to the end (say they) that he doe them no harme in their persons or goods. They haue moreover such a number of other Idols, as to auoid tediousnesse I will onely make choice of three, which they honour exceedingly.

The first of these Saints or Idols was called *Siebia*, which comes out of the realme of Tranthecyo, that lies toward the West. This was the inuenter of the religious men and women which are in the realme, who liue in common without marrying, and are perpetually kept in. And for that *Siebia* did weare no haire, they that follow him haue none also.

They haue moreover, a Goddesse or Saint, called *Quanina*, who was daughter to king D *Temton*, that had three daughters, wherof he married two, and intending also to marrie *Quanina*, she would not, saying, That she had made a vow to heauen to liue alwaies in chastitie. The father was much discontented, and for despight put her into a place in manner of a Monastrie, causing her to carrie water and wood, and to make cleane a great garden which he had. The Chinois report, that Apes came vnto her to helpe her, that the Saints of heauen drew water for her, that birds made cleane the garden with their bills, and that great beasts came from the mountaines to bring her wood; the which the king her father knowing, and conceiuing that she did it by enchantment, he caused the place to be set on fire, wherein she was: the seeing that they burnt this place for her occasion, would haue put into her mouth a great siluer pin wherewith she fastened her E haire, but instantly there fell a great inundation of water which quenched the fire. Then she fled away, and went to hide her selfe in a mountaine, whereas she did great penance, and liued verie religiously; and the father was eaten with leprosie and wormes, which no physicke could helpe, by reason of the sinne which he had committed. His daughter hearing of his infirmities, by a spirit of diuination, came vnto him to cure him, who when he knew her, craued pardon of her, and worshipt her. At the same instant, the daughter seeing that her father would worship her againe, sought to hinder it, but not able to doe it, a Saint (as they write) slept before her, to let him know that the adoration was done vnto him, and not vnto her; and then sodainly she retired to her solitarie life, whereas she died religiously. They hold her for a great Saint, and pray her to obtaine pardon for them F from heauen, whereas they belecue she is.

They doe also hold one for a Saint called *Necoma*, borne at Cochi, in the province of Oquiam. They say she was daughter to one of the chiefe of the countrie, and that refusing to be married, she fled into an Island right against Ingoa, whereas she died, hauing led a verie austere life, and doing many false myracles. They that trauell by Sea, car-

rie

richer Idol vpon the poepe of their ships, and call vpon it commonly, offering sacrifices A vnto it.

XXXVII. They vse a kind of lot whenas they vndertake any thing, after this manner: they haue two little peeces of wood, made like vnto two nutshells, round of the one side, and flat on the other, being tied together with a thred. These they call before their Idols, but first of all they speake vnto their false gods with great ceremonies, and verie mild words, intreating them to giue them a good lot, promising (if it falls out well) to offer vnto them meat, or some goodly ornament, or some other thing of price. When this is done, they cast these two peeces of wood, & if they chance to fall so as the flat is vpward, or that the one is flat, and the other round, they hold it for a bad signe, and blame their Idols, railing at them, and calling them dogges, villaines, infamous, and such like. Hauing poured forth these outrages, they begin to flatter them againe, crauing pardon for what was past, and promising them more presents if the lot falls out well: and then they proceed as they had done before. Whereas the thing which they demaund is of importance, and the time long before the good lot comes, they go vnto the Idols, cast them downe, and tread them vnder their feet, or plunge them into the water, or else they bring them vnto the fire, and suffer them to burne a little, and sometimes they beat them, and whip them, vntill the two peeces of wood fall as they desire, that is to say, the round vpward. This lot succeeding as they desire, they sing certaine forges and praises vnto their Idols, offering vnto them the head of a foddren dogge, which they hold to be the most exquisite meat of all others. Of any thing which they offer, they alwaies take away the tip of the beake, and the fallons of birds, and the groine of the hogge, with certaine graines of Rice, besprinkling their offering with drops of wine, laying it in a platter vpon the Altar, and they eat the rest in the same place, in the presence of their Idols.

They vse also another kind of lot, casting many little stickes into a vessell, vpon euerie one of which there is a letter written: these being mingled well together, a young child puts his hand into the vessell, and drawes out one, then looking what letter it hath, they take a booke, and seeking out that leafe which begins with this letter, they interpret that which they find in this leafe, for that thing which moued them to make the lot.

They haue also this custome, to haue recourse vnto the deuill whenas any affliction falls vpon them. They call vpon him after this manner: a man lies flat vpon the ground, his face downwards, and another begins to read in a booke, and to sing, then some of the assistants answer him, and the rest make a noice with little bells, and drums; then soone after, the man that lies vpon the ground begins to make strange faces, and to vse horrible gestures, which shews that the deuill is already entred into his bodie. Then they demand of him whatsoever they desire to know, and he answers them often in a doubtfull fence, and whenas the deuill will not answer by words, they draw it from him by letters after this manner: They spread a red mantle vpon the ground, and lay a certaine quantitie of Rice vpon it scattered equally, then instantly they set a man vpon it which cannot write, with a staffe in his hand, and the assistants begin to sing and found, as in the other invocation whereof we haue made mention: soone after, the deuill enters into the bodie of him that holds the staffe, and he begins to write therewith vpon the Rice, and the assistants copie the letters which he frames, then joyning them altogether, they find the answer which they demaund, but most commonly with a lie.

XXXVIII

They hold, that heauen, earth, and water, were joyned together from the beginning, and that a certaine man which is in heauen, called *Tayn*, by his great knowledge diuided the earth from heauen, and that heauen remained in the vpper part, the earth descending downe, according to her naturall inclination. This *Tayn* created a man of nothing, whom they call *Panson*, and a woman named *Pansona*. This *Panson*, by the power which *Tayn* gaue him, did also create another man of nothing, which was called *Tanhom*, with shireene others, all brethren. *Tanhom* was a man of great knowledge, so as he gaue names to all things created, and vnderstood, by the doctrine of *Tayn*, the vertue of all things, and the meanes to applie them to the bodie to cure all diseases. This *Tanhom*, and his brethren, had many children, namely, *Tyencom* the greatest had twelve, and the

A eldest of all called *Tahucom* had nine, and the rest also had many. They beleuee that the race of these men haue continued ninetie thousand yeares, and that at the end of this terme all men failed, for that *Tayn* would be reuenged of some wrong they had done him, and also enuying for that besides his instructions they vnderstood in a manner as much as himselfe, and did not acknowledge him for superiour, as they had promised when as he did inspire this knowledge into them. After this it happened that heauen fell, and suddenly *Tayn* came to raise it againe and created another man vpon earth called *Lotzitzan*, with two hornes out of which came a sweet fauour, whereby many men and women were borne. In the end this *Lotzitzan* vanished away, leauing many men and women in B the world, from whom are issued all thole that are now liuing. They say that the first that was borne of this *Lotzitzan* was called *Asalan*, who liued nine hundred yeres. Presently after his death heauen created a man called *Azion*, making his mother called *Lutin* to be with child with the head of a lyon which was in heauen. He was borne in the town of Truchin in the prouince of Canton, and liued eight hundred yeares. After him came *Vfao*, and then there were many people in the world who did eat nothing but raw things. This *Vfao* taught them to make litle cottages with trees, to defend themselves from wild beasts which did annoy them much, and he instructed them also how to make garments.

After this came one called *Hantzay*, who was the inuenter of fire, and taught how they C should make it, and after what manner they should roast and boile meat, and how they should sell and exchange one thing for another. They say that after him a certaine woman called *Hantzibon* had a child whose name was *Ocheutey*, who inuented many things, and ordained marriages. They affirme that he came miraculously from heauen for the good of the earth, for that his mother going vpon the way found the tracke of a man, and letting her foot thereon was enuironed with lightning which came from heauen, and was instantly conceived with child. This *Ocheutey* had a sonne called *Ezomion* who inuented physicke, astrologie, and diuination, and taught them how to manure the land. They report that he did eat seven kinds of venimous herbs, which did him no harme, and that he liued foure hundred yeres. He had a son called *Pitey*, who reduced Chinato a realme. D And this is all they beleuee of the creation and progresse of the world.

They do all in general: beleuee the immortallitie of the soule, and in like manner the XXXIX. reward or punishment it must haue in another life, according to the workes it hath done in the companie of the bodie. They hold also that the soule hath had her beginning from heauen, which hath given her an immortall being, and that hauing liued according to the lawes of the countrie, being in the bodie, and hath done no harme nor wrong to any man, it shall be taken vp into heauen, where it shall liue eternally in great ioy, and become an Angell; and that soule which hath liued ill shall go in the companie of duells into obscure prisons, where it shall suffer torments that shall neuer end. They confesse that there is a place wheras the foules which shall be Angells, purge themselves from all E the euil which hath polluted them whilst they were in mortal bodies; and that the good which the kinsfolkes and friends do, helpe much to aduance this purgation.

Whenas they pray for the dead, one of them who is lekt vnto a priest or sacrificer, carries a litle drumme, and one of the nouises a kind of clapper, and another a bell, and they make an alter whereon they set such as they hold for Saints and Aduocates for the dead, and they instantly perfume them with Storax, Incense, and other sweet smells. After this they prepare five or six tables couered with much meat, for the dead, and for the Saints, and presently at the sound of the drum, clapper, & bells, they begin to sing certain canticles about the quire, and the young nouises go often vnto the altar to offer certain orisons written in paper. They spend in a manner the whole night in these ceremonies F and such like, after which they all begin to eat the meat which is vpon the tables.

As for the common people, they beleuee that the foules which liue ill before they go to hell (which place they thinke should not be seled vntill the world takes end) are sent for their misdeeds into the bodies of Bugles and other beasts; and they that haue liued well into the bodies of kings and noblemen, whereas they remaine in great ioy.

There

There are in all their townes and boroughes many places made like vnto monasteries, A whereas there are many men and women which liue together in cloisters, like to the religious men in Europe.

XL.

There are onely foure orders of religious people, whereof either hath a General, who remaine commonly in the towne of Suintien: this General is called Tricon in their language, and provides a Prouinciall in euery prouince, who visiteth all the conuents, correcting all them that he finds haue erred in their rule and manner of liuing. This Prouinciall doth also provide a man in euery conuent who is like vnto a Prior or Gardian, whom all are bound to obey. The General holds the place which is giuen him during his life, vnlesse they find he hath committed any errors for the which he deserves to be depriued. B He is not chosen by the religious men in their Chapters, but the King or his Councell names him. He goes attired in silke of the colour of his order, that is to say, in blacke, a pale colour, white, or browne, which be the foure colours of these religions; and he neuer goes out of his lodging but in a chaire of marble or of gold carried by foure or six men attired in the same habit. The religious men beg in the streets, singing, and making a noise with little clappers and certaine other instruments. They haue all their beards and heads shauen: they eat in common, and their ordinarie habit is of serge. When they pray, they speake to heauen, which they hold to be God, and to one whom they call Singuan, saying, that he inuented this manner of life, and that he is a Saint.

By the lawes of the realme the eldest sonne of a familie can be no religious man, and the reason is, for that the eldest sonne is bound to feed his father and mother in their old age. They offer both in the morning and euening to their idolls incense, benioin, the wood of aloes, and other things which smell well, with certaine kinds of pastes that are very sweet. When they put any vessell to sea, these religious men go to do their sacrifices in the poopes, whereas the Chinois haue their Oratours; and there they present paper painted with diuers figures, the which they tear in peeces before their Idolls, singing songs, and sounding their clappers, and then they do reuerence vnto the deuil, and keepe him painted in their ships, to the end that he may do them no harme. This being done they eat and drinke their fills in the same place, and by this means they suppose that the ship is sanctified, and that all that go in her shall haue good fortune. D

THE GENEALOGIE OF THE KINGS OF CHINA.

XLI.

Or that *Vitey* was he, who (as we haue said) reduced China into a realme, we will begin with him and come vnto the king that reignes at this day. *Fuy* was then the first king of China, and they report of him among other things that he was as high as seven measures of China, which is clemeated to be about foure ells and two thirds. Moreover they say that he was six spans broad between the shoulders, and that he was as valiant in mind as great in bodie. He had a capraine called *Linchen*, who besides his valour and force was also exceeding wise, so as he made subiect to king *Vitey* all that great continent of countrey, and made him fearefull to all the world. They hold that this king inuented the fashion of their garments, the dying of silkes, and the making of ships, and in like manner the saw to cut wood. About all, they say that he was a great architect, and that he made a great number of stately buildings. He inuented also the mueter of silke which they vse in that countrey, and was the first which brought in the vse to weare gold, pearle, and pretious stones, and garments of cloth of gold, silver, and silke. He distributed all the inhabitants of his realme into cities, townes, and villages, and ordained all the trades and offices, commanding that no man should deale in any other trade but that of his father, without speciall leave from the king or the gouernors of the realme. He did put all that were of one trade into a street by themselves, and he ordained also that no woman should liue idly, but labour either in her husbands trade, or at the least spin or worke with the needle, and this law was so general, as it was obserued by his owne wife.

The

A This king had foure wiues, by whom he had five and twentie children, and he reigned one hundred yeres: from whom, vnto the king that made the great wall, there were one hundred and sixteene kings, all of the line of this *Vitey*, who reigned two thousand two hundred fiftie seuen yeres. I will forbear to name them, least I should be too tedious, but I will rest satisfied to set them downe only which seeme necessarie, to declare the succession of the crowne, since the one hundred and sixteene kings, whereof we haue made mention, vnto him that reignes at this present.

The last king of the race of *Vitey* was called *Tzintzon*, and this was he that made that great wall, seeing himselfe assailed in many places by the Tartarians. In the end (for that B in this worke there died great numbers of men) he grew hatefull to all his subiects, so as they conspired to kill him, and did at the length perfect it, hauing reigned fortie yeres; in like manner they did with a sonne of his, called *Agntzi*, who was heire to the realme. This *Tzintzon* being dead, and his sonne also, they tooke one for their king who was called *Anchofan*, a man of great spirit, and full of valour, who reigned twelue yeres.

Futey, his sonne, succeeded him, who reigned seuen yeres, and died young.

After his death, his mother (who was of the blood royall) came to reigne, and gouerned the realme to the content of all men for the space of eighteene yeres: and for that she had no heires male, a sonne which her husband *Anchofan* had by another wife succeeded her. This king reigned three and twentie yeres, and had for successor

C *Cunty*, his sonne, who reigned sixteene yeres, and eight moneths.

Hunty, sonne to *Cunty* reigned after him two and fiftie yeres, and left for his successor

Chanthy, his sonne, who reigned thirteene yeres.

Ochanty, his sonne, succeeded him, & reigned five & twentie yeres, & three moneths.

Canthy, sonne to *Ochanty*, reigned sixteene yeres, and two moneths.

Tzentzy, his sonne, reigned six and twentie yeres, and foure moneths.

Anthey, sonne to *Tzentzy*, reigned but six yeres.

Pintaty, sonne to *Anthey*, reigned five yeres.

Tzintamy, brother to *Pintaty*, succeeded him, for that he was not married when he died: and he reigned onely three yeres, and seuen moneths.

D *Huyhannon*, brother also to the two others, succeeded him, and reigned six yeres.

Cubum, sonne to *Huyhannon*, reigned two and thirte yeres.

Benthey, sonne to *Cubum*, gouerned eighteene yeres.

Futhey, his sonne, reigned thirteene yeres.

Othey succeeded him, and reigned seuentene yeres, and five moneths.

Tanthey, sonne to *Othey*, reigned but eight moneths.

Antey, his sonne, held the crowne nineteene yeres.

Tantey, his sonne, died soone after his father, hauing swayed the scepter but three moneths.

Chithey, his brother, reigned but a yere.

E *Quathey*, their brother, succeeded them, and was king one and twentie yeres.

Linthey, his sonne, reigned two and twentie yeres.

Tanthey, sonne to *Linthey*, reigned one and thirte yeres. He was a man of a weake capacity, so as his subiects hated him; and a nephew of his, called *Laupy*, rebelled against him, being assisted by two Knights that were brethren, valiant men, who were then in Court, whereof the one was called *Quathey*, and the other *Trumtney*, who fought to make *Laupy* King. The vnkle knew it, but he was so faint hearted, and ill assisted, as he neither could nor durst prevent it: which was the cause of many factions within the realme, there rising foure Tyrans, whose names were *Cincoan*, *Sofor*, *Guanfan*, and *Guanfer*. *Laupy* made warre against them, vnder a colour to fauour and assist his vnkle; and hauing continued the warre for a time, in the end he made a peace with *Cincoan*, taking a daughter of his to wife, and presently made warre against the other three Tyrans, with the helpe of his father in law.

This realme was then diuided into three parts, whereof the one, and the chiefe, followed *Laupy* after the death of his vnkle, and the other *Sofor*, the third *Cincoan*, father in law.

law to *Lampy*. And the realme continued thus for some time, vntil that

Cuithey, sonne to *Lampy*, came to raigne after his father; against whom a Tyrant, called *Chimbury*, rebelled, but he slew him, and he was so valiant as he vntied the whole realme, hauing bin diuided one and fortie yeares, he reigned afterwards alone 25 yeares.

Fontey, his sonne, reigned after him seuentene yeares. And to be short, there were fiftene kings of this line, who reigned one hundred seuentie six yeares.

Quintey was the last of these kings, against whom did rise the Tyrant *Tzobu*. Of this mans blood there were eight kings, who reigned sixtie two yeares: Against the last, called *Surey*, did rise one *Catey*, of whose race there were fise kings, who reigned foure and twentie yeares.

The last, called *Othey*, was slaine by one *Dian*, and there were fise kings of his line, who reigned one and thirtie yeares: Against the last of this house, did rise one *Tzay*, and there were three kings of his race, who reigned seuen and thirtie yeares.

Tones revolted against the last, who gouerned the realme well, there were one & twentie kings of his familie, who reigned two hundred nintie foure yeares.

The last, being called *Trancon*, married one who had bene his fathers wife, a wonderfull faire woman, whose name was *Baufa*, drawing her out of a monasterie whereinto she had retired her selfe to be a religious woman. In the end, this wife caused him to be slaine, and then she gouerned the realme alone fortie yeares. Their Histories say, that this woman was wonderfull dissolute, and that hauing abandoned her selfe to the noble men of the realme, she married a man of base condition, that she might more freely follow her owne appetites: but before she married, she caused all the male children of her first husband to be slaine, to the end a nephew of hers might succeed vnto the crowne. They of the realme, knowing her intention, and incensed at her base course of life, sent to seke out a sonne of her husbands, who (although he were a bastard) was by a common consent chosen king: his name was *Tautzon*, who caused seuerall justice to be done of this wicked woman. There were seuen kings of his race, who reigned 120 yeares.

The last was *Coucham*, against whom rebelled one called *Dian*, who seized vpon the realme, and there were two kings of his line, who reigned eightene yeares.

Outon revolted against the last of these, and there were three kings of his house, who reigned but fiftene yeares.

Outsim did rise against the last of these three, and left after him two successours of his line, who reigned onely nine yeares, and three moneths.

Tozo revolted against the last, and he, and his sonne, reigned but foure yeares.

Anchin had warre against the sonne of *Tozo*, and slew him, and then succeeded him in the realme: He and two others of his familie reigned ten yeares.

Zaitzon, of the line of *Vitey* the first king, revolted against the last of the race of *Achin*, and slew him. There were seuentene kings of the descendents of this *Zaitzon*, who reigned all in peace for the space of three hundred and twentie yeares.

The last of this line was called *Tepm*, against whom the great Cham of Tartaria, called *Vzon*, invaded China, and made himselfe maister thereof; so as nine Tartarian kings reigned there during nintie three yeares.

Tzincaum, the last of the nine, was so wicked, as he was the cause that the realme was reunited, and that all did secretly rise to make one called *Hombu* their king: a man of great valour, of the line of the auncient kings, who gathering together great forces, in the end expelled the Tartarians out of the realme.

There haue bene, twelue kings of the familie of this *Hombu*, accounting him that reignes at this present: the eluen precedent reigned two hundred yeres. He that waies the scepter at this day, is called *Bonog*, and succeeded to the crowne by the death of his elder brother, who died with the fall of a horse. They hold him to be a man of a good disposition, full of iudgement, and a great Iusticer. He is married to a cousin of his owne, and hath a sonne by her.

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A DISCOURSE OF THE KING OF IAPON.

The Contents.

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I. Iapon or Iapan, in old time called *Chirife*, and according to *Marcus Paulus Zipangry*, is a bodie composed of many Islands, separated by small gulfes, straights, and turnings of the sea, & this masse of islands extends from the one and thirtieth degree of altitude vnto the nine and thirtieth. The length of all this countrey is neere two hundred leagues: the breadth is not equal, for in some places it is not above ten leagues, and at the most thirtie. These Islands towards the East looke to New Spaine, vpon the North to the Tartarians and other vnknown and savage people; on the West lies China, and to the South certaine vnknown lands, with a great space of sea betwixt them. They containe fixtie and six petite realmes, and are diuided into three principall members, whereof the first and called chiefe Iapon, contains fiftie three seigneuries or realmes; the mightiest of them are those of *Meaco* and *Amagunce*. The king of *Meaco* hath vnder him foure and twentie or six and twentie realmes; and he of *Amagunce* twelue or thirtene: the second member is called *Ximo*, and contains nine realmes, whereof the chiefe are those of *Bungo* and *Figen*: the third member is that of *Xicoum*, which contains foure realmes or seigneuries.

The most famous of all these principalities is that of *Coquina*, in which stands the famous towne of *Meaco*. In former times all Iapon was subiect to one prince, who was cal-

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led Vo or Dair, until that one of these Monarchs abandoning himselfe too much to his A delights, was delisted by the gouernors of his prouinces, and especially by the Cubes, who were the two chiefe families (whereof the one ruined the other) so as these two seised vpon what they could and dispossessed the Dair. Ambition did so puffed them vp, as sometimes one, sometimes another reuolting, they seised vpon some parts of the countie, vnder the name of Tacatis, which is to lay, kings. Yet they left vnto the Dair the name of vniuersall Lord of Iapon, but without any iurisdiction, power, or command; and it is with great difficultie that the princes (who haue their Estates neere vnto Meaco) furnish him with victualls and apparell, so as this Dair is no more but the shadow of an ancient Monarch of Iapon. But in stead of the Dair, for these fise hundred yeares, he that hath made himselfe lord of Coquina, and is called prince of Tenze (in which are fise realmes about the citie of Meaco) stiles himselfe soueraigne monarch of Iapon; such as were Nubunanga, and after him Faxiba, one of his chiefe captaines, who subdued at the least fiftie realmes, and such is Taicofama or Taico at this day.

III. The chiefe citie of Iapon is Meaco, which hath had in circuit one and twentie miles; but now it is lesse by a third part, by reason of their ciuile wars. There the soueraigne magistrats of Iapon remaine, consisting of threemen. Next is the towne of Ossacaye, the which is great and powerfull, and as some hold the richest of the East. There are many merchants that liue in this towne, whereof those that haue but indifferent estates, are at the least worth thirtie thousand crownes, and they of the richer sort possesse incredible summes. Bongo is the chiefe towne of that prouince, which they call Combodassi. All princes are interred in this towne, or at the least if they lay their bodies in any other place, they send one of their reeth thither.

They doe also esteeme in these Islands the towne of Fiongo eightene leagues from Meaco. This towne was ruined for the most part, in the time of *Nobunanga*, and in the year 1596, a great part was ouerthrowne with an Earthquake, and soon after it was burnt as some hold opinion. They do also place *Amangafaquy*, a towne which is faire by scituation, fise leagues from the sea, and right against *Sacaia*, and in like manner those of *Vosiquin*, *Funay*, *Tozam*, and many others.

¶ The Qualitie.

IIII. The aire of this countie is very healthfull, although it be much subiect to cold and snow, being hillie and barren. They gather rice in September, and in some places wheat in the moneth of May. The inhabitants draw diuers mettalls out of the earth, and *Marcus Paulus* the Venitian saith, that in this countie there is such abundance of gold, as in his time the kings pallace was couered with plates of gold, as we may see the Churches in France and other countries couered with lead. There are many trees like vnto ours, and in some places the cedars are so tall and great, as carpenters make pillars for their temples, and masts for any ship whatsoeuer. Their meadows and fields are full of troups of oxen and hoeses, yea and in their forrests they haue wolues, hares, wild boares, and stags: there are also many wild ducks, turtlesdoves, quailles, and hens. They haue neither butter, nor oyle made of oliues, but only such as they draw from whales. They haue tame beasts in these countie, like vnto ours. Amongst all these mountaines which are in these Islands, there are two of special note, whereof the one doth passe the clouds, and is called *Figenoia*; the other burnes continually and casts forth flames.

¶ The Manners.

V. The Iaponois are for the most part subtil, cunning, witty, of good vnderstanding apt, F to learne, and haue good memories. They reprove no man for his pouterie, and they detest slandering, theft, swearing, & all kinds of game of hazard. They hold it for a glorie to be of a goodlie stature. They are for the most part vigorous and strong, and able to beare armes until they be fiftie yeares old. They haue thin beards, and as for their haire

A some of them put them away before, and others behind, and the peasants and meaner sort of people haue halfe the head bald. The nobilitie and gentrie leaue few haire behind, and if any one toucheth them that are left, they hold it for a great offence. They couer the planchers of their chamber with mats putt vp like vnto mattresses, and verie cleane. They are as neat as the Chinois; vsing two little sticks when they eat, so artificially, as they suffer nothing to fall, neither haue they any need of napkins to wipe their fingers.

They feed and sleepe vpon these mats, and put off their shooes when they go to meate, least they should pollute them. The poorer sort, especially vpon the Sea coast, liue of hearbes, rice, and fish; but the rich make great chere, and treat themselves delicately: B when they feast any one, they change the table, hauing no cloth vpon it, and it is of Cedar, or Pine tree, about a foot high. Their comfitures, or sweet meats, are made in the forme of a Pyramide, and couered with gold, and they haue little branches of Cyprus to giue them grace. Oftentimes the fowles which they bring vnto the table haue their bills and feet gilt. They are rather of an oliue colour than white. They do patiently endure any paine, and are desirous of glorie. They can endure no wrong, but will dislike the desire of reuerge; and therefore they are held to be treacherous. There are some among them which smother their children as they are borne, to avoid the paine of breeding them: vp. They haue but one language, but so mingled with diuers words, as it seemes to be many languages rather than one: Their characters doe not onely signifie C letters, but whole words. Their armes are harquebuzes, swords, daggers, and other light weapons. They go most commonly bareheaded; and whenas they mourne they wear white. They haue for a delicious drinke, water mixed with a certaine precious powder, which they call *Chie*: some also drinke wine, which they buy from strangers. They loue venison much better than the flesh of tame beasts. They haue a Schole or Academie in the towne of Banoum, whereas the Bonzes teach: There is also, among others, a Seminarie of Iesuits at Bungo, whereas the Iaponois teach the Portugals; and they of Europe, them of Iapon. They vse printing like vnto vs.

¶ The Riches.

D THEY haue great traffique of many things at Iapon, for that besides the Rice which they sell to strangers, and wherewith they freight many ships, they find also great store of pearle, which are round and great, but redd, yet as much, or more, esteemed than the white. There is also abundance of gold, and precious stones; so as these two things make this realme rich.

As for the king, besides the dutie which the other kings owe him, to giue him presents, & to serue him both in warre and peace, he hath two millions of gold for his yerely rent of Rice, which is gathered out of the possessions which he hath referred to himselfe; whereby we may coniecture what the rest of his reuenues may amount vnto, whereof E their hath bene no computation yet.

¶ The Forces, and Gouernement.

WE may also easily coniecture what the forces of this prince are, for that *Faxiba*, who gouerned before him that reignes at this present, had a desigine, after that he had made himselfe master of all Iapon, whereas he conquered 50 realmes, & had a great armie to passe to the conquest of China; and to this end, he caused wood to be cut for 2000 vessels to passe his armie. Moreouer, the Iaponois are exceeding valiant; so as a small troupe of them will defeat a good armie of the Chinois.

F The gouernement of Iapon differs much from that of our countries of Europe, for that the power and greatnesse of this prince doth not consist in the ordinarie reuenues, or in the loue of his people, but in authoritie and command: for that as soone as he hath gotten any Prouinces or States, he diuides them to his confident friends, vpon condition, that they shall serue him at their owne charge, as well in peace as warre, with a cer- taine

tainenumber of men. They distribute their Estates to their confident friends, to haue A them more ready to doe them service; so as all the lands of Iapon, as well publicques priuat, depend vpon few persons, and these few of one alone, which is the lord of Tenze, who giues and takes away in an instant what he pleaseth: he doth raise, and cast downe, enrich, and impoverish princes: and whenas he takes an Estate from any one, they change all the nobilitie and fouldiers of that countrie, there remaining none but artizans and labouring men. This forme of gouernement is the cause of perpetual reuolutions; first, for that the Dair (who although he hath not any power nor command is notwithstanding much esteemed among this people) makes the lords of Tenze, and other princes, to seeme all Tyrans, vsurpers of another mans right, destroyers of the Monarchie, and enemies to the greatnesse of Iapon; the which takes from them the respect and loue of the people: Hence it grows that they easily take armes, and that one hopes to raise himselfe easily by the ruine of his companion.

Moreouer, for that the princes change daily, they cannot be respected by the people as their naturall lords, and these princes, having no assurance of the continuance of their authoritie, doe not effect one estate more than another: but hoping to attaine a better with the like facilitie they got the first, they put it in hazard: and sometimes alone, sometimes in the companie of others, they pursue diuers enterprises, and by this means hold all these Islands in perpetuall warre. But *Faxiba*, for that he would be more absolute, did often vse to transport the princes from one countrie to another, to the end the lords being expelled out of their commandes, and placed amongst strange subiects, they should remaine weake, and without means to reuolt against him: and to the end they should be lesse able to rebell, he diuided the Realmes and Estates; so as euery lord had no great Estate, and for that this countrie was narrow, they wanted no subiect of discords and warre.

Moreouer, he would that all these changes, as well they that were best preferred, as others that had the worst portions, should go and doe him reuerence and homage, and giue him rich presents yearly: by means whereof he drew vnto himselfe the greatest part of the riches of Iapon. Moreouer, he employed the people in the building of diuers admirable Palaces, stately Churches, good Forts, and faire Townes; and he had at his subiects charge aboue one hundred thousand workemen daily who were all employed in these workes. He had a designe in the building of a Temple to employ all the yron of Iapon, for he commaunded that all the merchants and common people should bring their armes into a certaine place, to be employed in the building of this Temple; so as at one instant he disarmed the people, and did workes that were admirable.

IX. Leaving this discourse, I desire to make knowne by what people this realme is gouerned: first of all, there are three men at Meaco, which are the chiefe magistrats of all this Estate. They haue soueraigne authoritie, and dispose of all things. The first (who is as it were the chiefe bishop, and is called *Zzo*) hath the charge of sacred things among them: the second, called *Pao*, hath the command of dignities and honours: the third, whose name is *Cubacana*, disposeth of peace and warre.

This people is diuided into five orders, whereof the first is of those that haue any authoritie or command: and these are all called *Tones* by a common name; and yet there are other degrees of dignitie amongst them, as amongst vs, those of Kings, Dukes, Marquises, and Earles: the other order is of those who haue the charge of sacrifices, and diuine service, & these haue their heads and chins shaven, making profession to liue without women; and they are diuided into many sects: but they are all by one generally name called *Bonzes*: the third is of Bourgeses, and the rest of the nobilitie: the fourth contains Artizans and Seafaring men: and the last is of Labourers.

X. All offenders are punished with death, or at the least they are banished, how fauourable soeuer the Iudges be. They are in a manner all put to death by the sword: yet in some places when they take any theues, their manner is to lead them vp and downe in a cart, to the end all the world may see them, and then to hang them.

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¶ The Religion.

THE people of Iapon are giuen to all sorts of impietie, and hold such strange opinions as no man of judgement but would be amazed. They haue the Bonzes for the priests and doctors of their law, and these are diuided into eleuen different and contrarie sects, yet they all agree in denying the providence of God, and the immortallitie of the soule. But they do not communicate the secrets of their impietie but to noble men, for that they treat with the common people of the paines of hell, and of the other life. B They haue stately lodgings, and liue for the most part in common. They may not marry no more than the religious women, who go diuersly apparelled. They haue many vniuersities, whereof the most famous is that of Frenojama, nine miles from the towne of Meaco. Some eight hundred yeares since a king of Iapon did build in this place three thousand and eight hundred temples, with their conuents of Bonzes dispersed in diuers valles, and to the end they might with more ease attend their studies, he built to villages at the foot of the mountaine of Frenojama, which should furnish them with all things necessarie. This vniuersitie grew to be in such reputation, as they gaue not the chiefe command thereof but to the kings sonne, or his neereest kinsmen, for that the Bonzes of this place did enioy in a manner a third part of the reuenues of the realme of Vome, C and gouerned that of Meaco with authoritie. After this (matters beginning to decline) all these temples were reduced to eight hundred, and the Bonzes left their studies to follow armes: so as in the yeare 1535, after many murders and thefts, they entred into the towne of Meaco, and burnt the greatest part. Afterwards the Bonzes hauing done some displeasure to *Nobunanga* in the yeare 1531, he assailed their mountain, slew many of them, and ruined foure hundred temples.

The gods most esteemed in Iapon, are the Fotoques and the Comes, whereof the first were put in the number of the gods, by reason of their great doctrine and austeritie of life: the second for their goodly exploits and singular inuentions. These were for the most part Priests and Bonzes: these, princes and great personages; by reason whereof D they demand of the Fotoques goods of the other world, and of the Comes earthly blessings. But the idolatrie of the Iaponois states not there, for that some adore the Sunne and the Stars; others worship the heauens, and some others giue a diuinitie to fogs and wild beasts. Neere to Meaco, there is a temple dedicated to one whom they hold to be the god of learning and knowledge. The diuell vseth great art, and force to cause himselfe to be adored by these miserable wretches in the forme of diuers beasts. He enters into the bodies of these infidells and torments them cruelly; and whenas they demand what he is, he answers that he is the king of oxen, or some other beast, threatening that he will not depart from thence vnlesse they build him a temple; and if they keepe not promise with him he returns and afflicts the patient vntill that all be accomplished. They haue also the god of hel with a fearful aspect, hauing neere vnto him two spirits or little E diuels, the one of which writes the finnes of men, and the other reads them. The walls of the temple are all couered with figures of the paines which the diuels inflict vpon the damned. The diuell sheweth himselfe vnto these people after diuers manners, and he guesses them to vnderstand that all good and bad successe depends of him according to the honour which they do him. He was accustomed to present himselfe in one place after this manner. He that was very desirous of good hap in the other life, went vp vnto a hill where he attended vntill the diuell had shewed himselfe vnto him: after this the spirit appeared vnto him in certaine solitarie places vntill he had cast him downe some precipice where he died. This deceit was discovered by a young man after this sort: A young man not able to retire his father from this superstition, resolved to follow him secretly with his bow in his hand, to see the successe. The diuell came in a certaine shining resemblance, and whilst that the old man lying prostrate on the ground did worship him, the sonne bent his bow suddenly and shot a fox through in stead of the diuell. After this, following the tract and bloud of this fox, he came vnto the precipice whereof we

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haue spoken, where he found many bones of dead men. By this meanes he freed his father from death, and the rest from deceipt. We must add vnto this follicke, that of the funerall of the dead which they performe with great pompe and ceremonie. For the Iaponois who are desirous of honour bestow infinit cost vpon the funeralls of the dead, and the Bonzes gather together much wealth by this meanes. They whose heires cannot defray this charge are buried secretly in the night, or else they cast them vpon the dunghill. They which are most deuoted to Amide, which is one of their chiefe gods, whenas they are wearie of liuing any longer, they put themselves into a caue which is so close as it hath no breathing place but by a little reed or cane: there they remaine without meat, still calling vpon Amide vntill death. In places neere the sea they go of themselves to death after this manner: They gather together much siluer by begging, and haue put it into their scrips or wallets, they preach publickly vnto the people, and declare that they haue an intent to passe vnto another life to see Amide: the which is commended of all men, who are amaled to see so great deuotion. Then they prouide a sicke to cut vp the brambles and bushes which are in the way, after which they enter into a new barge, hauing their necks, armes, backs, shighes, and feet laden with flint stones: then when they are in full sea, they leape into the water where they are drowned. Besides the Forotoques, Cames, and Amide, they do worship the god Xaque, which is one of their principal Dieties. There is a sect among them called Iensuans, who beleeue nothing but what they see or touch.


There are among these Idolaters a good number of Christians, which are more zealous than we; so as notwithstanding that the kings of Tenze had put many of them to death, and caused them to endure great torments and afflictions; yet there are many which would neuer abandon the religion which they had imbraced. Father Xauier and Turian, Iesuits, haue laboured long there & conuerted many soules, for that in Amagucue they did number two thousand Christians in the year 1556, and at Funie as many. In the year 1559, the number of Neophytes or new Conuertites was one hundred and thirtie at Firande. In the yere 1562, two that were brothers in law to the king of Cangoxima were baptised with their wiues. In the year 1563, Sumitane king of Omure made himselfe a Christian, and was called *Bartholomew*; then the prince of Simabara did the like; and in the countrie of Imori they baptised hue thousand persons. Within the circuit of fiftie miles about Meaco, they built fiftie Churches, whereof the chiefe were at Imori, Aye, Tochi, Saue, and Cabinoqui, a towne in the countrie of Arima, whereas the Iesuits had a house and foure hundred and fiftie Neophytes, in the year 1563. In the meane time the faith extended it selfe in the little Island of Amacule in Fondono, and at Xiqui, a castle neere to Amacule. In the year 1569, the king of Bongo became a Christian, and was called *Francis*, and the king of Arima was baptised and called *Protesp*; so as at that time there were in those countries about one hundred and fortie thousand Christians, and about two hundred Churches. There were one hundred and thirtie Iesuits, whereof there were fortie priests, and seuentie and three laymen, of which there were fortie and seuen of Iapon, and the rest of Europe. There were also conuerted afterwards fortie thousand of the subiects of *Jusi* and *Vacandono*. In the year 1587, there were conuerted about six thousand persons, and the yere following almost as many. The king of Bugen, and the successor of the realmes of Cicungo and Cicuge, and the lords of the Islands of Ojan, Gomotto, Genzure, and Xiqui (which is a part of the island of Amacule) did the like. This was the estate of the Christian religion at Iapon, vnto the year 1590. Since, there haue bene great wars, and great persecutions against the Christians, euen vnder *Taisofama*, who reignes at this present: yet the faith doth still flourish and extend it selfe in many places.

A



A DISCOURSE OF THE ESTATE OF THE KING OF BRAMA, OR OF PEGU.

The Contents.

C  *Notable conquests made by a Lieutenant of Pegu, being revolted against his lord. 2. Whence it growes that they leue so easily in those countries of Africke, and in the East, such huge armies: and what means they haue to entertain them. 3. An armie of twelve hundred thousand Ashiopians put to rout by Paule Dias, a Captaine of Portugal. 4. What realmes the king of Pegu doth at this day enioy: The situation and greatness of this State, and the chiefe Ports. 5. Description of the realm of Siam; the situation and circuit, with the provinces and chiefe townes. 6. Of Auantay. 7. Of Camboie. 8. Of Cam, Sympampure, Quedoe, Aue, and Verme. 9. Pegu abounding in Rice, little Horses, Elephants, Parrots, Ciuet Cats, Canes as big as a hog's head, Rhubies, Gum, Pepper, Benjamin, Muske, Gold, Tygres, and Lyons. 10. The disposition of them of Pegu, given to women, and delight to musicke, and the sciences. 11. Barbarous manners of the inhabitants of Camboie, where the women cast themselves into their husbands funerall fire, and the noblemen into that of their prince. 12. Garments of cotton serving them of Tarnassery for armes; their targuers of the barkes of trees, their drinke of water with sugar, and their beds of cotton. 13. Solemne funerall sacrifices, and their ceremonies. 14. Their riches in the traffique of Rice, Horses, Elephants, Gold, Siluer, Gum, Muske, Precious stones, Butter, Oyle, and Pepper. 15. Of the Kings army, consisting of 6000 men, and 30000 Elephants: Of the Timars, and the good number of soldiers which are in the realm of Pegu. 16. Of the lands of that countrie, held all in fee of the King's life, and not in perpetuities; and of the punishments ordained for murderers, and debtors. 17. Of the religion of this countrie, and what their beleeve is of the Diuinitie: Of the two Elements which they attribute to man: Of the image of the father of men, fiftie paces long, set up in their Temples among others; their priests, and sacrifices. 18. What opinion they hold of the creation and continuance of the world; what gods they worship, and of the condition and place of soules when they are separated from the bodie. 19. Of the counten of their Priests, hauing their heads and beards shauen, some hauing rents, and others liuing vpon almes.*



Before we enter into this discourse, you must vnderstand that some realmes of the Brames, or Iracmanes, did in former times obey the king of Pegu, along the riuier, and towards the lake of Chy-may, where he kept his lieutenants. About sixtie yeares since, a lieutenant which he had in the realm of Tangut, relying vpon the men which followed him, and in the authoritie which he had gotten by his deeds of armes, revolted against this king, and tooke this realm from him, killing the chiefe men, and taking also the townes and realmes of Prom, Melintay, Calam, Bacam, Myrandu, and Aua, countries inhabited by the Brames, which

which tend towards the North, and they haue in length about one hundred and thre leagués.

He attempted also to make himselfe maister of Siam, and came in view of Odie the chiefe towne of the realme of Muantay; but he prevailed little. He went to this enterprife with three hundred thousand men, and spent 3 moneths to make his way through craggie mountaines, great forrests, & inaccessible places, where he lost one hundred and twentie thousand men, and carried away two hundred thousand of the countrie of Siam, prisoners. After his returne, hauing recouered his former estate, he assailed the realme of Pegu; and conquered it: after which, in the year of our Redemption 1567, he returned to the enterprife of Siam, & vanquished the king, who killed himselfe with poison; but his children were prisoners; so as he conquered a good part of this realme. He with his successours, is called by our moderne writers, king of Brama, or (according vnto some others) of Barma, for that his greatnesse began by the conquest of the countries of the Brames. But the Portugals, giuing him the name of the most noble and best knowne part of his conquests, call him King of Pegu. He hath since attempted often to make himselfe maister of the towne of Odie, and came to this enterprife with a million of men. And to the end it may not seme fabulous (for that we haue written the like in other places) it shall not be from the purpose to shew the reason why, in those quarters, and in some others, they draw to field such great armies.

I say then first, that they make warre either vpon the frontiers, or in countries farre off, and that he which hath not great reuenues, and store of treasure, shall neuer be able to continue a warre long, nor with great armies: for as the members of mans bodie cannot moue, nor continue their motion without fynewes; so armies cannot be raied, nor led, where need requires, nor yet kept together at any enterprife, without ready money; which doth entertaine them, and refresh them in due season, and which draws after them armies, munition, victuals, and other things necessarie for the life of man, and the managing of armies. And for that the reuenues of princes (as also, the means of subsidies from whence they are drawne) are limited; and that if for a year or two he drawes much money out of his countrie, he will sodainly grow poore, and be soone exhaulted of gold and siluer; so as a warre cannot be vnderaken farre off, nor continued long, unless it be by such princes as haue great treasures in store, or at the least mines that faile not: being certaine that treasures, how great soeuer, would soone haue end; forasmuch as that which is gathered together in time of peace by degrees, is sodainly spent in time of warre, so as one year consumes many. Wherefore a Portugal Captaine said with reason to *D. Sebastian* king of Portugal, whenas he consulted vpon the enterprife of Barbarie, that he had need of three torrents for this warre, the one of victuals, the other of men, and the third of money; and another said, that to make warre he must haue money without end. But if all warre require a great charge, that which is made a faire off demands as it were an infinit treasure.

The great Turke hath made triall hereof in the warre of Persia, whereas so powerful a prince hath consumed his treasure in such sort, as he was forced to imbase his gold and siluer, and to make the price double, suffering failehood in his coynes, with a thousand such like things, for the which the Janisaries haue often mutined, and run like madde men vp and downe the citie of Constantinople, burning and spoyleing a great part. And without doubt money is so necessarie a thing for a prince that vndertakes any warre, as *King Jacques Truile*, a verie famous Captaine, whenas one demanded of him what things were necessarie for the warre, said, That he must haue alwaies three things ready, the first was money, the second money, and the third money. That which I say, must be vnderstood when a prince drawes the charges of the warre from his owne countries, for that sometimes it happens that an armie entertaines it selfe as it marcheth by her owne conquests, and that the pursuit of an enterprife giues force and meanes to continue it: so the Huns, Vandales, Gothes, and Arabians, *Alexander* the Great, and in the time of our grandfathers, great *Timberlaine* entertained verie great armies for a long time out of their countries, for that entering into provinces whereas they scarce found any one that made

A made head against them, they sack towns and countries, and entertained themselves with the spoiles. The like hath happened to the Portugals at the East Indies, and to the Castilians at the West, and more to these than to the others; for that there was neuer nation, which without any experience of their owne hath made so great conquests as the Spaniards haue done both in New Spaine and Perou. But this is not so easie now as in former times, neither can it be so well practised in Europe, as in Asia and Africke, by reason of the great number of forts, able to stay a mightie enemy many moneths, yea years, and in the end to tire him; whereof the Turkes made triall at Zighet, a little castle in Hongarie, which *Solyman* came to besiege in the year 1566, with three hundred and fiftie thousand men, and in the end took it, but with such losse of his men, as of so great an armie he carried not backe a third part: and the Portugals, who in the beginning of the enterprife of the Indies, made famous conquests with few men, and in a short time, could not passe on, since that those people haue bene furnished with artillerie and engenners, and that they haue built forts. The like hath happened to the Spaniards at the New World; for that since their first victories, they haue found in New Spaine the Chichimeques, and at Perou the Pilcoffons, Cirguans, and Cuques, and for these many yeres they could neuer get a foot of ground in the valley of Arauca, and of Tucapel in the countrie of Chile, whereas those people (seeing that the Spaniards died being wounded with their arrowes, and other armes) did not esteeme them immortall and the children of heaven, as they had done before; and by experience and practise they did no more feare their horses nor their harquebuzes.

But if they make not war far from their owne countries, it is no difficult thing to raise great armies in a short time: and to leaue all auncient examples, we read that they of Gapt in Flaunders haue sometimes opposed themselves against the power of the French king with foure score thousand fighting men, for that their countrie was good and well peopled, and the war being vpon their frontiers, or within their province, euery man did bring to it with prouision to feed them certaine daies. But they could not continue long in this estate, for that both prouision and money did faile them, and they were forced to come some to the plough, and others to their shops, from whence they had their maintenance. In like manner the Scottish men, who for want of siluer haue neuer performed any enterprife of importance out of the Island, in the necessities of their countries haue drawn together a great number of men in an instant, and haue therewith assailed their enemies, or defended their frontiers, as the Romans did, who for the space of some years whilst they fought against the people that were neighbours to Rome, made war at their charge: for they went forth being furnished with victuals for a day or two, and on the war by combat in few houres; but the tediousnesse of the enterprife of *Vei*es forced the Senat to giue pay vnto souldiers. But it is much more easie in Africke and in the East, than in Europe, to leuie armies for neere enterprises, without any great charge; and the reasons are many: First for that these countries do vniuersally abound more in things necessarie for the life of man: secondly, the Southern people, and those of the East content themselves for the most part with lesse than we; they are sparing in their eating and drinking, and more simple; for that they of Europe do not onely consume in their diet and drinke that which would suffice to maintaine them, but also to arme them against the cold: whereas the others desire onely nourishment without daintinesse. Where which among vs is of greater charge than bread, is not in vse among them, & their meats are much better than ours. The art of cookerie is not so curious as with vs, and they are not so carefull to giue any delicate tast vnto their meats. The Turkes make their soups with rice and mutton, and the garments of them of the East are of much lesse charge than ours. They go halfe naked to the warres, and couer nothing but their priue parts; so as they haue not so many artizans and tradesmen as we haue: and their whole charge for the most part is nothing but a peece of bumbasin, which couers them from the sunn vnto the knee.

It appears then by these reasons that they may with more ease entertaine one hundred thousand souldiers, than we in Europe can do fortie thousand. We must add hereunto

unto that the carriage of ordnance, munition, and other things thereunto belonging is of an ineffable charge, whereof most of the nations of the East are exempt, especially such as haue not had to deale with Arabians and Portugals, and which liue in the heart of the countrie far from the sea. It is also a thing of no small consideration, that this people go vnto the wars without any defensive armes, as corslets, headpeeces, shirts of maile, and such like, wherewith we spend much; and moreover they are not carried from place to place without charge, wherein we differ much from the Romans, who carried their owne armes whens they went to the war; and many times victualls also for ten or twelve daies.

These nations hauing such aduanrages of the bountie of the aire, and of the facilitie to feed, cloath, and arme themselves, it is easie for them at need to draw far greater armies together than we can do, who haue need of many things which are vnknown to them. Wherefore we read of very great effects done by armies of Assyrians, and of Ethiopians, of *Belus*, *Ninus*, *Semiramis*, of *Cambyses*, of *Cyrus*, of *Darius*, and of *Sesostrius*, and of later times by the Arabians, Tartarians, and Mogores; but to omit far fetcht examples, yea to purchase credit of things past, by the successe of things present, that which happened in Angola in the year 1584 is very famous.

III. Angola is a rich province in the West part of Ethiopia, neere to the realme of Congo. *Paul Diaz* a Portugal Captaine incourented in this countrie the second day of February an armie of 1200 thousand Ethiopians, which the king of Angola opposed against him, yet he did breake them and put them to flight. It is true that great armies last little, and are more like to torrents than riuers: for that they may be well drawne together, but not entertained any longer than that doth last which they carrie with them: so as they are dispersed in few daies, and do soone abandon the enterprise; for that they carrie nothing that may draw after them merchants and victuallers with things necessarie for the maintenance of life, or for the vie of war. Moreover, to supplie the necessities of a million of souldiers, they must haue another million of men, carres, beasts of burthen, horse-boyes, merchants, and victuallers to follow them, and whole riuers will not be able to furnish such a multitude with water, nor the fields with corne; so as it must of necessity ruine it selfe and come to nothing. These kings of the East which leuied extraordinary armies, and led them into farr countries, knowing the truth of what we haue spoken, made first of all great prouision of money, victualls, munition, and all other things necessarie. Among others *Xerxes* who drew to field the greatest armie that was euer written of, made his preparation seuen yeares before.

But to returne to the king of Brama, of late yeares he tooke the ports of Martabana and Tarnasser, then turning his armies sometimes towards the North, and sometimes to the West, he annoied the princes of Caor and Tipure, and made himselfe maister of the realme of Macin, and Aracan, hauing led to this enterprise three hundred thousand men, and fortie thousand Elephants.

III. This king possideth at this day the realmes of Pegu, Tangu, Prom, Melintay, Calam, Bacam, Mirandu, Aue, and Brama, which lie towards the North, then the realmes of Siam, and the ports of Martabana, and Tarnasser, and also the realmes of Aracan and Macin. The realme of Pegu lies in forme of a halfe Moone, betwixt the mountaines inhabited by the Brames and langomes, and extends along the sea from the towne of Rei which stands vpon the coast in the fourteenth degree and one third, vnto Sedor, which is in the seuenteenth degree also vpon the coast, the space of ninetie leagues, and containes almost as much in bredth within the countrie. Others say that the realme of Pegu runs three hundred miles vpon the shoare neere to the Westerne banke of the gulfie of Bengala, and they take this space from the towne of Tauay vnto the Cape of Nigraes. The riuier of Pegu runnes through the middelt of the countrie, and giues her name vnto the whole realm. The chiefe ports are Pegu vpon the riuier of the same name, Tauay, Martabana, and Lofmin.

V. The realme of Siam, which they also call of Someo is very great, and extends as well vpon the East part as West, vnto the sea. It lies betwixt the countrie of Couchinchina, and

and the realme of Terme, in regard of that which lies within the land; and as for the coast, it extends from the towne of Campae vnto that of Tauay, and this makes about two hundred leagues. It is true, that the Moores and Arabians haue vsurped almost two hundred, and hold the townes of Patane, Paam, Ior, and Pere; and the Portugals haue seized vpon the townes of Malaca. This realme comprehends certaine particular kingdoms, that is to say, that of Siam, first called Chaurma, then that of Muanray (in which is the towne of Odie) and those of Brame, Caipumo, Chaneram, Camboye, and Campae, and moreover, langome, Cucray, and Lancam, which three realmes are inhabited by the Layes. The chiefe townes of all this realme are Siam, Odie, Cambaye, Campae, Sincapure, Malaca, and Quedoe.

Siam is a verie great towne, and fit for traffique; standing vpon the banke of the broad and deepe riuier of Menam, in which there are great numbers of inhabitants, for that besides them which are borne in the countrie, they make an estimate of neere thirtie thousand families of merchants, which be Moores. Odie, the chiefe towne of the realme of Muanray, is greater than Siam, for that they number in it neere foure hundred thousand houses. This towne is built after the manner of Venice, so as they may passe through the street in boats, whereof they say there are two hundred thousand.

Camboye stands vpon the bankes of the riuier of Menon, which coming out of China, before it dischargeth it selfe into the Indian Sea, receiues many other riuers, and neere the mouth makes a lake, which hath about two hundred miles in circuit. This towne is the chiefe of the realme of Camboye.

Campae is a sea towne which giues the name vnto the whole countrie. That of Sincapure lies in the remotest Southerne part of this countrie vpon a cape, which some take for the great Promontorie whereas *Protemee* lets the towne of Zabae; but *Magni* thinks rather *Protemees* Palure, from whence they go that will passe by sea into Chryse, or to India. As for the towne of Malaca, I haue described it in the discourse of the king of Siam. Quedoe is a famous towne by reason of the pepper which growes in that countrie.

There was a rich kingdom of the Brames or Bracmanes, before that the king of Brame reigned thereon. The chiefe towne is Aue, standing vpon a riuier of the same name. The realme of Verme is neere vnto that of Bengala, and hath not any Sea port. As for the realme of Aracham, it is scituated vpon the North of the realme of Bengala, neere to the riuer of Chabery. The chiefe towne, which giues her name vnto this realme, stands vpon the coast, and is fine and fortie miles from the Sea.

¶ The Qualitie.

The soile of the realme of Pegu is wonderfull fertile, and fit to beare wheat. They do most commonly gather an incredible quantitie of Rice, by reason of the riuier of Pegu, which running through the realme, doth sometimes swell in such fort, as it ouerflows a great part of the land. This countrie doth also breed many beasts, amongst the which there are an infinit companie of little horses, which are good and fit to beare, and great elephants which they take in certaine high mountaines, and keepe for the vie of war. There are also Parrats, which speake better, and are fairer than in any place else. There are great numbers of Ciuet Cats; and there grow Canes as bigge as a hog. The countrie doth also yeeld many Rubies; and they haue much Lacca, which is hold to be the gum of certaine trees, and others say, they gather it vpon the leaues of the Manna tree.

The countrie of Siam is plaine, but enuironed with mountaines, full of grasse, pleasurable, and fertile; abounding in Rice, Corne, and other things necessarie for life. It is full of Pepper, Benjoyn, Gold, Silver, Tinne, and other metalls. There is also much Musk, and great numbers of Horses and Elephants. In this countrie is the riuer of Chyanay, out of which run the riuers of Aue, Caipumo, Menam, Menon, and others, which water many Prouinces, and make their lands fat, as Nile doth in Egypt.

Towards

Towards the East, vpon the frontier of Cauchinchina, there are great forests, in which A there liue many Tygres, Lyons, and other wild beasts.

The countrie of Cambaya abounds in Rice, Flesh, and Fish, as also in Horses, and Elephants, and it yeelds some little gold. The realme of Campae hath plentie of gold, and of all things necessarie for the life of man. There is growing in their mountaines the best Alloes that can be seene, the which all the nations of the East esteeme no lesse than siluer. The realme of Aue hath store of Garnets and Rubies, which they gather in the mountaines. They feed a certaine kind of beast which beares muske, and in like manner great store of Elephants and Horses; and the land abounds in all things necessarie for the life of man.

The Manners of the Ancients.

East I should distast the Reader with importune repetitions, I will referre him (touching this point) to the discourse of the realme of Narlinga, where he may first see in general the ancient manners of the Indians, and in particular, those of any countrie which are now subject to the king of Barme.

The Manners at this day.

X. The inhabitant of the realme of Pegu are of a meane stature, and rather fat than slender. They are nimble and strong, and yet not fit for the warres. They go all naked, only they hide their priue parts. They couer their heads with a white cloth, which is fashioned like vnto a Myter. They are wonderfully giuen to the loue of women, and for their fakes they weare little bells of gold and siluer hanging at their members, to the end they may make a noyse whenas they go in the streets. Some Iewes hold, that the myntes of Ophir (mentioned in the Scripture) were in Sumatra; and some others, in this realme; and that they of Pegu haue drawne their beginning from certaine Iewes who were confined thither by Salomon. But the foolish Peguins say, that they came of a dogge, and a woman of China, who remained in this countrie after a shipwracke. They are giuen to all sorts of pleasure, and to a thousand strange and ridiculous superstitions. They of the realme of Siam plunge themselves in delights: they loue women passionately, and are verie subject to gourmandise. They affect musick, and take great delight in it. They practise no mechanique arts, but haue many slaues which they employ to that end; yet they are giuen to tillage. They haue publique Scholes whereas they teach their lawes and their religion in the vulgar tongue; and as for sciences, they teach them in another language verie different from the common. They hold themselves to be verie noble, and make profession of honour. They are stately in their apparrell. The kings of Siam were in old time bound, at their coming vnto the crowne, to begin some Temple, the which they did adorne with high Pyramides, and many Idols.

XI. The inhabitants of the realme of Cambaye are exceeding valiant, and giuen to navigation and traffique, yet their manners are verie barbarous, for they thinke that both men and beasts are of one condition. Their women cast themselves into the fire, whereas they burne after the death of their husbands; and their kings being dead, not only their wives, but also some noblemen, did cast themselves voluntarie into the fire, whereas the bodies of their princes burne. They of Campae vie much wood of Alloes, as well in their houses, as in the funerals of the chiefe men of the propincie.

XII. The inhabitants of Tamaffery adorne themselves with garments made thicke with cotton, short swords, and round bucklers made of the barks of trees, liuing of all kinds of beasts, except kyne. They eat vpon the ground, without cloth or napkin, and haue for their drinke, water with sugar. Their beds are raised high, and made of cotton, and their garments are also of cotton or of silke, they till their grounds as we doe, and liue almost after the same manner. But they haue a custome, not to defoure their wives, nor touch them, before that some whire man (be it a Christian or Mahometan) hath giuen the

A first touch, and from that time if the husbands find them in fault, it is lawfull for them to kill them.

Whenas the sacrificing priests chance to die, they burne their bodies, and make a solemn sacrifice vnto the deuill, and the ashes being gathered together, they put them into urnes or great vessels stopt very close, which they burie vnder ground, and whilest the bodies burne they cast into the fire much alloes, myrrhe, benjamin, corall, incense, sandal, and other sweet and aromaticall drugs; and in the meane time the trumpets and flutes sound. During this solemnitie there are twentie or thirte men disguised like deuills, as they paint them, which go about the fire dauncing and leaping for ioy, and as it were stirring the world of the rest of the deceased; whose wife is all alone neere vnto the place, beating her brest, weeping and sighing, and crying out with great shewes of leuinesse, and all this is done about midnight. Fifteene daies after, the wife inuites all the kinsmen and neerest friends of the deceased, and makes them a great feast in the same place where her husband had bene burnt, where she is deckt in her robes and iewells which his kinsmen bring thither; and making a deepe hole they fill it with drie and aromaticall woods, enuironing it about with reeds like vnto ahedge, and they couer this hole with a peece of silke, to the end the hole may not be perceived. After the feast the minstrells play on their instruments about this hole, after which they sacrifice vnto the deuill, which being ended, the wife comes like a frantike woman, and dauncing and leaping towards this hole being all on fire, she recommends herselfe vnto the prayers of such as are disguised like deuills, to the end that Sathan may receiue her into his companie, and make her voyage safe and easie. These words being ended she runnes towards the pit, and wrapping herselfe in the peece of silke, leapes into the flame, and suddenly the kinsfolkes cast wood and rosin vpon her, to the end that these combustible matters may soone consume her. If the wife should forget this dutie towards her husband, she should be for euer dishonored. Yet you must vnderstand that this custome is obserued by great ladies, and that the greatest of the countrie assist commonly at these ceremonies. The inhabitants of Verme are blacke and go all naked, only they couer their priue parts with cloth made of cotton.

The Riches.

The wealth of these realmes may well be conceiued by their fertilitie. For the countrie being plaine and warred with many great and goodly riuers which fatten the land, as Nilus doth in Egypt, it cannot be spoken how all things abound there. They haue a great commoditie from their rice, horses, and elephants, and from their gold, silver, and tinne. The merchants come thither from all parts, and carrie from Pegu (as I haue said) much rice, gumme, benjamin, muske, pretious stones, siluer, butter, oyle, and such like things to eat. They draw out of those ports fortie ships, yea laden with rice for Sumatra.

The realme of Siam sends forth pepper, muske, benjoin, gold, siluer, and tinne, and an infinit number of horses, and elephants. That of Camboie yeelds some little rice, and doth furnish strangers with many horses and elephants. The realme of Camboie reapes little profit but from the wood of allos. Quedoe is renowned by reason of the pepper which is exceeding good, and for this cause it is sought after by merchant strangers which come into those parts. In the realme of Aue there are many merchants of pretious stones, especially of rubies, and garnets: they sell also some store of muske, and many horses and elephants. By these things we may iudge that the king of Brama, who hath countreys furnished with so many things which are sought for from all parts, hath great store of treasure.

XIII.

XIIII.

The

¶ The Forces.

XV. NO man can doubt but the king of Brama is a mightie monarch, seeing that the king of Siam alone, whom he hath dispossessed of his realm (which is not above a fourth of fit part of his Estate) had commonly six thousand men for his guard, and thirte thousand elephants, whereof three thousand were fit for the warre; the which should be much esteemed by reason of the great expence of these beasts. He had as it were Timars throughout his realme, and by this means twentie thousand horse, and two hundred and fiftie thousand foot alwaies ready to follow him to the warre, without any charge vnto the realme: and if he would haue drawne greater forces together they might haue amounted to a million of men, for that the realme is very great, and the towncs and prouinces exceeding wel peopled: seeing that the towne of Vnde the chiefe of the realme of Siam may send forth fiftie thousand men. We may hereby conceiue how powerfull this prince is, seeing that he abounds not only in victuals and all kind of wealth, but also in men.

¶ The Government.

XVI. The king of these countries is absolute lord of all the lands within his Estates, and rents them to labourers for certaine summes of money, or else he gives them to the great men of his realme for their entertainment, and for a certaine time, or else for their liues; but neuer in perpetuities, to dispose and leave them to their children as a right of inheritance. They giue also vnto principall men towncs and lands with iurisdiction for a time, or for their liues, with a condition that they shall come to serue them in all occasions of war with so many foot, horse or elephants. The king of Pegu hath bene wont among other founders of his guard, to haue a thousand Christians in whom he trusted, and who did manage all the affaires of his court. They hold that this prince doth charge them with strange impositions.

Among them of Tarnasser, murder is punished with death without any remission. Debtors are condemned to satifishe, if the creditor shews the schedule; for that they write in parchment, as we do, whereas they of Calicut write on the barkes of trees. If a stranger die without heires the king succeeds him, for that no man may make, will, the king setting himselfe lord of all.

¶ The Religion.

XVII. The king of Siam, who is held the authors in manner of all the superstitions of those countries, hold God for the creator of heaven and earth, and for him that shall recompence the good, and punish the wicked. They beleue that man hath two spirits about him, whereof the one guides him to good and betrays him, and the other tempts him and afflicts him. They build diuers sumptuous temples, and ser vp many statues of men which they hold are gone to heauen for their good life. Among others there is one of the father of men as they say, which is lifelike paces long. They haue an opinion that he was sent from heauen, and that of him were borne certaine men, who endured grieuous and doubtfull tormenting for the loue of God.

The priests which are in this countie are attired in yellow cloth (for that in that colour, for the resemblance of him with the Sunne and gold, is dedicated to God); now when they enter into their houses, whereas these priests feed not any hens but that they are females. It is also an offence among them to drinke wine, as they sone those priests that are conuicted to haue drunke any. They fast often, but especially at a certaine time when as all the people run to their temples, and to their sermons. They haue their seruice at certaine houres, some by day and some by night. They hold that the world had a beginning, and shall continue eight thousand yeres, whereof six are already past. They say also that the world shall end by fire, and that then they shall see open

A heauen seven eyes of the Sun, which shall drie vp riuers, and the sea, and burne the earth, and that there shall remaine among the ashes two egges, from whence shall come a man and a woman which shall renew the world, and then there shall be no more sea with salt water, but pleasing lakes, pooles, brookes, and riuers, which shall water the whole earth in such sort as it shall abound in all good things without the labour of man.

They haue an infinit number of Idols, and among other things they worship the foure elements, and euerie man at his death makes choice of the manner of his funerals, according to the element which he hath worshipped, they that haue adored the earth are buried, and they that haue borne any honour to fire are burnt: they that haue reuerenced the aire, are hung, to the end they may be deuoured by birds; and they that haue had any particular veneration to the water, are drowned.

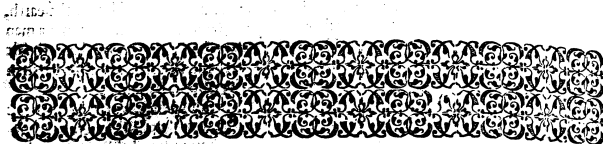
In Pegu, the wiser sort make innumerable worlds successiue one after another, and an infinit number of gods, yet not all together, but more or lesse to euerie world. They attribute due to that wherein we are, and say that there are foure already past. They beleue that the world shall end by fire, and that it renews continually with his proper gods. They put also certaine men in the number of their gods, but with condition, that they shall passe before into fish, beasts, and birds of all sorts. They hold that there are three places appointed after this life, that is to say, one of torment, another of delights, and the third of satisfaction, or abrogating, which they call Miba. They hold, that the soules remaine so long in the two first places, and returne to often into this world, as in the end they are worthe to be admitted into Miba. From these principles spring for many vanities and superstitions, and such foolish ceremonies and opinions, as any man of judgement may sooner conceiue them than know how to expresse them. They do also worship certaine lumps of earth, and chalke gilt ouer, made like vnto the Pyramides of Egypt, the which they call Varelles, and they are so high, as the least of them is of fortie fadome. The greatest is in the towne of Degum, the which is of such a heighth as they may discouer the greatest part of the realme. Vpon the top of it, there are certaine peeces of yron, with a ball and head of brasse, enuironed with little bells, where they hang the jewels and other things which they offer vnto them: they worship these Varelles as their gods, and make them high, to signifye their greatnesse, as they say.

They haue conuents of priests neere vnto the Temples of their Idols, being about three hundred for euerie place. They haue the head & the chin shauen, and weare long gownes with sleeves hanging to the ground. They neuer conuerse with any women, and seldome with men: yet they receiue all strangers courteously: Some of these conuents liue of their reuenues, and other of almes. They haue also houses appointed for women that will retire themselves: and certaine lodgings for the keeping of their Idols, which they put there for deuotion; there is one of them in which they say there is above one hundred and twentie thousand. They fast thirte daies euerie yeare, and eat nothing vntill night. They hold that in the other life a theefe shall be slau to him from whom he hath stolen any thing; and they beleue that it is a sinne to kill any thing that hath life. By reason whereof, the king doth often command through deuotion that they should not kill, nor kill any thing that liues, but it is little observed by reason of the couetousnesse of officers who suffer themselves to be easily corrupted for money.

XIX.


T t t ij


30 A



DISCOVRSE OF THE
GREAT MOGOR.

The Contents.

2.  The great extension of the empire of the great Mogor, which contains seven and
sorie realmes; and of the establishment of two new Princes in this Estate. 2. De-
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4. Of Sangu. 5. Of Del. 6. Of the beginning and Spring of India, the chief river of
the realme of Cambraya, and of the fruitfulness of the countrey in Wheat, Rice, Wax, Sugar, Incens,
Fruits, Spices, Cotton, Silke, Elephants, Dromadaries, Horses, Precious Stones, and great Cane.
7. Of the vrb armies of the ameerin inhabitants; their free continuation, and shamesse acquaintance
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and sacrifices were. 10. Of the disposition of this people, their colour, constitution of bodies, ap-
parell, marriages, and whatcrafts. 11. Their riches in the traffique of Cottons, Silke, Spices, and
Precious stones, and of the kings treasures of Gold and Silver. 12. Their forces in the great
numbers of Horse, Brasse ordinance, Elephants of burthen, and armes. 13. The number of host,
foots, and Elephants, which the great Mogor may at need draw to field. 14. A discourse of the
lets; proceedings; and increase of this empire. 15. Of three sects of religion among this people:
Paganism, Mahometisme, and Iudaisme.

I.  He empire of this prince embraceth the greatest part of that which is contained betwixt Mount Caucasus, at this day called Dallen-guer, or Naugrooc, and the Sea; and betwixt the rivers of Gan-ges, and Indus, or Inder. Hee possesseth many realmes (which some number to be seuen and fortie;) yet the Nissamaluc, and the Idalcen; which are two princes in a manner newly created, hold a great part in this countrey; which they call Decan; the which hath in length vpon the Sea coast only two hundred and fiftie miles. The one of these princes, that is the Nissamaluc, makes his residence in the towne of Danager; and the Idalcen in that of Vilapore, yet the chiefe towne of the realme is Bider, next vnto which, they account that of Decan, which hath giuen the name vnto the whole coun-trie. I peake this to giue some knowledge of these two princes nere vnto the Mogor, seeing that we cannot giue any particular discourse of them. But to returne to the great Mogor, the chiefe realmes which he holds, are those of Cambaya, Dely, Sangue, Man-dro, and Bengala, besides many others; and the towne of his aboad is called Dely, of which the whole realme takes his name.

The realme of Cambaya, which is also called Guzarate, hath in length vpon the sea coast five hundred miles, from the river of Bate, which dischargeth it selfe into the sea neere vnto the towne of Caul, vnto the countrie of Circum in Persia, and on the other

A side it ioines to the realme of Dulcinde and Mandao : So as it hath for bounds vpon the East the countrie of Mandao ; vpon the West, the Nautaces or Gedeofiens ; towards the North, the realmes of Sangu and Dulcinde ; and to the South, the Ocean, and the frontiers of the realme of Decan. This realme is of a very great extension, and full of townes, boroughes, villages, and inhabitants ; so as they do number fixtie thousand places peopled. The townes that are most remarkable and of note along the sea coast, are those of Daman, Bandore, Curat, Ravel, and Bazuin, whereof the two first haue bene sometime ruined by the Portugals : but in the heart of the countrie they find Madabar, or Amodobar ; Cambaya which hath imparted her name vnto the whole realme, and is one of the goodliest townes of those parts, containing neere one hundred and thirtie thousand families, & therefore they call it the Caire of the Indies ; Campanel which is the ancient aboad of the kings of the countrie, situated vpon the top of a high mountaine, and enuironed with seven walls : then follows the town of Tanac, & some others, among which is Diu held by the Portugals, and Daman, whereof we haue formerly made mention.

The realme of Bengala is also very great, and contains many townes as well Marinage as others, and runs along the coast one hundred and twentie leagues, and as much into the land. The great Mogor hath made himselfe maister of this countrie of late yeres. The town of Goura was the aboad of the kings of this realm, and that of Bengala, which hath given the name to the whole prouince is numbred amongst the fairest and greatest townes of all the Indies.

The realme of Sangué, called by some others Citor, hath the chiefe towne of the
me name, the which (according to *Maffew*) is situated in a place of aduantage, hauing
reue miles in circuit, and many goodly houses as well publicke or priuat, and is forti-
fied with very strong battions, and inclofed with good walls. This countrie was in a man-
ner in our time subiect to a woman called *Crementina*, who was as couragious as faire, and
being revolted against king *Badurinus*, to whom she paid a certaine tribute, she was
possessed of the towne of Citor, where she had fortified herselfe with thirtie thou-
sand foot, and two thousand horse: but since, the great Mogor hath made himselfe
master of the greatest part. They realme of Delly is situated betwixt the realmes
of Decan and Narfingua, Orixe, and Cambaya: but it is diuided from that of Cambaya
by the mountains. It was in former times inhabited by valiant women, or Amazons,
whereof there are yet some remaining, which ride on horsebacke like men. There was a
Chalmerian king which reigned lately in this countrie, whose wife did march common-
ly with a troupe of two thousand women on horsebacke. But in the end this realme is fal-
len into the hands of the great Mogor, who now enioies it: this great prince remains in
the towne of Delly, the chiefe of the realme.

¶ *The Qualific.*

The realme of Cambaya is watered by many rivers, whereof the chiefe is that of Indus, which passeth through the middell of the countrie. This river comes from Mont Caucasus, called at this day Naugrocor, and having run a long tract of about nine hundred miles, goes and dischargeth it selfe into the Ocean by two great mouthes or passages. The countrie abounds in wheat, rice, sugar, incense, fruits of all sorts, and spices, and there is such store of cotton and silke, as they do sometimes fraught fortie or fiftie ships to transport it to other places. They find also in this countrie great numbers of horses, dophans, and dromedaries, which some call Abades, the which are twice as big as bulles, bearing upon their snouts a little horne, and the hide is so hard, as no man can peirce it with a thrust: within the mountaines they find the Onix stone, commonly called Cornalina, and many Diamonds and Calcedonies: and this countrie abounds also in storax that is liquid.

The realme of Bengala is watered by the river of Chaberis, to the which some giue
the name of Guenge at this day, holding it to be the auncient Ganges, and yet they make

make mention of another river neere vnto this, the which flowing from the mountaine A of Gates dischargeth it selfe into the gulf of Bengala, not far from the mouth of Charberis. This countrey yeelds abundance of all things necessarie for the life of man; for that it beares great store of rice, wheat, sugar, very good ginger, and long pepper. Moreover there is not any countrie that hath more cotton and silke; and as for the fish and fowle, it is impossible to find greater plenty in any countrie: and that which exceeds all, this countrie enioies so sweet and temperat an aire, as it drawes people thither from all parts. There are certaine trees called Moses, which beare so sweet and pleasant a fruit, as the Iewes and Mahometans which liue there, beleeeue that it is the same fruit which made Adam to sinne. There are also canes of that bignesse, as they serue for barrells and such like vessells, and hardly can a man fadome one of them.

The countrie of Dely, besides the commodities which we haue found in other realms, abounds in horses, elephants, and dromedaries.

¶ The Manners of the auncient.

VII. For that the great Mogor, and they that with him haue seised vpon this part of the Indies, are come from Zagheray, so as this prince vaunts himselfe to be issued from the race of *Tamerlan*, and that the Massageres haue inhabited this countrie; it shal not be unfitting to speake something of the auncient manners of this people.

They inrich their sword girdles, headpeeces, and pouldrons of their harnesse with gold, and moreover the poynters of their horse and other furniture were covered with pure gold, whereof they also made their bits, as *Strabo* writes. The ends of their lances were of brasse, wherewith they did also trim their quivers, they hauing no vse of yron nor siluer. Euery one of them tooke a wife, with whom they did accompanie in publicke and without all shame. If any one of them desired to haue to doe with his wife, he had no respect who beheld him, but only hung his quiver vpon the chariot and so went and enioyed her in the very view of all men.

VIII. This people had a custome, that whenas any one grew very old, his kinsfolkes, and allies gathered together and slew him, with certaine sheepe to beare him companie, causing the flesh both of man and sheepe to be indifferently boyled together, and then they made their feast, and held his death for the most happie that could be. They did not eat them that dyed of any languishing infirmities, but buried them, lamenting their misfortunes who had not attained to that happinesse to be eaten by their kinsfolkes and allies. They did neuer sow any thing for the nourishment of life, for that they contented themselves with their troups, and with the fish which their rivers did yeeld, and they did vse milke in stead of drinke.

IX. Among all their gods they did chiefly worship the Sunne, in whose honour they did offer vp horses, as if they had an especial care to sacrifice the most courageous of all beasts to the goodliest Starre.

¶ The Manners at this day.

X. The inhabitants of Cambaya giue themselves for the most part to merchandise, and are vnprouisible for the wars. They are of an oliue colour, and go all naked, only they couer their priuities. As for their head, they wear ouer it a mantle, & as it were a hat of a purple colour. They eat no flesh, but liue of rice, milke, barley, and other things without life. They combe their beards curiously, and plait downe their haire like vnto women. The women neuer marrie but with one man, and the men in like manner, and they liue very chastly being in their widowhoods. They are great forcerers, and take vpon them to foretell things to come. They were accustomed whenas they had a particular priuie, to come in the morning some on horsebacke, and others vpon elephants before the kings palace to salute him, founding many trumpets and cornets, and they vsed the like ceremonie whenas the king sat downe to meat.

The

A. The realme of Bengala is inhabited by many sorts of nations, by reason of the temperature and bountie of the ayre, and riches of the countrie. The Originaries are for the most part white, subtil of wit, of a mild and courteous disposition, and they vnderstand well the things wherein they deale: yet it is true, they are somewhat deceitfull. They are giuen to traffique, and vnderstand the trade of merchandise: they go not naked, as for the most part all other Indians doe, but they couer themselves with a shirt which is reasonable white, and hangs downe vnto their feet, vpon the which they haue other garments of silke. They wear Turbans like vnto the Turke. Their kings in former times were commonly chosen from among the slaues of the Abyssins, whereof the Court was in like manner full. They are delicate and stately as well in their diet as apparell. They are ignorant in regard of the sciences, as well as the people of Cambaya: It is true that some haue affirmed that there are some few among them which haue some litle knowledge in Physicophie, Astrologie, and Physicke. They say that the inhabitants of the countrie beare great honour vnto the river of Ganges, and they neuer go vpon it but with great reuerence, beleeeuing confidently whenas they wash themselves in this river, the water thereof waies away all the finnes wherewith they are polluted. But the auarice of their princes hath bene so great, as they may not bath themselves in this river vnlesse they pay a certaine summe vnto the king.

¶ The Riches.

C. It shal be shewed that which I haue spoken of cotton and silkes, whereof there is such abundance in this countrie, as they doe oftentimes lade fortie or fiftie ships to transport merchandise into remote countries, and besides the spices and pretious stones which inhabitants sell to strangers, by the which we may easily coniecture of the riches of the realme, I will say onely in a word, that to be the better assured of the great treasures may be in these countries, and especially of that which the king enioyes, we must consider (without any further discourse) what *Massen* reports of *Badurim*, who enioyed the realme of Cambaya. He saith (among other things) that whenas he went to D. in the year of our Redemption 1536, to fight against the great Mogor, who came to scour the king of Mandao, he brought with him fise hundred tuns of gold and siluer to pay his armie; and hauing bene twice defeated, and lost whatsoeuer was in his traine, he sent to *Solyman* Emperour of the Turkes for succours, and withall he sent a present which was valued at six hundred thousand crownes: but repenting himselfe that he had sought vnto this prince who could giue him no speedie assistance, he attempted to be the loue of his neighbours the Portugals, not onely in suffering them to build a fort on the Island of Diu, but also by rare and exquisite presents: whereby we may coniecture that be the riches of the great Mogor, seeing that he not onely enioyes the great part of *Badurim* conquest, but also a great number of other prouinces, most of which he had nothing to that of Cambaya.

¶ The Forces.

H. Having set downe what the riches of this prince may be, we must come vnto his forces, and hauing consideration in like manner of *Badurim* armie, which did consist of an infinite number of souldiers; for that they number one hundred and fiftie thousand men, whereof there were thirtie fise thousand barbed, and withall he had fise hundred thousand foot: Moreover, there was so great an equipage, and so much munition, as the report of *Massen* seemes incredible, if we shall confesse those forces with those of the Kings of Europe. He had withall two thousand peeces of brasse ordnance, among which there were foure great bassilisks, euerie one of which were drawne by a hundred paire of oxen, fise hundred carts with pouldre and shot, and two hundred Elephants armed: making the like conclusion as we haue done in regard of the riches, we must conclude, that seeing the great Mogor is lord of so many other countries, besides that of *Badurim*,

XI.

XII.

durum, he may leuie armies whose number alone were able to strike terror into all his A neighbours, if they were not furnished with many men as well as himselfe, proportionable to the lands which they hold. And without doubt it is no difficult thing for them to draw many men to field, hauing need of so little, be it either to feed them, or to arme them; and in like manner they may supplie themselves with infinit store of munition and engines for the warre; for that they carrie no other thing with them but what is necessaric for the waieres. Abundance of wine, diuersitie of meats, and such like, which cannot be caried without great charge, and much trouble, is not respected among them: they haue no care but for that which concernes warre, as copper, yron, Steele, and tinne, to make peeces, and other instruments of warre; yron and lead to make bullets; and yron and Steele for swords, with oxen and elephants to draw their ordnance. All these B princes are tyrants, so as to asslute and increase their Estates, they oppresse the people, and put all into the hands of their souldiers; to the end they may be more faithful vnto them. But the Mahometan princes doe not commit their townes of strength, nor enterprises of importance, but to their slaues, who many times reuolt and seaze vpon their maiesties Estates, and so, maintaine themselves in possession, they abandon the people to spoyle: for the power of a prince must of necessitie be supported either by the loue of his subjects, or by some others; for that he that is feared of all men, cannot long subsist. And for that tyrants cannot promise vnto themselves the loue of the people, whom they in- treat, not as subjects, but as slaues; they must of force put all confidence in their souldiers, and win them by faire promises: so the Turke relies vpon his Janisaries, who know C no other maister, no nor father; and to purchase their loue, and to be supported by them, he giues them libertie to doe any thing. Euen so, many princes of Malabar hold the people as beasts, and ground their power vpon the Naires. The kings of Ormus, Cambaye, Decan, and Acan, make account of slaues; & for that they lay the foundation of their greatness in their souldiers, be they free, or slaues, naturall borne, or strangers, of necessitie among them warre must be the end of all things, and they must not spare their treasure to furnish themselves with souldiers and munition.

XIII. But to retaine to our great Mogor, they say, that he may draw to field almost in an instant three hundred thousand horse, fiftie thousand elephants, and almost an infinit number of foot.

XIII. But some one will obiekt, seeing this prince is so powerfull, why doth he not make himselfe maister of the rest of the Indies, and of the East? To whom I answer, that there are many things which hinder him: the one is, that as the spirit and art of man cannot produce a perpetuall motion, an effect proper to God and Nature; so can they not giue a continuall course to humane enterprises: for although that great empires be not infested with foraine forces, yet they sinke vnder their owne weight, and ruine themselves. Moreover, whenas power increaseth, there wants agilitie, and although the forces be greater, yet are they not verie fit, I will not say to make incursions, but to moue. These forces moue but slowly, and it is well knowne how much celeritie and speed doth him B port in warre. Great conquests bring with them a care to keepe and assure them, the which will require time. In the meane time, the neighbours fortifie themselves, and provide for their safeties, and the facilitie of vanquishing flies away with the occasion.

Moreover, he that hath vanquished his enemies, doth most commonly feare his companions, and they that haue bene sharers in his victorie; who to assure himselfe of them, must breake off his enterprises, and make a retreat sooner than he desired, or ought. And besides, victories make Captaines insolent, and souldiers mutinous and disobedient, and if the one desire to march on, the others will not follow them, as it happened to *Alexander* and *Lucullus*. We must not passe ouer with silence, that great enterprises which succeed enrich priuat men, but most commonly they leaue the prince without treasure, the F which keeps armies well vnited, and makes them more prompt for actions of warre. We must also confesse, that a great armie (like to that of *Badurius*) by the ruine of those countries through which it doth passe and stay, doth also deprive it selfe of all maintenance: wherefore although the enimie defeat it not, yet it is consumed by famine, the which

A which is most commonly accompanied with the plague. And for this reason there can be no better resolution taken against great armies, than to terrifie, and to stand vpon defence, being most certaine that they cannot long continue in that estate, but must be dispersed either for want of pay, or of victualls, or through the infection of the aire, or by diseases.

And that which doth also hinder the proceedings of the Mogor, is the nature of places: for Mount Caucasus runs through these countries with a thousand branches, whereof some bound in other realmes; and others not content therewith enuiron them round about, and is vnto them as a wall: some stop vp the passages, others make them difficult B and vn easie; and these difficulties are greater vnto the Mogor than they would be to any other, for that his chiefe force consists in horlemen: so that as he is powerfull in a champion countrie, he cannot aduance with any speed where there are mountaines and hills; the which we may easily coniecture by the Resbutes, who hauing fortified themselves in the mountaines of Cambaya, haue no feare of the prince. These Resbutes are the remainders of the idolatrous nobilitie of this countrie, who whenas the Mahometans first seized thereon, retired into the mountaines which lie betwixt the townes of Cambaya and Diu, & there maintaine their libertie by armes, making often great spoiles in the plaine. There are moreover some barren countries, and which want water, as that of Dulcinde vpon the confines of Cambay; so as it is impossible to march thither with C any great armies.

We must add hereunto the great losse of time which potent princes make in their voyages; for that most commonly Sommer is spent before they come to the place appointed; and when they are there, their horses are halfe dead, and their souldiers decayed both in number and strength: then comes Winter which is opposit to the aggressor, and fauourable to him that defends; for he that invades must of necessitie keepe the field, and endure all the discomforts of the weather, whilst the others lie in houses, and want not any necessaries: wherefore all princes that haue projected great enterprises, for that the difficulties are great to lead great armies from one countrie vnto another, haue bene forced to transport their men by sea, or vpon rivers, as *Germanicus* did in the German war.

D The Mogor hath no kind of sea forces, both for that he wants ports, and also for that he hath the Portugals to neighbours, who stop vp all the gulfes of Cambaya with two important forts, which be Daman and Diu.

The last reason which staies the Mogor, hath bene the power of them with whom he confines, which keepe him from extending his dominions towards the East: for he hath for neighbour the king of Barne, who yelds nothing vnto him in power and forces, seeing that the enioies so many realmes and estates, and hath vnder him so many warlike nations, and brings such great numbers to field, as he feares not any opposit power. If the Mogor hath extended his Empire betwixt Ganges and Indus, the other hath augmented his no lesse betwixt Ganges and the realm of Siam. And to conclude, their fortifications are such at this day, as a small place of war is able to weaken and tire the power of a great kingdom; so as by this at few men resist many, and consume the forces and treasure of them that assaile them.

¶ The Religion.

The wretched sect of *Mahomet* is so dispersed in Europe, Africke, and Asia, as the greatest realmes of the two latter parts of the world are infected with this error: among others which follow the law of this false Prophet, the Mogors Empire is for the most part Mahometan. There are also many idolaters, of whom we spake in our discourse of the king of Narfingue, to the which I referre the reader, to auoid repetitions: There are also many Iewes, who are giuen to the trade of merchandise, and some Christians Abyssins, whom trafficke and the desire of gaine draws into this countrie.

¶ A



A DISCOURSE OF THE KING OF CALICUT.

The Contents.

I. The length and breadth of the realme of Calicut, and a description of the chiefe towne, and the manner of their buildings. 2. The soyle abounding in pepper, and what kind of tree beares this spice: the time and manner how they plant it, and gather it. 3. Of ginger, aloes, and other fruits which this countrie yeelds, with the manner how to gather it. 4. A description of the beasts and birds which this countrie breeds, and among others the Sarau, which hath a better voice than the parrot. 5. Of apes and monkeys; and of a wonderfull tree which beares dates or nuts, of which they make ropes, cloth like unto satin, wine, sugar, and oyle. 6. Of two kinds of Serpents in this countrie, whereof the one is not venomous. 7. Of the king of Calicuts marriage, who neuer takes a wife untill he be deflowred by the chiefe of their priests. 8. Of the five orders of the realme, and how every Estate liues; especially the nobilitie & merchants. 9. Their manner of writing upon the leaues of palme trees with pens of yron. 10. Their wealth in the traffike of pepper, ginger, synamon, cloves, nutmegs, mace, muske, pearle, goods of spikenard and mirabolans incense, amber, camphier, and cassia. 11. Their forces in footmen and armies at sea: then armes and manner of fighting. 12. What forces the king may bring as well to sea, as to land. 13. The succession of the crowne of Calicut transferred to the kings, sisters children, and why: and how the creditor pursues his debtor in this countrie. 14. Of the abominable idolatrie of them of Calicut, worshipping the deuill with a miter, in an oratorie full of figures of deuills. 15. Of the sacrifices which the Bramins offer unto the deuill. 16. A generall pardon celebrated every yere by the Bramins, and granted unto the people in a certain temple of the precinie.

I. The chiefe realme of the countrie of Malabar is that of Calicut although it runs but fife and twentie leagues a long the sea. The king of this countrie is powerfull and renowned, and exceeds all the rest of those countries in dignitie: they call him Zamorin, which is as much to say as Emperor, according to the commaundment of Peremall king of all Malabar, who hauing diuided his Estate into many parts, whenas he meant to go to Meque, there to end his daies, he left the name of Zamarin to this king of Calicut. This realme is but fife and twentie leagues long, and ten broad. The chiefe town which giues name vnto the whole realme is situate vpon the sea, and is three miles long: it hath no walls, and contains about six thousand houses standing a good distance one from another. It hath a mile in length beyond the port called Capocate. The houses of this towne are built low and of small price, for that they find water before they haue digged fife foot; so as they cannot lay any deepe foundations. Merchants houses are valued at twentie crowns or thereabouts, but those of the common sort are not sold for aboue ten. The height of these houses doth equall a man on horsebacke.

¶ The

¶ The Qualitie.

The soyle of Calicut yeelds pepper, whereof they gather some within the towne. The stalk of it is weake, and hath need of some prop or supporter to hold it vp like vnto the vine. It resembles lue, which as it grows creepes on, and when it can come to any tree neere vnto it, it embraceth it, and ties it selfe vnto it. This tree, or rather shrub, hath many branches which are two or three spans long. The leaues are like vnto the leaues of Assyria; but they are greater and thicker, and haue small crosseveines. In the same place there are six branches hanging downe a foot long, and they are in colour like vnto grapes which are not ripe. They gather it in October and Nouember, being somewhat greene, the which they drye in the Sun vpon mats or coverings made of reeds, and in three daies it grows blacke as it is brought into these parts. Finally, they neither cut it nor manure it in any sort, for that the soyle brings it forth without any labour. Plinethat the shrubs of pepper are like vnto our Juniper, and that some in his time maintained that they did not grow but about Mount Caucasus, which is directly opposit vnto the Sun: but at this day we find the contrary by the nauigation of the Portugals; for the countrie of Calicut doth also beare ginger, which is a kind of root that lies not three or foure spans in the ground like vnto reeds. Whenas they draw out the Ginger, they leaue one betwix two knots, and they couer the root or seed with earth, and the yere after, they gather the fruit that is to say, ginger. In plaine countrey they haue a fruit like vnto the Nympholea, but in those soyles which be red, they gather all sorts of them. They haue also some other fruits and shrubs, as laceres, Ambe, Comolange, and daues others which are vnkowne to vs, amongst which there is one that hath a taile like vnto small peaches, others to small pines, some to figges, and others to melons. There grows Aloes, which is a gum they gather from a shrubbed which hath but one root like vnto a staffe planted in the ground. It hath the bodie red, and the leaues strong, and the taile bitter.

Calicut they find many beasts, as Lyons, Beares, Stagges, Goats, Wolves, Oxen, Elephants, and others, yet they say that not any one of these beasts breed there, but are brought from other places. As for birds, there are parrots, some greene, some of diuers colours, whereof there are such numbers as they are forced to dig in the fields to keepe them in Biers, least they should deuoure it. They make a wondrous noise, and are sold for hght. There is another kind of bird called Sarau, which are smaller than parrots, but they sing more sweetly. Flowers are alwaies in their vigour, and the trees greene during the whole yere, by reason that the aire is sweet and temperate, and it seems alwaies to be a spring.

The countrie hath also store of Apes and Monkeys, which do much annoy husbandry, especially the poorer sort, for that they run vpon the trees which are like vnto nut trees, and spoyle the liquor whereof the Indians make their drinke, and ouerthrow the vessels vpon they resort to it, for they haue a kind of tree which exceeds all others in bountie of Dates like vnto the Palme; it yeelds wood for the fire, they gather nuts of a good sort, they make ropes, and draw from it fine cloth, wine, sugar, and the first fruit which this tree beares, are nuts, like vnto dates, from which they draw oil, and cast it into the fire. There is another tree which is not much vnto the nut tree, and is called Cypres, or Cobby lawne: of these leaues they make a distill in a madd like vnto Sattinot Taffes, then they drin the sides, and make a distill; and under the later hake, there is a nut as big as ones little finger. Finally, they draw water with the nut, & as the nut grows so the water increaseth; yea in such a sort that the nut as come to perfection, the inner part is full of water, the which is vnto the nut as much from Rose water, whereof they make verie fat oyle. Euening and morning they make an incision in the bodie of this tree, and draw from it the liquor, which serueth them as sweet wines. These trees are very high for the most part, & almost as big as swine, they

they haue foure feet which are foure cubits long, and they breed and liue in moorish places. The inhabitants say, that these serpents haue no poyson. There are others whose poyson is so deadly, as if they haue once drawne blood from any one, he dies sodainly. There are some as bigge as aspikes, and others much bigger, who kill a man if they once bite him, of which kind there are verie many.

¶ The Manners.

VII. **W**henas the king marries a wife, his manner is not to lie with her, untill she be adorned by the most honourable of all the priests, & the king giues him five hundred crownes for this goodly exploit. Whenas he takes his refection, he lies vpon the ground without couering or tapetrie, and hath priests about him, who assist at his dinner and supper, & come not within foure paces of him, but giue care to the kings words with great reuerence.

VIII. Next vnto the king, the priests are held most honourable, & after them the Naires, who are held in the like esteeme there, as gentlemen be in these countries: they wear swords, bucklers, pikes, or halberds, when they go abroad. The third order is of artizans & tradesmen. The fourth of fishermen. The fifth, of them that gather pepper, wine, and nuts; and the last, of such as sow and reape Rice, and these are not much esteemed by the gentlemen and priests. The king and queene wear no stately garments, & the inhabitants of towns are in a manner naked, hauing onely a thin cloth made of cotton to hide their priue parts. Whenas the king goes forth to hunt, or for any other cause, the priests keepe the queene. The gentlemen and merchants liue after this manner: if any friends be married, many times they change wiues to make their friendship more firme: and as for the children, he that is the father must keepe them. There are some others which liue after another manner, for that one wife marries ten husbands, and they lie with her one after another, and if it happen she be with child, she giues it to which of the seuen she please, and he may not refuse it. They lie vpon the ground when they eat, and vnder the leaues of trees in stead of spoones. They that follow the king, wear vpon their heads, bands of silke dined in scarlet. All suffer their haire to grow; but after the kings death his subiects cut their haire and beards, in signe of mourning, some after one sort, others after another.

The women are not giuen to doe any thing, but to decke themselves, to seeme more pleasing; so as when they go abroad, although they be naked, yet are they laden with gold and pretious stones hanging at their eares, neckes, legs, armes, and vpon their breasts.

IX. They write vpon the leaues of palm-trees with pens of yron, without any inke.

¶ The Riches.

X. **T**he great traffique which they haue in Calicut, makes the country exceeding rich, for that they not onely venter their pepper and ginger to merchant strangers, but they also make them to take in spices there which come from other places: for they bring cinnamon thither from an island called Zeylon, fiftie German leagues beyond Calicut, towards the East; and pepper from Commucol, which is twelue leagues beyond Calicut: they haue cloues from Meluze, which is some leagues distant from Calicut; nutmegs, and mace, from the Molouques; muske from Pegu; pearles from the island of Ormus, corals or husks of Nard; Mirabolans of Cambaya; Incens of Arabia; Aloes and Camphir of Luni, or China; being fiftie leagues distant from Calicut; long pepper of Sumatra; and Brasil from Damasser, or Tamasier. Calicut doth also send forth Cassia, which growes in that territorie. All these kinds of merchandise which they carrie from this towne, which is in a manner the common trade of Arabian merchants which traffique in to the East, is the cause that it is growne one of the richest places of the Indies, the which may well appeare by the riches of the prince, of whose reuenues we haue no certaine relation. Thus much onely we can say, that the traffique of spices which they haue there, is of such consequence, as it not onely makes the princes rich by the means of their posts

A posts and customes; but also doth so enrich the merchants, as some of them may in wealth equall some dukes in Europe, and kings in Africke.

¶ The Forces.

IN the prouince of Malabar they make not war continually on horsebacke, not so much for that the countrie breeds no horse (seeing that they bring them great numbers out of Persia and Arabia) but for that the countrie will not beare it. For as in Sweden their footmen vse no pikes, nor their horsemen lances, by reason of the woods which hinder the vse of them: euen so in Malabar they do not commonly vse horses, by reason that the countrie is straight, and crost in very many places with riuers, armes of the sea, and moores. Wherefore their forces must consist of footmen, and in armes at sea. The footmen of this countrie are very well ordered and disciplined.

First the souldiers are all gentlemen, and are called Naires. These being seuen yeares old are sent as it were to the scholl of warre, whereas certaine men excellent in that art, teach their sinews and joints, anointing them often with the oile of Sefame, by which means they get an admirable disposition of nimblenesse, so as they will turne their joints and members which way they please, as if they had no bones. After which they exercise them continually in the managing of armes, and for that they thinke no man can grow excellent in many things, they giue themselves to one kind of weapon as they find themselves disposed. Their armes in former time were the pike, the bow, the sword and the buckler; but since that the Portugals came into that countrie, they haue learned the art of casting the ordnance, and making of harquebuzes, and to handle them, yea and to make all things that are necessarie to the vse of them; so as their powder is much better than ours. They go naked to the warres, except the nauell, and vse neither head-piece, nor corslets: hence it comes that they are so active in combats, and in all militarie affaires. They present themselves sodenly to the enemy, and retire in an instant like vnto shadows. When they thinke they are farthest off, they are at their enemies backs; so as it is hard to flee from them, or to follow them; for they are so swift on foot, as the Parthians were on horsebacke. If it be needfull to ioine and fight (which they doe not but vpon necessity, or some great occasion) they strike most commonly with the point. They carrie certaine plates of bras, or silver tied to the handle of their swords, and the noise thereof serues them as a trumpet or drum, to encourage them to fight.

There is among the Naires a rancke of souldiers, which they call Amoques, who with their execrations (to the which they submit themselves with their families and posterity) make profession to reuenge the wrongs done to their companions. But if any one shalkeing, they runne with such furie to reuenge, as the greatest dangers cannot stay them by reason whereof as the number of the Amoques is great or small, so the kings of the Indies are held more or lesse powerfull. That which doth augment the courage of the Naires, and make them not to regard dangers, is, for that they haue no particular enemies. For many ages since, a prince of those countries brought in the communitie of men. We must also add hereunto the great libertie, or rather arrogancie of these Naires, for that it is not lawfull for the people to approach nere vnto them, which if they thinke they are ill intreated. These Naires send their seruants before to the corners of streets, to advertise the people of their coming, and to make them giue way. If it be true, that the Naires grow more valiant in war by reason of the libertie which is giuen them during peace: the Naires who suffer themselves not to be looked on by men of base condition should become more couragious; for which consideration they do not commonly dwell in townes, but abroad, hauing their houses ditched about with thicke hedges and such and such intricate waies, as they seeme to be Laberynthes.

If any one desires to know what forces the king of Calicut may bring to field, it may appeare by the enterprises which he hath made against the Portugals, for in the yere 1503 he drew together sixtie thousand fighting men, against Edward Pacheco generall for Emanuel king of Portugal, who at that time defended the king and realme of Cochin, continuing in this enterprise the space of five months, in the which he had two hundred ships

XI.

XII.

of war. In the yere 1529 he besieged the fort which the Portugals had made at Calicut, A and continued the warre all the Winter, and notwithstanding that the Portugals shewed great valour in the defence of this place, yet they ruined it of themselves, considering the power of this king. In like manner in the yere 1560 he besieged the fort of Chitael with ninetie thousand men, the which he tooke, forcing the Portugals which were within it to yeeld.

As for sea forces, he hath shewed his power many times : for that being maister of many ports which are much frequented, when he lists he armes a great number of vessels. It is true that at this day, all the sea forces of the Indies are much inferior both in regard of ships and soldiers, to those of the Portugals, to whom the vse of defensive armes giues a great advantage both at sea and land. For doublelesse it is hard, but a naked man should feare yron, and he that is covered with good armes should be more hardie than one that is unarmed: Wherefore we see that those people which vse no defensive armes in warre, make rather profession of agillie than of force, and to fight in flying than in a joined battle, trusting more to their great numbers, than to their valour.

¶ The Government.

XIII. **W**henas the king, is dead, his children succede not, but his sisters sonne remains prince of Calicut, for that (as they say) it is the Bramin, and not the king which C had the queenes maidenhead; and withall, that there is continually one of these princis with the queene to keepe her companie. They vse this kind of justice, that if any one hath slaine a man, he is impaled alive, and afterwards hanged : but if he hath but hurt him, he is discharged in paying a fine vnto the prince.

As for debts, the creditor seeing that his debtor doth but satisfie him with words, he retires the contract, and taking the greene barke of some tree, he pursues the debtor, and hauing ouertaken him, he binds him with this barke, coniuring him in the behalfe of the Bramins and the king, not to remove out of the place vntill he hath satisfised him. He that is thus conjured stirs not out of the place vntill he hath paid; for if he made any offer to flie, he should be put to death without remission.

¶ The Religion.

XIII. **T**hey of Calicut beleene one God, creator of heauen and earth, and the first cause of all that is in the world: but they make him idle, and lay that to rest him selfe, he hath giuen the government of the world to the deuill, whom they hold to be coelestiall, to the end that he might be ludge of the earth, and punish, or recompence men according to their actions and merits. They call this deuill Deume, or the god Tameran.

The king of Calicut hath an Oratorie in his pallace full of figures of deuills, as fearful as we paint them in these parts, and not much bigger than medalls: but in the middle of this chappell, there is a throne of brasse, on the which there is set a deuill of the same substance, hauing vpon his head a miter, like vnto the Popes. There are three great horns vpon this miter, and on the forehead of this idoll, foure. He hath a gaping throat, with foure great, long, and very sharpe teeth of either side, a deformed nose made like a hawks bill, glistering eyes, and hideous, with a furious and fearefull countenance: the fingers are made like hooles, and the toes like vnto a cockes spurs. This deuill holds the soule of a man in his throat, and another in his hand to do the like.

XV. **T**he sacrificers whom they call Bramins are bound euery morning to wash this monster with rose water, and other sweet liquors, pouring forth before him many aromaticall smells. Whenas they cast incens they prostrat themselves, and they do sacrifice sometimes in the weeke to this idoll. Their sacrifice is made after this manner: They haue a table made like vnto an altar, being a foot and a halfe high, two foot broad, and about three long, spreading vpon it all sorts of flowers, and sweet poulders. After this they haue a vessel of siluer full of cockes bloud, the which they set vpon burning coales, with

A with many aromaticall things for Incens: then taking the Censor, they enuiron the Altar, and perfume it, and whilest this is doing, there is a little siluer bell which rings continually. Then they cut the throat of a cocke, which is appointed for the sacrifice, with a silver knife, with the which they flourish a certaine time. Whilest that the Priest doth the sacrifice, he hath his feet and armes inriched with peeces of siluer, which make a sound like of bells, and withall, he hath a jewell which hangs about his necke downe his stomach, and this is a marke to distinguish the Bramins from the rest of the people. The sacrifice being ended, he takes wheat in either hand, & goes backward out of the temple, holding his eyes still fixed vpon the Idoll, vntill that he came neere vnto a tree, which is without the circuit thereof, and then he scatters the come which he had in his hands, the which he layes vpon his head, then returning into the Oratorie, he takes away the ornament of the Altar. The king neuer eats, before that some one of these Bramins hath gone and offered some meat vnto the deuill, and presently as loone as he hath dined, these Priests gather vp the remainder, and giue it vnto crows. Neither the king, nor the chiefe of the town, dare eat any flesh without permission from the Bramins, whereas other men may eat any indifferently, except it be cowes flesh.

He will not forget a general pardon which they haue yerely in December, which draws the people from all the countries and neighbour provinces to come and visit a Temple called Idoll, the which is builte in the middle of a lake, where there is to be scene two orderly ranks of pillars, and a great lampe made like vnto a ship full of oyle, to giue light about. This Temple is great, and enuironed of all sides with trees, and no man durst enter into this Temple, before he hath washed himselfe in the lake: Whenas any enter into this place, the Bramins doe besprinkle them with the oyle of the lampe, then they go and present themselves to the sacrifice, and hauing worshipped, and prayed vnto the deuill, euery man retires. In the meane time, the Bramins promise them general pardon of their faults: and for the space of three daies, this place is as it were a Sanctuarie, and free retreat for all men; so that no man dare wrong another, nor take reuenge of their enemies, no nor pursue an offender by justice.

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A DISCOURSE OF THE KING OF NARSINGE.

The Contents.

1. **THE** Situation of the countrie of Narsinge, the length, and chiefe towne, Narsinge, and Bisingar. 2. Of the province of Canara, or Concan, and the chiefe Seavownes. 3. Of the fertility of the countrie abounding in Corne, Sugar, Ginger, and other spices, Silke, Cotton, Figges, and Citrus. 4. Manners and behaviour of this people, and generally of all the Indians, diuided into Drachmanes, descended from Abraham, and of the Germans, according to the diuision of Onesivites, and Strabo. 5. Of the Hubble, or Gymnosophistes, wearing garments made of the barks of trees, or of hyene cloth that is not combustible: their asperitie of life, and abstinence from wine and women: their exercises to maintaine their strength of bodie and mind: their doctrine, philosophy, and subtle discourses with kings of diuine and humane things, of the motions of the heauens, and secrets of nature. 6. Of the Germans, giuen to the speculation of mans bodie, to the cure of diseases, and to diuination, and Negro-mancies. 7. Of the orders and Estates whereof the Indian people consist, that is to say, Labourers exempt from the warres, Pastors, or Shepherds, tithing in the fields in Tents, Handicrafts-men making instruments for warre, and labour workers, Shoulders, Magistrates, and Counsellors. 8. The apparell of the Indians at this day, and what the king weares going to the warre. 9. Of the kings great reuenues, amounting yere to twelue millions of gold. 10. Wherein his forces consist, what horse and foot he hath: his armes and munition for warre. 11. Of the Idolatrie of them of Narsinge, worshipping the Deuill, and dedicating Temples vnto him. 12. Of two kinds of sects, governing the religion of this people, called Baniane, and Bramin: their doctrine, and asperitie of life, and the Deities which they adore.

I. **THE** His Prince is one of the mightiest Monarches betwixt the riuers of Indus, and Ganges, being maister of a great countrie, which lies betwixt the Cape of Comorin, and that of Guadauerin, and betwixt the mountaines of Gata, and the gulfe of Bengala, and it hath in length two hundred leagues, or six hundred miles: some say, that this realme contains as much ground as can be gone in six months. There are two royal towne, that is, Narsinge, and Bisingar, called by some Belenagal, the which hath three walls, and is famous for traffique. By reason of these two great towne, they call this prince sometimes king of Narsinge, and sometimes of Bisingar. The towne of Samasser belongeth to this realme, as some say, but it is held by the king of Barme. There are in this realme two Sea towne inhabited by Christians, that is, Coromandel, or Colmander, and Malipour, which the Portugals hold.

II. The king of Narsinge doth also enioy the province of Canara, otherwise called Concan, the which is in some fort a part of the realme of Decan. The chiefe Sea towne of this province, are Onor, Batticale, Magindie, and Mangalor. But the Portugals haue seized vpon the towne of Onor, and that of Batticale is tributarie vnto them. The king of Trauancor, which is in the province of Malabar, is in like manner subiect to the king of Narsinge.

¶ The

¶ The Qualitie.

III. This realme abounds in all things, and there wants not any thing necessarie for the life of man. For there is great store of corne, sugar, ginger, and other spices, and there is no countrie in the world that abounds more in silke and cotton. The territorie of Narsinge is very fruitfull, and there is nere vnto it very pleasant forrests. The province of Canara yields rice, sugar, figs, and nuts, but it beares neither wheat, barley, nor pulses. The soile of Trauancall is leane, and not very fit for corne or fruits.

¶ The Manners of the ancients.

IIII. For that many of the ancient manners of them of Narsinge may be referred to the other Indians, I haue reserued this place to make a full discourse, which may shew their actions in generall. The Indians did hate theft about all things, and had no lawes written, for that they had no vse of letters, but did learne by roare one of another. They drinke wine onely whenas they made any sacrifice, and their ordinarie drinke was compounded of barley and rice, wherewith they made their portages. They did not plead one against another, neither had they any law amongst them, which made mention of the keeping of any thing: they had no neede of witnesses, nor of bills, of seales or writings, for that one did beleue anothers simple word. They left their houses empty without guard, which were all signes of the bountie and innocence of this people. Moreouer they liued alone, and had no set houres for their diet, but did eat when they had an appetite. They did cause their bodies to be often rubbed, the which they did pollish with incense. They were not stately in making of tombes for the dead, but contrariwise they showed themselves superfluous in their apparell: for they did weare much gold and precious stones. They had also for an ornament a fine linnen cloth, wherewith they covered their faces for feare of Sunne burning, doing what they could to preserue themselves pure. Truth was held among them for a great vertue, and old men were not esteemed if they were not discreet. They might haue many wiues, and they bought them of their parents for a pare of oxen. They did chuse some for their seruice, others to haue children by, and some for their pleasure, and they did not force them to liue chastly, but they might prostitute themselves at their pleasures. They did not sacrifice, nor cast incense vpon the altars with garlands of flowers vpon their heads, like vnto other nations, neither did they cut the throats of beasts that were sacrificed, but did smother them in their blood. They did cut off the ends of the fingers of false witnesses, and he that had cut off, remained the member of any one, he did not only endure the like paine, but he lost the hand which had committed the offence. But he that did put out the eye, or cut off the head of an artisan, did loose his head without remission.

III. Women floued did keepe and serue the king, and the armie did liue out of towne vnder tents. If a women slew the king seeing him drunke, she did marrie his successor, and the children did lawfully succeed the father. It was not lawfull for the king to sleepe in the day time, and in the night he often changed his lodging, fearing surpises. When he was not in war, he came often out of his house to heare causes, and to do them iustice, and if during the time he was rubd, he was to heare any one, he admitted the parties, and gaue them their answer. He came also forth to sacrifice, and to hunt, whereas a great troupe of souldiers ran after the beast. The place whereas the king tooke this delight, was compassed in with roapes, and the guard of his bodie attended without. If in the meane time any one entred into the kings tents to disport himselfe with any of the ladies of his traine, he lost his life.

Whenas the king marched through the countrie, he had little bells and drums which were carried before him, and if he entred into any park which was inclosed, to hunt, he did still nere about his person three or foure women armed: but if he did runne in the open plain, he was mounted vpon an elephant, and he had about him many women, some

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vpon chariots, and others vpon elephants, or horses, and these women did handle all kind of armes exceeding well.

The Indians did worship *Iupiter*, the rayne, and the riuer of Ganges, and those whom they call the gods of *every country*. Whens their kings did wash their haire, euery man did solemnize that day as a great feast, and they made great and rich presents one vnto another. In old times these people were diuided into seuen orders and degrees, whereof the first were the Sages or Philosophers, Gymnosophistes, & Brachmanes, who were honoured more than all the rest. These were free from all labour, and did not letue any, neither did they command any, but onely received from euery one in particular what was fit for the sacrifices of their gods: they had the care of the dead, as being held deare vnto the gods, and which knew what was done in hell. These Sages foretold them in the beginning of the yeare, of droughts, winds, raine, diseases, and such like, which should happen; the knowledge whereof was profitable vnto them, for that the king and his subjects did seeke to avoid those misfortunes that did threaten them; but if any one of these Philosophers did foretell an vnto truth, he was stoned to perpetual silence. The Gymnosophistes went all naked, as their name doth shew, and liued in desert and solitary places, whereas they disputed of naturall causes, and did in a manner continually behold the Sunne. These men were so patient, as they would stand a whole day barefooted in the burning sand. Among these Sages, were also the Brachmanes, who desired nothing but what nature required, and did live of that which the earth did willingly bring forth. They hold that these men were descended from the children of *Abraham*: concubines, who sent them into the East, as we read in the holie writ, where it is said that they carried certaine gifts from him. These gifts of *Abraham*, besides gold and clothes are the arts and sciences, especially Astrologie, and naturall Magicke, wherein they have not onely excelled, but also are every day very skillfull, if we shall beleue the Portugals, who speake of their owne knowledge. *Strabo*, following *Onesicritus*, diuides them into Brachmanes, and Germans. The Brachmans did put in practise the knowledge which they had received from their ancestors, and did admit to the studie of Philosophie the Germans, who were strangers and not of the race of the Sages.

The most honoured of all were the Hyoboles, or Gymnosophistes, who were not covered but with the baste of a tree, or with a fine linnen cloth, the which was not washed with water, but put into the fire to cleane when it was fowle, and yet was not consumed. They dranke no wine, neither did they marrie, or had any knowledge of women, vntill they had led this life for the space of seuen and thirtie yeares. They discoursed subtilly with kings of a common weale, of diuinitie, and humane things, of the course and motion of the heauens, and of the secrets of nature. They did fortifie their bodies with f great exercise, and by the same meanes they gaue such vigour vnto their spirits, as they made them immutabile in their conuersations and iudgements. All their Philosophie tended only to haue a good death, and a good life. *Appolanius Thianens* went vnto them with much toile, to heare *Isaque* their prince discourse of nature, of the motion of the heauens, and of the change of daies.

They blamed victorious *Alexander* for that not being content with his owne realm, he did trouble all the East with his armie. Behold what *Strabo* saith, who is followed by *Plinie* in his naturall historie. They haue greatly enriched morall knowledge as may appeare by the words of *Apuleius*. I admire those who know not how to plant a vine, to fill the ground, or to graft a tree, to tame a horse or a bull, or to sheare a sheepe, yet giue themselves to wisdom; neither doe I commend any thing they do, so much as the hatred they seeme to beare to idleness. For when the cloth is laid before they bring any meat, all the young men come thither from diuers places and offices. Then the maisters examine them what good they haue done since the breake of day vnto that houre, to whom one of them answers, that he hath bene chosen arbitrator to end a controuersie betwix two men, and that he hath made them good friends: another saith, that he hath obeyed his parents, who haue commanded him something: another that he hath found something of himselfe, or that he hath learned of another, or such like thing. He

that hath not employed himselfe in any thing, and cannot giue an account of that which he hath done, is sent away without his dinner.

The Germans care and studie was to know mans bodie, they kept themselves couered, they liued of rice, & meale; and in curing of diseases, among all other medicaments, they did command vntions and cataplasmes. Some among them were giuen to diuination, and enchantments, they practised Negromancie, and they went wandring from town to town, and from place to place.

The Premies were enemies to all these, and had no delight but to reprehend others; and these Premies were diuided into Montagnars, Gymnetes, and Ciuils.

The second ranke was of Labourers, who exceeding all the rest in number, were freed from going to the war. The enemy neuer spoyle them, but euery man suffered them to live in peace, as thinking them to be borne for the good and profit of all the world. By this meanes, they saw abundance of all things in this countrey, and these men liued in the fields with their wives and children, paying the king his tribute.

The third order was of all sorts of Pastors and shepheards, which did not liue in townes nor boroughs, but in tents in the fields, whereas they liued of hunting, and did set snares and ginnes for beasts, by which meanes they did preferue the corne from the destroying beasts, which swarme in those countreys, and doe much annoy the fruits and feed.

The Artizans held the fourth ranke, and some made armes and instruments for warre; others tooles for labourers, and other instruments that were profitable and necessarie, whereof they had vse. These men were not onely exempt from tributes and subsidies, but they also gaue them corne out of the kings garners.

The fift order was of Souleiers, which not withstanding were the second in number, by a continuall exercise made themselves apt for warre, and how great soeuer number were, their horses and elephants, &c. for the warre, were fed at the princes charge.

The sixt ranke was of the Magistrates, who taking care of all things that did passe, aduerted the king, to the end he might provide for it.

The seuen and last order contained all those that did preside in publike Councils, which were few in number, but famous for their wisdom and nobilitie. Out of this order, they did chuse the kings Councillors, and those that had the managing of great affaires, and did iudge of all differences. They did also chuse from among these, the captains and gouernours of provinces.

There were noblemen also appointed to see there should be no wrong done vnto strangers, and whenas any one fell sicke, they had a care to succour him, and if he died, they caused him to be buried, deliuering his money and merchandise to those that laid they were his nearest kinsmen. The Iudges of euery place had power to punish such as were committed of any crime.

Towards the South Sea, and Malaca, there were shepheards which liued of raw flesh, and they were called Pades, whose manner of life was; that when any one of them (were it man or woman) fell sicke, they that were nearest allied vnto him, slew him, saying, that if he did languish long, he would cause a corruption of their flesh by his sickness, and being slaine him they did eat him, and after that manner they vsed to deale with old people.

In some parts there were people that did kill neither man nor beast, neither did they build, nor liue in any house, feeding onely vpon heabes: and for that they had the graine like vnto miller, which did grow of it selfe, and without any industrie, they gathered it, and boyling it, made vse of it for their liuing.

As soone as any one among them fell sicke, he retired himselfe into the desert, and when he belied or died, no man had any regard, either to cure him of his sickness, or, being dead, to minister funerall rights vnto him.

¶ The Manners at this day.

VIII. The richest men of this countrey wear a short iacket or cassocke, & vpon their heads turbans of diuers colours, like vnto the Turkes. The common people doe onely couer their priuie parts, and the rest of the bodie is naked. When the king will go vnto the warre, he takes a robe of cotton, and vpon this robe he carries a cloake, couered and enriched with little plates of gold: in stead of imbroyderie, he hath round about it rich stones of all fort. His horie is valued at a great price by reason of his furniture which is all covered with rich stones. The people of this realme eat no bread, but live of rice, flesh, fish, and nuts which this countrey yeelds.

As for them of Coromandel, if it chanceth that any yeare passeth without raine, they fall into such extremitie, they are forced to sell their children for a royall, or six pence: the which is ordinarie throughout all the Indies, whereas the fathers sell their children for a small price, and many sell themselves.

The princes desire much to haue noblemen and gentlemen to be their slaues, who many times are husbands to their daughters, and heires to their maiesties Estates.

¶ The Riches.

IX. They hold it for certaine that the king of Narfinge hath twelue millions of gold yearly rent, and that he spares three, or at least two and a halfe euery yeare. He employes the rest in the entertainment of his house, and men of warre. Moreover, he hath two hundred captaines, to whom he distributes the lands of his Estates, vpon condition that they shall entertaine to many horses, elephants, and footmen: and these reuenues are so great, as there are some captaines which haue a million of gold yearly. The which must not seeme incredible, for that in this countrey, as in the greatest part of the East, all the lands, mynes, forests, and the water of some riuers, are the princes: so as no man may wash himselfe with the water of Ganges, which runs through the realme of Bengala, nor with that of Gangue which flowes through the countrey of Orize, without paying a certaine summe to the kings of these two countreies, and the king of Narfinge doth buy the water of these two riuers, and causeth it to be brought farre to bath himselfe therein, and to purge himselfe superstitiously. The king then being maister of the fountaines of his Estates, and there remainyng nothing vnto the people but their armes and labour; it is likely, seeing that the king diuides all his lands betwene himselfe and his captaines, that he retaines one third part for himselfe, and that his captaines haue the other two third parts; so as of necessitie some of them must needs reape great summes of money thereby.

¶ The Forces.

X. Some hold, that the king of Narfinge entertaines continually fortie thousand Naires, who are as gentlemen appointed for the warres, and alwaies payed: and moreover, twentie thousand horse, whereof some are Persians, and the rest Arabians; and two hundred elephants. But whenas he is forced to go to the warre, he drawes to field a far greater number of men and elephants, for that some haue writen that his armie hath the space of thirtie miles. *Iohn de Barros* doth shew vs sufficiently what forces may be drawne out of this realme, describing the armie which *Chefnarue* king of Narfinge led against the Idalcian in the enterprise of Rachiol. He saith, that the armie was diuided into many members vnder their captaines. In the foreward, did march *Camaratque* with a thousand horse, seuenteen elephants, and thirtie thousand foot: *Tierabitara*, with twentie thousand horse, twentie elephants, and sixtie thousand foot: then *Tamanapauque*, with thre thousand five hundred horse, thirtie elephants, and sixtie thousand foot: *Hudapapauque* followed after, and led five thousand horse, sixtie elephants, and one hundred thousand

A land foot: *Condomare* had six thousand horse, sixtie elephants, and one hundred and twentie thousand foot: *Comare* led two thousand and five hundred horse, fortie elephants, and eightie thousand foot: *Gendraye* one thousand horse, ten elephants, and thirtie thousand foot: after him there marched two eunukes of the kings house, with one thousand horse, fiftene elephants, and fortie thousand foot: the page of *Betel* two hundred horse, twentie elephants, and fiftene thousand fouldiers: *Comarheque* had charge of foure hundred horse, twentie elephants, and eight thousand foot: the king came after with his guard, in which were fix thousand horse, three hundred elephants, and fortie thousand foot, and of either side did march the gouernor of the towne of *Bemagor*, with diuers captaines, vnder whose ensignes were foure thousand and two hundred horse, five and twentie elephants, and sixtie thousand foot: besides all these men there were two thousand horse, and one hundred thousand foot diuided into small bands, who as scoures discouered the countrey on either side before and behind, with such order as in an instant they knew anything that happened. With these there were twelue thousand carriers of water, and twentie thousand whores, besides horse boies, merchants, handycraftsmen, landresses whom they call *Mamates*, oxen, and beasts of burden without number. The multitude of these men did appeare at the passage of a riuer, that the water which came at first to the mid thigh was not able to water them that came last. The king before he went to this enterprise did sacrifice in nine daies two thousand thirtie and six beasts, the flesh whereof was given to the poore in honour of the gods to the which they did sacrifice. These people were clad in cotton the which was so fine and strong, as it would resist any lance as well as a breastplate of yron, and their horses and elephants were couered after the same manner. Euery elephant had his castle, in which were foure armed men: and they carried certaine swords in their mouthes the which did cut any thing that was before them.

The footmen were diuided into archers, pikemen, and others which carried swords and targets: and for that the last carried targets which were able to couer a whole man, they had no other defensiu armes. I will not passe out in silence that in this war with the Idalcian, the king of Narfinge hauing receiued a great rout, he tooke courage, and did say words worthe of a great prince: which were, That he had rather the Idalcian should brag he had slaine him than vanquished him; whereupon he aduanced, giuing courage to his people, and defeated his enemy. Among other things in this defeat there were taken foure thousand Arabian horses, one hundred elephants, foure hundred cannons, besides smaller peeces, and an infinit number of oxen, bugles, tents, and weapons. There were fortie Portugals with the Idalcian in this war, and twentie with the king of Narfinge. In our time there were two captaines which reuolted against this king, the one of the one is called *Vrapanar*, and remaines at Nagapatan, and the other called *Venapen* hath made himselfe maister of the places neere vnto Malipur.

The king of Narfinge to haue his captaines readie vpon all occasions, doth euery yeare send certaine multers to be made, whether they are bound to come. He deprives them of their charges that brings fewer men than they ought, or are not well appointed.

¶ The Religion.

The people of Narfinge do first of all beleue in one God, the Lord of all the world, then in deuils the authors of all euill, whom they honour more than the creator of all things, building many stately Temples or Pagodes vnto them with good rents. In some of these Temples there are men which haue charge of the seruice of the idoll, and in some others women which make loue, who prostitute their bodies to get something for the seruice, and they breed vp many young maidens for the same trade. There are so many in this countrey, and throughout the Indies, as in a manner two hundred people gouerne their detestable religion, and the simple consciences of these people. These be the Banecanes, and the Bramanes or Bramins. As for the Banecanes, whose number is great in this countrey, although they differ in sects, yet they all agree,

XI.

agree, nor to kill any living thing, nor to eat of that which hath beene slaine. They ob-
 A serve this so strictly, as they redeeme birds which haue bene taken, and set them at liber-
 tie. They eat neither turnups nor garlick, and they vse no wine nor vineger, nor yet
 hympre nor orsaque, two kinds of drinckes at the Indies. They macerat themselves with
 much fasting, taking onely at night a little milke with sugar, and the most superstitious
 among them remaine sometimes twentie daies together without any meat. They giue
 water with sugar to birds and ants: and in Cambaya they haue made an hospitall where
 they haue care to cure diseased birds. There are some of them which seeing death ap-
 proching, bequeath part of their goods to certain persons, to the end they may go into
 deserts and solitarie places, and present water vnto passengers to quench their thirst. B
 They weare about their neckes a flint of the bignesse of an egge for their god, hauing
 certain lines drawne through the middlest. They keepe their candles in lanternes to
 the end that butterflies may not burne themselves. They many times call others of their
 sect, but more austere than themselves, that they may draw out the lice which they haue
 at their backs, the which they take and feed.

They marrie but once, and when they die their wiues are buried with them. They doe
 not intere other men, but burne them, and the women in like manner. Widowes which
 will not cast themselves into the fire, are held infamous, as if they had beene consued of
 adulterie. The Baniens weare garments like to the auncient Brachmanes, and they be-
 lieue that soules passe from one bodie to another. As for the Bramans or Bramins, they
 are much more esteemed than the Baniens, & are diuided into two sects; for that some
 marrie and remaine in townes, and these retain the name of Bramans; the others neuer
 marrie, and are called Iogues. These haue no rents, but liue in great austeritie and vpon
 almes: they go vp and downe the Indies like pilgrims, and abstaine from all carnall plea-
 sures for a certain time, after which they become Abduts, that is to say, exempt from
 all lawes, and as it were vncapable of sinne; then they plunge themselves in all bea-
 lieues and villanie, and take all the pleasures they can imagine. They haue a comman-
 der who disposeth of a great reuenue, and distributes it: at certaine times he sends forth
 many Iogues to preach their follie vp and downe. The Bramins worship one called *Para-
 bramme*, and his three sonnes, in whose honor they weare three strings tied to their necks. D
 They put among the gods not onely men that haue done any valiant exploits, but also
 beausts, and they build sharely and costly temples vnto them. They worship apes and ele-
 phants, but much more oxen and kine. The reason why they so much esteeme oxen and
 kine, is for that they thinke dead mens soules passe into these beausts rather than into any
 other. So as when the king creates the Naires, who are as it were knights, he giues them
 charge to defend the Bramans and kine. They among the Bramins which liue in mar-
 ritime places, called Cuncamme, eat all kind of beausts, except beefe and swines flesh. They
 haue certain bookes and prophets, by meanes whereof they ground their superstition.
 They hold that God is blacke, thinking this colour the goodliest of all others; by reason
 whereof their idolls are blacke and oylie, and so deformed, as they terrifie them that be E
 hold them. They perswade the people that their idolls are great eaters, and therefore
 they cause them to bring much money and meat; so as by this lying they get wherewith-
 all to make good cheere, for that the credulous people do offer twice a day vnto their
 idolls, and these Bramins eat it. There are some among them that are skillfull in Astro-
 logie, but they haue all more malice than learning. They haue commonly many wiues,
 and know the ten commandments of the law, and their explication, they force them
 whom they receiue into their discipline to sweare neuer to reueale the mysteries which they
 must learne. The first thing they enioine them is neuer to publish that they must
 worship one God creator of heaven and earth. They haue a certaine strange language,
 as we the Latine, and they teach Magicke and incantments in their scholes. Their Do F
 ctors attend the diuine seruice on Sunday, praying vnto God the creator of heaven and
 earth, and repeating these words often: I worship thee O God with thy grace and suc-
 cours eternally. They suffer their haire to grow almost from their infancies, and they hold
 it sacriledge to take meat from the hands of a Christian.



A DISCOVRSE OF THE ESTATE OF THE SOPHI OF PERSIA.

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He Sophies empire is at this day numbered among the mightiest monarchies of all the East; and although it were for a time suppressed by the Sartazins, and also by the Tartarians, who brought it verie low, and first vnder Chingis, then by Tamerlan, or Tamberlan; yet it hath recovered her ancient glorie almost in our age, by the valour of Ismael Sophie, of whose beginning it shall be fit to discourse in this place, for that it doth much import to the knowledge of the Estate of the realme of Persia.

I. You must therefore vnderstand, that Mahomet (the Authour of that cursed sect, which C reignes at this day in so many places) having purchased great reputation among the Arabians, by his new doctrine, tooke to his second wife Ase, daughter to one called Babac, or Abubacer, a man of great authority, and exceeding rich; and through the fauour of this Babac, and of Omar, and Ottomar, his kinsmen, he gathered together a great number of Arabians, and vnder colour of religion conquered many of the neighbour countries. In the meane time, he gaue in marriage to Ally, his cousin, his daughter Fatima, borne of his last wife, and dying, being sixtie three yeares old, he left him his Estate, and the superiouritie of all his sect, with the name of Calife. But Babac being discontented, that Mahomet (who had made himselfe great by his fauour) had preferred Ally before him, D who was yet but a yong man; he expelled him out of this Estate, being assisted by Omar, and Ottomar, who desired rather to haue this than the other for Calife, for that he was of their bloud, his age alio giuing them hope of a speedie succession, as it happened. Babac had these two for his successours one after another; whereof Omar was slaine by a slaue, and Ottomar in a sedition; so as the charge of Calife returned to Ally, but he did not enioy it quietly, for that many, vnder colour that he had giuen consent to the death of Ottomar his maister, made war against him, and in the end slew him in the town of Cufa, which stands neere to the riuer of Euphrates beneath Bagdet, and there fore it is called Massadall, that is to say, the house of Ally, for that he was interred there. After his death, they of Cufa declared Ocen, the sonne of Fatima, Calife, who was also depouled, and poisoned by Maui, who made himselfe absolute Calife, and had for successour Ismael his son. Ocen left twelue sonnes, one of which was called Mahomet Mahadin, whom the Mahometans hold is not yet dead; so as they expect him, saying, that he shall come to conuert all the world: and for this cause, at Massadall, where (in their opinions) this conuersion should begin, there is alwaies a horse readie, which they bring vnto the Mosque with great solemnitie. By reason of the controuerfies which Ally had with Babac, Omar, Ottomar, and Maui, there hath bene since great contentions, for that the Persians hold, that Ally was, by the testament of Mahomet, declared true Calife; and the Arabians fauour the three first. Matters being thus irresolute, about the yere 1369, the Mahometans, or Moores, finding themselves without a Calife (for these ended, in the yere 1355, with Mustacen Mumbila, who was slaine by Allacu king of the Tartarians) there did arise in Persia one called Sophie, who said, that he was issued from the bloud of Ally, by his nephew Mase Carcin, who was one of the twelue sonnes of Ocen, in memorie of whom he changed the fashion of his turban, adding twelue points vnto it, and brought his secti-

A to credit and reputation. He had for successor Guinne his sonne, and to him succeeded his sonne Aidar who married the daughter of Assembea a mightie prince in Assyria, and Persia, but newly established: but his sonne called Iacob Bee caused him to be slaine, fearing the credit and authoritie of Aidar; then he gaue the two sonnes of Aidar, the one called Ismaell, the other Solyman, to Amanzar his captaine, commanding him to imprison them at Zalque or Zaligue, a strong castle seated in the mountaines; but Amanzar detesting the crueltie of his maister caused them to be bred vp in his own house with his children, and falling daungerously sicke, fearing least some disaster should come vnto them, he gaue them two hundred crowns and horses, aduising them to go vnto their mother. Ismaell the eldest being come vnto her house, resolved presently to reueng his fathers death, and after some enterprises happily executed, he tooke vpon him the title of Protector of the deeds of Ally or Haly, from whom he descended: hauing made his Turban higher, he sent Embassadors to all the princes of the East, exhorting them to receiue his badge with his sect: by this meanes, and by the good successe of his enterprises he made himselfe fearefull to all the East: he slew Ocen, who termed himselfe king of Persia, with ten of his brethren, so as not any one remained but Morabee, who went to craue aid from Selim the first of that name, Emperour of the Turkes. He vanquished in battaile neere vnto the lake of Van or Vay, Sabacan king of the Tartarians of Zatacay, and meaning to pursue the victorie, and to passe the riuer of Abbain with his Carmie, he was diuerted by an Astrologian, to whom he gaue great credit, who told him that he saw good successe for his passage, but no such disposition for his returne. He left vnto his successor a powerfull Estate, which contains many great countries; all which did acknowledge him for soueraigne, although they were not immediately vnder his crowne, as the realmes of Macram, Patani, Guadel, and Ormus which is now tributarie to the Portugals. The Georgians did also obey him, or at the least made war vnder him: but at this day the Sophies Empire hath not such large extended bounds, but is limited after this manner.

II. It lies betwixt the Turkes Empire, the Tartarians of Zatacay, the realme of Cambaya, the Caspian Sea, or that of Bachu, and the Persian Gulfe. So as vpon the East it is diuided from the Indies, and the realme of Cambaya by the deserts and mountaines; and confines vpon the North partly with the Tartarians neere vnto the riuer of Oxus or Abiam, and partly with the riuer of Bachu: vpon the West with the Turkes, neere vnto the riuer of Tygris, and the lake of Gioco: and on the South it hath for bounds the Persian Gulfe. This continent of countrie is very great, and comprehends about eight and thirtie degrees from East to West, for the most Easterlie Meridian is in the one hundred and twentieth degree, and the most Westerly passeth by the foure score and second degree of the Equator. It doth also containe about twentie degrees from South to North, that is to say, from the three and twentieth degree vnto the three and fortieth.

E The realme of Persia contains the prouinces of Media, Assyria, Sufu, Mesopotamia, Persia, Parthia, Hircania, Margiana, Bactria, Paropamisada, Aria, Drangiana, Gedrosia, and Cambaria: and although the Turke hath woon some of them, yet the Sophi hath at this day recovered the greatest part.

Media is at this day called Seruan, and confines vpon the East with Hircania, and Parthia: vpon the West, with high Armenia, and Assyria: towards the South with the particular prouince of Persia: and to the North, with the Caspian sea. This countrie was in former times the most powerfull of all Asia, and was diuided into high Media and Atropatia.

High Media contains at this day the countrie which is about the citie of Tauris, F which some beleue to be Ecbatane, at the least Ortelius and Anador are of this opinion: whereas Paulus Iouius holds that this should be Tera, and Niger Tigranoama, but falsely, according to the opinion of learned Mgin. This towne is situated at the foot of the mountaine of Oronte, and some eight daies journey from the sea of

X x x

Bacu:

Bacu: it is in circuit about sixteene miles, but not compassed about with any walls. A There were in it about two hundred thousand inhabitants before that *Amurath* took it in the year one thousand five hundred eighty and five: but since it is much decayed as some hold. This in former times was the royall seat of the Sophies, before that *Tamur* transported it to the towne of Tasbin, which is the last aboad of these kings, and lies more Southerlie than Tauris. There is also in high Media, the towne of Turcoman betwixt Tauris and Casbin; and the townes of Saru, Sultania, and Nassian, which according to the opinion of some is the auncient Nafuana, or Artaxata. There is also the towne of Ardouille, in the which haue reigned *Guinet*, *Sederdin*, and some other authors of the Sophies Sect. They doe also make some account of Marant at the end of Media, and Sancazin, a place neere vnto Tauris famous for the warre which hath beene betwixt *Amurath* Emperour of the Turkes, and the Sophi of Persia. And although that the Turkes haue held a part of this countrie somewhat long, yet may we well attribute it at this day to the king of Persia, for that he hath in a manner recovered all of late yerres from the Turke.

Atropatia is the most Northerly part of Media; neere to the sea of Bacu, and it is diuided from Armenia by the river of Canac: the chiefe towne is Sumaque, and it is seated betwixt Derbent and Erec. There is also the townes of Sechi, which is vpon the frontiers of Gurgellan; Iauat, on the confines of high Media; and Eres, the which in former times was famous by reason of the great store of silke which comes from thence.

III. Assyria (which *Niger* calls Adrise, *Girana* Azemie, *Pinet* Mosul, *Mercator* Sath, and *Cassaldu* Arzerum, and some also giue it the name of Cussetan) lies betwixt high Armenia vpon the North, Mesopotamia on the West, Susiana vpon the South, there being mountaines betwixt them, and the countrie of Media vpon the East. It was in old time in reputation by reason of the Empire that was seled there, and of the cite of Ninus seated neere vnto the river of Tygris, the which was greater than Babilon. In former times it contained the prouinces of Arapzabit, Adiabene, & of Sitracen, which some at this day call Botan, Sarca, and Rabia.

Y. Susiana, or the prouince of Sufes, which *Niger* calls Chus, and *Mercator* Cusitan, D hath for bounds vpon the North, Assyria: vpon the West, Babilon neere to the river of Tigris: on the East, a part of Persia: and to the South, the Persian gulf. It hath taken this name of Susiana, of the famous cite of Sufes, which *Niger* doth now call Chus, and some others Sufre: it is built vpon the river of Enele, which is now called Tittir, and hath fiteene miles in circuit, being of a long forme.

VI. Mesopotamia, called in the Scripture Aram, or Charam, and at this day Diarbeck, according to *Mercator*; but it is only a part of Azemia, whereof Assyria makes the rest, as *Belon* affirmes: it is situated betwixt the two famous riuers of Euphrates, and Tygris, and hath for bounds towards the North, High Armenia, neere to Mount Taurus; towards the West, Syria, joyning to the river of Euphrates; vpon the East, Assyria, diuided by Tygris; and vpon the South, Arabia the Desart. The chiefe townes are Oris, which hath seuen miles in circuit, and is famous by the death of *Crasus*: Caramit, that is to say in the Turkish language, a Blacke towne, the which in old time was called Amida, and is in the countrie which they call Alech, and the chiefe of all Mesopotamia, the which was taken by *Selim* Emperour of the Turkes: Merdin, the seat of the Patriarch of the Caldeans: and Mosus, the seat of the Patriarch of the Nestorians, whose authoritie extends to Caraya, and the Indies.

VII. The particular prouince of Persia, was in old time called Panchaia, of the name of king *Panchee*, afterwards the Grecians gaue it the name of Cephene, and then it tooke that of Persia, by reason of *Persius* who was transported out of Greece into Asia: but now it is called Frasi, or Frasilan according to *Mercator*, yet some hold it to be Azemia, & *Celen* laies it in the countrie of Chorasfan. It hath for bounds on the North, Mediata to the West, Susiana to the East, Caramania; & on the South, the Persian gulf, which takes his name

A of this prouince, and runs along it for the space of six hundred thousand paces. The chiefe towne is Siras, which in old time was called Persepolis, as some affirme, or Cyropolis, according vnto others, and it was the aboad of the wise Kings of the East. At this day it is one of the beautifulllest townes of the East, hauing twentie miles in circuit, comprehending the suburbs; it is seated vpon the riuer of Bindimir, and contains sixtie thousand houses.

B Parthia, called at this day by *Niger*, Charaffen, taking his name from the towne of Charas, but (according to *Mercator*) it is called Arach, or (by *Alphonso Hadrian*) Iex. It hath for confines vpon the East, the prouince of Aria; to the South, Carmania the Desart; vpon the West, the Medians; and to the North, Hircania. The chiefe townes are Casian, which is verie rich, Sembran, Teracan, Amadan, Imammadulafar, Malam, Massiat, Safuar, Coran, Culbar, Cur, Ciem, Turbat, Turfis, and others. But the chiefe citie is Hisspaham, which some say was the ancient Hecatompylis, & it is so great and so beautifull, as the Persians terme it halfe a World.

C Hircania, is called by some Barbarians, as *Niger* affirmes, Gorgiam, or Corcam, but he saith, that it is called Mesandre towards the townes of Stranue, and Erit. *Minado* writes, that all Hircania is called Mesandre, but *Erythreus* calls it Hyrach. *Maria Angiolesse* giues it the name of Straue, and *Mercator*, of Diargument. The limits are vpon the West, Media; vpon the East, Margiana; to the South, Parthia, Mount Coran being in the middle; and the Sea of Bachu vpon the North. The chiefe towne of this prouince is called Hircan, the which is verie strong by situation: as the Scythians call it Charizat, as *Pinet* affirmes: the other townes are Bestan, Mesandran, and some others.

D Margiana is called Tremigan by *Pinet*, and *Niger* holds that it is a part of Tartaria of Zacatay: but *Cassaldu*, and some others, call it Iekilbas: It hath for bounds vpon the East, Baetria; to the West, Hircania; to the North, the riuer of Oxus; and vpon the South, a part of Aria. The chiefe citie of Margiana, is Antioch, to the which some at this day giue the name of Indioy. In this countrie they place the manifes of Oxiane, which they now call the lake of Baibacamber, or of Maru.

E Baetria carries at this day the name of Batter, according to *Ramusius*; but *Cassaldu* and others call it Charassan; and *Niger* will haue it a part of Tartaria of Zacatay. It hath for bounds vpon the East and North, Sogdia, neere to the riuer of Oxus; and vpon the West, Margiana, joyning to the mountaines; and towards the South, the prouince of Aria, the mountaine of Paropamisic being in the middle. In old time there were goodly townes in this countrie, whereof some were built, and others ruined by *Alexander*. But the royall towne was Baetria, which tooke the name from a riuer which is at this day called Bochara, as *Niger* writes, and is yet the chiefe of the countrie, in which *Autenma* the phytion, and *Zorastres*, were borne. Some others say, that Ilfigias is the chiefe towne of this prouince, the which is not all vnder the Sophies command.

F The countrie of Paropamisic, so called for that it is fashioned like an Island, being watted in a manner round about with riuers, is called Dache by *Niger*; but *Menado* giues it the name of Candahar; and others, of Sablestan. It hath for bounds towards the North, a part of Baetria, neere to the mountaine of Paropamisic; to the East, Aria; to the South, Aracofia; and towards the West, the Indies. Candahar is the chiefe towne of this countrie.

Aria (to the which *Niger* giues the same name, and others, that of Eri) is called by *Cassaldu*, Corlan; and by *Mercator*, Seinare, lies betwixt Margiana, and Baetria, vpon the North; on the West it hath Parthia, and Carmania the Desart; vpon the South, Drangiana; and to the East, the countrie of Paropamisic. There are in this countrie three principall riuers, Aria, Tonelet, and Arapen. There is also the marsh of Anen, F called at this day the lake of Burgan. The chiefe towne is Eri, the which hath in circuit 15000 paces.

The Prouince of Drangiana is now called Sigestan, according to *Mercator*, and many others; but *Niger* saith, that Aracofia, with Drangiana, is called Sigestan: Some say, that they call this the realm of Cabul, the which is vpon the frontier of the Sophies king-

dome towards the West, and that it hath a particular king, which is a Mahometan. The bounds are vpon the North and West, Aria, vnder the mountaine of Bagoe; towards the South, a part of Gedrosia; and to the East, Aracofia. This prouince is diuided by the riuer of Drangie, which the new makers of maps call Ilment: this countrie is so inclosed with mountaines, as the riuer doth scarce find any passage.

XV. Gedrosia carries at this day the name of Charman, as *Niger* affirms, and Circan, according to *Cassellus Mercator* calls it Gess; and *Qirana*, and *Molet*, giue it the name of Guzarate: but it is most certaine, that Guzarate is the realme of Camboye. It hath for limits towards the North, Drangiana, and Aracofia; vpon the West, Carmania; and towards the East, a part of the Indies, or the realme of Camboye; and vpon the South, the Indian Sea.

XVI. Carmania, at this Charman, is diuided into two, according vnto *Ptolome*; one part is called Defart; and the other is comprehended vnder the sole name of Carmania; and it is termed by some others the High countrie: Some doe at this day call it Dulcinde, or Carmania the Defart, in which there are no townes, but only some few scattered villages. The limits are vpon the North, Parthia; to the West, a part of the province of Persia; towards the South, the other Carmania; and towards the East, Aria.

The other Carmania lies betwixt Gedrosia the Defart, a part of Persia, and the Indian Sea, and is called High or Great, to distinguish it from the Defart. All this prouince extends it selfe neere vnto the Sea two hundred leagues; but there is not any good port, nor safe comming for ships, by reason of the rockes and sands. The chiefe citie of the countrie is Chirman. Some at this day diuide Carmania into two parts, whereof the one is called Dulcinde, which lies most Eastward, vpon the frontiers of Camboye, and contains the realmes of Macran, Eracan, Guadel, and Patan, which were in old time tributaries to the kings of Persia, and all this countrie is ill inhabited. The other part of Carmania lies more Westerly, the which hath more commodious Ports, and many townes.

Thus I haue succinctly set downe what I could find among Authors, and the relations offome that haue trauelled those countries: but it seemes that *Teixiere* (of whom we shal hereafter speake more particularly) hath distinguished it better, calling euerie thing by his proper name, whereby they may more plainly obserue the places where the most famous actions haue past, the which shall be scene in the Summarie of the Historie following this small relation: for as he was verie curious to obserue any thing that was rare where he past, so did he studie to haue a perfect knowledge of the affaires and situation of this realme, hauing a designe one day to write an Abridgement of the Historie, as he hath done. He therefore entitles this petite discourse which he hath written vpon this subiect:

¶ A briefe relation of the chiefe Prouinces, and which haue continued longest vnder the Persians command.

XVII. Persia (saith he) which they that are borne in the countrie call Parc or Agem, whereupon the inhabitants are commonly called Pary or Agemy, being one of the greatest monarchies, and the most famous and best peopled in the world, cannot be discovered, nor haue any certaine bounds giuen vnto it, for the varietie that is found in that kings dominions, the realmes and prouinces whereof haue bin sometime verie great, and sometimes of a small extention, whereof I will briefly set downe those which haue longest continued vnder that government, and which haue changed least, and of the principall people in like manner, to serue as a light to that which hath bene written, leaving the situation to the professors of Cosmographie.

XVIII. Parc. This prouince is none of the greatest of the realme, haning the great and noble towne of Seyraz for the chiefe: it abounds in Corne, Fleish, and Fruits, hauing

A having great flore of rose water and corduean skins, of which things they make great trafficke with all the realmes subiect vnto Persia: they doe also make certaine flusses of the silke that growes thereabouts. That which next vnto it, is of most reputation, is the towne of Lar or Lara, as the Portugals call it, of which the Laris haue take their name, it is a kind of coyne made of very fine siluer, the which is well knowne and very currant throughout all the Estât. This is the head of a realm, whereas they make the best bowes for shooting that are in all Persia. In this towne in the month of September in the yere 1593, there was so great an earthquake, as besides one thousand and two hundred houses that were ouerthrowne, the greatst part of the walls were ruined, with many cellerns, (for they haue no other water in those parts but that which comes from the raine) and it slew three thousand persons. There is also in this prouince of Parc, Tarom, Iaharom, Kazzron, and Laftam, which beares the Ingo (which is the Affactida) Siababanon, the inhabitants whereof are all bald: Nereji, whose lands abound in vemes of yron, and fine azure: they do make exceeding good armes there, and other curious things. Paçah, and Daraguerd famous by reason of their fruits both Greene and drie, whereof they haue abundance, and of rose water. Besides these there are also diuers others which are of lesse esteeme.

Hienak, it is another prouince of Persia, great and important, the which hath for her metropolitan, Lusphaon, a citie well peopled, which was sometimes the fear of the Kings of Persia. There is great trafficke, being well furnished of all things necessarie. The places and townes of most note in this prouince are, Yazd, the which is famous, not for the greatnesse, but for that it is very pleasant and delishtfull, and for the rich Persian tapistrie that is made there, being the best in the world. There is also flore of silke, and excellent rose-water.

Kachon is famous for the great abundance of silkes of all sorts which they haue there. The soile is very fertile in all kinds of fruits, among which they make great account of the quinces of Kachon, as very excellent. There is also Koin, Saoh, Kazuin a famous citie, being at this present the court of the kings of Persia since the last losse of Tabris, Amedon, Nuhaood, Iargazin, Damaoand, Taharon, Rey Chavear, whereas they gather great flore of Manna, but none of the purest; and many other places of lesse reputation.

Aderbajon, or Azarbajon As for this prouince it is very great, the chiefe citie whereof is that famous Tabris the court of the kings of Persia, before it fell into the Turkes power: they find in it abundance of many rare things, being moreover very well furnished with all things necessarie. It hath great trafficke with Russia, Polonia, Muscouia, Circassia, Gurgestam, and with all the prouinces of Persia. It yeelds siluer in some places, flore of alum, and madder or woad, which the inhabitants call Calang s. There is also in this prouince, Seyrnan, Nakthoan, Hordobar, Ardauel or Hardeuil, Halkhan, and many others.

E Gueylon or Guylan. This other prouince is vnder the power of the Persian, and is of a great extention, containing many large and rich countries: it doth coast along the Caspian sea, which hath taken her name of this prouince; for the Persians call it Duiiah Gueyluny, that is to say, the sea of Gueylon: it is diuided to siue governments, the chiefe cities whereof are Rach, Laion, Gaechkar, Langar, Kinou, Kudam; and as for Gueylon they do commonly call it Eudfater, that is to say, white India; by reason that the land is pleasant and fertile: it confines with Muscouia, which the Persians call Moscou.

These townes following are vpon the shore, and neere vnto the Caspian sea. Mazzadaron, Strabat, Bostam, Sabzabah, Nichabur (whence the Turkes are come) and others; all which in old time were the heads of realmes and prouinces, but now they are reduced vnder the priuat governments of Persia: all which cities are very well peopled.

Karafen. The Portugals doe commonly call it Corafou, it is another prouince subiect to the realme of Persia, in the which there is much people and many townes of great reputation: the first is Meched, a great and populous towne, in the which the kings of Persia,

XIX.

XX.

XXI.

XXII.

XXIII.

Persia, and since *Schaeb Ismaell Sophi* have been buried. There is also the towne of Thun, A which abounds with fine silke: Tabas which is very well peopled: Kahera fertile in fa-
 sion: Hrey whereas they gather good store of excellent Manna, the walls of which town are bathed with the fresh river of Habia: Maruuo, Herat, and others in great number. They draw out of this province great store of Persian tapistrie, of assafedita, and other things, and it abounds in all things necessary for the life of man: it was alwaies subiect to the kings of Persia, but part of it is now vnder the command of the Vsbeques, who seeing the Persians busie in war against the Turkes, entered the countrie, and sealed vpon many places in this province.

XXIII. Kermou. This province lies betwixt Persia and Karafon, the chiefe whereof is called by the same name: it is populous, but not very auncient: it yeelds store of rosewater, Persian tapistries, and tutia, which is good against wormes.

There are also many other provinces in Persia.

Sagistam, Tubaristam, Kablestam, Nim, Ruz, Sphahar, Sistan, Curdestum, Lorestan, and many others which are not so famous, the which to auoid tediousnesse are not here mentioned.

The whole countrie of Persia, or at the least the greatest part is very well furnished with wheat, flesh, and fruits both greene and drie, as well such as we haue in Europe, as others, the which are sold good cheape: the people are white and faire, and of a gentle disposition, and their garments are in a manner like to the Turkes. They follow the sect of *Morth Aty*, which differs in some articles from that of *Mahomet*. They fight for the most part on horsebacke with a lance and target, bows and arrowes, a sword or cimeter, shirts of meale, and battaile axes. They are strong in warre, and endure much. The Persians are all giuen to the reading of bookes, whereof they make great account. They applie themselves much to poeise, wherein there haue bene very excellent men, who haue left good workes. They are of an amorous complexion, and haue the knowledge of all speculative arts and sciences, and the professors thereof handle them with much curiositie and subtiltie: their common law contains no more volumes but that of the sect whereof they make profession, committing the administration of iustice to men of reputation. The men are very jealous, and the women not very chaste. To conclude, Persia is one of the newest monarchies of the world, and is not to be esteemed among the least.

There comes commonly from all the parts of Persia to Harmus or Ormus, great Carauans to trafficke with the Portugals, and with many Christians, Gentiles, and Moores which remaine there, to whom they wear their commodities, that is to say, gold, silver, silkes both raw and wrought, satin stript with gold, Persian tapistries, hories, wood, alum, rhubarbe, rosewater, & diuers other merchandise; and in exchange they take garments and fine caps, cloues, sinamon, agnus castus, cardamome, ginger, mace, nutmegs, sugar, tinne, sandall, brasell wood, porcelaine of China, muske, amber, the wood of aloes, fine floures, seed pearle, indico, (a colour which they vse in steed of wood) azure, E and many other things. The Persians haue not any navigation but that of the Caspian sea, and some which go vnto the Indies make their voiage by Ormus in Portugal ships, or in others with their permission.

All the inhabitants of Persia are Moores Chyays, who make the better part, or Pagans Gaoryazdie, which worship the fire, who although they be many in number, yet are they few in regard of the rest. There are some Iewes which liue in their libertie throughout all the provinces of Persia, of which there are eight or ten families. There are also good numbers of Christians, Armenians, and Nestorians.

XXV. Maurenahar. So they call the countrie which is beyond the river of Getum which diuides it from Karafon, in which are Korrazin, and Gazuetien, then follows Turkestan, Vsbeke, Tatur, Ketao, Kotan, and others almost without number, the which are both rich and warlike.

XXVI. Vsbeke: this is a verie great province, and hath bene alwaies subiect to Persia, but now it is not onely seperated, but also makes warre against it, and hath vnder some of the

A the lands that were subiect vnto it. This province is verie great, and contains many people, and cities of reputation. The Metropolitan is Balk, there is also Samarkand, the countrie of Teymurlangh, Damarkand, Bokara, the countrie of Boaly or Auienne, Kachghar, Achkhar, from whence comes the good Rhubarbe, and many other things.

The inhabitants are warlike, they fight on horsebacke, with bows and arrowes, a lance, sword, target, and shirt of male, alwayes flying; yet they haue much increased their command in our daies, amongst others, they haue conquered the realme of Kandar, the king whereof, some fiftie yeares since, seeking to fortifie himselfe, made himselfe vassall to the great Mogor, who although he be verie powerfull, yet could he not restore him to his realme. The Vsbeques haue no king that comes to the crowne by inheritance, but when as their commander dies, they chuse another. These people are well limmed, and strong, and they speake in the noselike vnto the Chinois, whom they resemble much in their actions and pronounciation. This is all that *Telxiere* reports, which serues as an introduction to his Historie, speaking of all these people, and the names being changed, and agreeing not with the auncient, the Reader may be much troubled in reading this discourse, especially whenas the affaires of Persia were in their greatest confusion.

¶ The Qualitie.

C IN this long tract of countrie they find great difference touching the qualitie of the soyle, for that in some places it is exceeding fertile, as neere vnto the Persian gulf, by reason of the many rivers that doe water it, and in like manner towards the Caspian sea, as well for the commoditie of riuers, as also for that the aire is more temperat, and the winds coole. The rest is subiect to drought, and vnfurnished with waters, and there are many deserts, and rough mountaines. Moreover, there is not any common riuer, neither are they verie nauigable, yet the countrie abounds in metalls and stones. But we must examine all the parts of this empire, and consider the qualitie of euerie province.

As for the countrie of Media, it is for the most part hillie and cold, especially towards the North, by reason whereof there grows little corne, and they haue scarce any thing but fruit trees, and wild beasts; for corne grows but slowly, and they feed no tame cattell: but that part which lies towards the South, abounds in wheat, wine, and tame beasts. High Media enioyes a good aire neere to Tauris, although the winds blow hard, and it belonewhether cold. The soyle about this towne is fertile in all things. As for Atropatia, it is verie fertile, by reason of the riuers of Araxe, and of Cire, which water it: and in old time there was great store of silkes.

Assyria is a plaine countrie, abounding in riuers, and exceeding fertile. As for Susiana, towards the Persian gulf, it is verie Moorish: it is exceeding hot, by reason of certaine high mountaines which lie vpon the North part, and keep away those winds. It E yeelds store of wheat, and abundance of barley, yet there are some places full of Bitumen, whereas plants grow difficultly, and the waters sauour of Bitumen, and ingender a paine in the bowels; by reason whereof the men liue little. There is also store of Naphte, which they digge neere to the towne of Sufe. In this countrie they haue many dangerous serpents, the which doe much harme to men.

Mesopotamia is wonderfull fertile in some parts, and fit for the breeding of cattell; but in some others it is subiect to such heat, as many beasts cannot endure it by reason of the extremitie. There are few fountaines in these places, and the inhabitants are so subtle and malicious as they hide them. It is bad traouelling in winter in this countrie, by reason of the myre, out of which a man can hardly draw his feet. There are also in this province great deserts, and many places of great circuit, whereas they find nothing but sand, without any fruit: yet they gather Amomum there, which is a sweet smelling drug. There is also store of Naphte, or liquid Bitumen. The soyle about the towne of Caracmic is blacke, and exceeding fertile: and that of the towne of Meidin, doth abound in cotton.

As for the province of Persia, it is of diuers qualities; for that the most Northernly A part, is hillie and cold, and not fit for fruits. They find Emeralds, but they are not verie cleere. The middle part of this countrie is plaine, and furnished with many riuers and lakes, and yeelds abundance of all things. But that part which lies neere to the South, and bends towards the Persian gulfes, is hot, windie, and moorish, and beares no fruit, but Dates of Palme trees.

In regard of Parthia, it is full of woods, and enuironed with verie high mountaines, and although it be subiect to great heat, yet it beares all things, especially great trees, but it hath no Oliues. It is watered by a great number of streames.

Hircania is plaine and fertile; for it yeelds abundance of wheat, wine, figges, and B fruits, and it doth beare trees, from which doth distill honie, and they make much silke. That part which lies towards the North, is full of great forests, where there are many great Oakes, Pines, and Firre trees; and there is great store of wild beastes, as Tygres, Panthers, and Leopards: but that part which lies neere to the Sea of Bachus, is alwaies full of grasse and flowers, by reason of the humiditie of the fresh water which comes out of the rocks.

Margiana is for the most part desert, and full of sand, except that part which is watered by the riuers of Marge, and Aria, for there it is exceeding fertile. The desert part is now called the Desert of Bigul: but that which is manured, was sometime called the Margien field, being in circuit one hundred and ninetie thousand paces. Antiochus Soter (as X^{xi}ger affirms) did enuiron it with a wall: but they draw many flockes of vines from this place, the which are so great, as sometimes two men cannot sadome them. These flockes do sometimes carrie bunches of grapes two cubits long, and the nature of the soyle, and the aire of this place is such, as there are no vines to be seene in any other place, and that which is more admirable, this countrie is of all sides enuironed with mountaines, and in a manner all sand.

Bachria is of diuers natures, for that some part is manured, and another part desert. That part which is manured, lies neere to the riuier of Oxe, and brings forth wheat, and such like things. There is reasonable good pasture, and many waters, and it beares in a manner all kind of trees, except Oliues. As for the desert part, there is nothing to be seene but sand, and trauelliers passe, as in a Sea, gouerning themselves by the Starres, for that most commonly there is no trade, by reason of the motion of the sand, especially when a Westerly wind blowes, the which doth so stir vp the sand, as trauelliers are sometimes covered therewith, and die. Moreover, this countrie yeelds mettalls, and some pretious stones, as Emeralds, Iacynthes, and Chrysolites, and it is watered by many riuers, all which fall into Oxus.

The province of Aria is subiect to great heat, and enuironed with deserts, Forrests, and mountaines; yet there are some Champian fields which beare fruits, neere vnto the mountaines, which defend them from the heat of the Sunne. In these fields (besides other fruits) there grows good wine, which will last ninetie yeares. They gather also a drugge like vnto Myrthe, and they find blacke Saphirs, and some inclining to yellow.

Cedrosia is for the most part desert, and full of sand. It hath great want of water, notwithstanding that it hath raine in Sommer, and it is subiect to the heat of the Sunne, by reason whereof it is barren, yet it yeelds Nard and Myrthe.

Caramania, the Desert, is also barren, and subiect to great heat, and as for the higher, the maritime parts are desert, and without trees, onely they find some Palme trees, and bushes: but the middlest of the countrie is reasonable good, and beares much fruit, and good wine.

¶ The Manners of the Ancients.

XXIX. The Persian kings caused their palaces, to be built vpon mountaines, whereas they kept their treasure, and the money which they leuied of their subiects for taxes and tributes, as a testimonie of their sparing, and good husbandrie. They did exact their cu-

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A stones, tributs, and tolles diuersly, taking siluer for the traffike that was made by sea, but for that which pass by land they contented themselves with those things whereof the countrie did yeeld abundance, as wooll, drugs, and such like, yea and cattell. How great fouer the king were among the Persians, yet durst he not put any man to death if he had committed but one simple crime, and no Persian might haue any securitie against his household seruant. Euery man married many wiues to haue issue, and yet it was lawfull for them to haue a great number of concubines. So the kings propounded a price, or recompence to them that could get most children in one yere, the which being borne were neuer represented vnto their fathers vntill they were five yeares old; for the law of that B countrie would that they should be bred vp delicately during that time in the companie of women: the reason whereof was, that if during that time any child should die, the father hauing neuer seene it should not be so much grieved. They did celebrat their marriages in the Spring about the Equinoctiall. The first night the husband did not eat any thing at supper but an apple, or some little of the marrow of a cannell, and then went and laie by his wife.

XXX.

The youth of Persia from the fift yere of their age vnto foure and twentieth did leaue to ride, vault, and cast a dart and shoot, but aboue all things, to speake truly. For the young men had for their maisters and gouernors the wisest, and most vertuous, sober, and continent men that might be chosen, who taught them, and read vnto them histories, and honest moralls, the praises of the gods, and songs which contained the deeds of famous and valiant men, sometime singing them, and sometimes reciting them as a lesson. Children gathered together to heare this by the found of a little bell, in a place appointed to that end, and there they required an account of that which the children had heard: they made them very nimble in running, chusing some infant of a great house for their captaine, and the field wherein they did run must containe at the least thirtie fadomes, whereof euery one is one hundred twentie and fise paces. And to harden them against heat and cold, they did practise them to swim vnto torrents, and violent streames, labouring continually without intermission, and being careful to keepe their garments very cleane, and their armes without rust. Their daintiest fruits were the grapes of Teredinte, which is the tree that carrieth rosen, and acorns, and wild apples, and their ordinarie meat, hauing run, sweat, and laboured in their long exercise, was very hard bread, and of a bad taste, garden cressis, with a graine of salt flesh, either boiled or roasted, and cleere water for their drinke.

Whenas they went a hunting, they followed their prey on horsebacke with darts, and well Steele iaculins, and many arrowes, and they vsed to cast stones with slings. Their ordinarie exercise before noone was to plant and graft trees, to pull vp roots, and to busie themselves in their gardens, and to manure their grounds, or to forge, temper, and trim their armes, and others busied themselves to weaue cloth, or to make nets for hunting and fishing. Their children are richly decked, and bred vp so delicately during their infancie, as it was not lawfull to carrie them forth a hunting.

They had a certaine stone called Pyrope of great estimation among them, the which they would not suffer to touch a dead bodie for any thing, so much they did esteeme it, and they did not carrie fire vnto funeralls, to the end it should not seeme they did sleighly regard him, whom they had in so great reuerence. From the age of twentie vnto fiftie they followed armes not knowing what it was to be plead, or to trade in merchandise. They vsed little bucklers made like a Lozenge, & besides a bow and quier, they carried a sword and a dagger going to war, & a pointed bonnet; they had vpon their breasts a coslee made of scales very strongly. The princes did weare breeches and a ierkin with sleeves coming to their knees and lined with white, and on the out side it was painted, or died of diuers colours. In Sommer they went attired in purple, and in Winter diuersly, according to their owne fancies. The people did weare a double habit, which came vnto the middlest of their thighs, and vpon their heads a great wreath of linnen cloth, almost like vnto their turbans at this day. Their beds and cups to drinke in were inriched with gold. They consulted of their affaires fasting; but they neuer resolued before the had drunke freely,

freely, thinking that matters were better debated whenas the stomach and brain were a little heat with wine, and that fasting made them faint, and without force.

XXXI.

They that were of acquaintance, and equall in fortune, age, and greatnesse, embraced when they met, and kissed one anothers mouth. They that were somewhat inferiour vnto them, they kissed them vpon the cheek: but such as were of base condition passing before any man of account, they made him a great reuerence. They buried the bodies of the deceased being annointed with wax, except them of their Magis, whom they left without buriall to be deuoured of dogs. They had a beastly and villanous custome from all antiquitie, for the sonnes to haue the companie and to lie with their owne mothers. They held it a great offence to spit before their kings, and they said that the Grecians were detestable, for that they maintained the gods were come from men. They held it a base thing to be indebted, but aboue all things to speake an vntruth. They did allow fathers which fell into want, to eate and releue themselves by prostituting and abandoning their daughters.

They did hold that the heauen was *Iupiter*, and they did worship the Sunne, which was called *Mithra* according vnto some, aboue any other Deitie: they did also worship the Moone, Venus, Fire, Earth, Water, and Wine: but they vsed no Statue nor Altar, neither had they any temple, but did sacrifice vpon some hill or high place, to the end that every man might see it, and that the thing might be neerer to heauen. They brought the beast that was sacrificed to the Altar, hauing a crowne, but with many curles, which being cut in peeces (the priest doing that office) every man carried his part vnto his house, referring nothing for their gods; for that their opinion was, that the gods required only the soule of the thing sacrificed: yet some among them were accustomed to burne the bowells, according to the manner of the Grecians and other nations in their sacrifices.

Whenas they did sacrifice to the fire, it was of drie wood taking away the barke, and casting vpon it fat that is neerest to the bone, and then pouring oyle thereon. They did neuer blow the fire with their mouthes, but with a fan; and if any one did presume to blow, or to cast any dead carcase or beastly thing into it, they did put him to death without remission.

There was not any one among them that did wash himselfe in a riuer, nor pisse in it, or cast any dead thing into it; yea it was forbidden to spit into a riuer. Finally they did honour water after this manner: whenas they came neere vnto any lake, riuer, or fontaine, they made a pit in which they did cut the throat of the beast that was to be sacrificed, hauing a care that the blood should not run to the neere water, which would haue polluted all that ceremony; and the flesh of the beast thus slain, was laid by the priest vpon myrre and baies, and burnt with small piles of wood, vsing certaine imprecations and cursings, during the which they did mingle milke, hony, and oyle, with their sacrifice. These cursings were not against the water or fire, but rather against the earth, and they continued them a good space, holding in the meane time a bundle of small rods of myrre. He that disobeyed the king, his head and armes being cut off, was left in the fields and dequied of buriall.

XXXII.

As for the Parthians who haue beene held to be very valiant before that wealth made them proud, they went very grossly attired, and had a habit particular to their nation: but being growne powerfull, their garments were rich and full of gold and precious stones, or exceeding white, wherein they did imitat the superfluitie of the Medians.

As for marriall discipline, their souldiers and men at armes were no men of a free condition, but chosen from among their slaues, and therefore it was not lawfull for any one to make free a bondman, so as the number increased daily, and their forces became greater. They kept them carefully, and bred them vp like to their owne children, teaching them to shoot, and to manage horses, to the end they might serue in war; so as the king marching to war was alwaies powerfull in horses readie for all euents. Whenas the king of Persia tooke armes against *Marc Antonie*, among fittie thousand horse which he had in his armie, there were not aboue eight hundred of free condition, all the rest being slaues. They knew not how to fight hand to hand, nor in a ioined battaile, and much less how

A to force a towne by assault. Their manner of fighting was to run their horses at randon, or in flying, and sometimes dissembling their flight, to the end they might fall vpon their enemies if they were in disorder: they vsed no trumpets like vnto our Cavallerie, but drums, as our footmen doe.

In old time, this people did so little esteeme gold and siluer, as they did not vse it, but for the ornament of their armes. As for their priuat kind of liuing, they were verie subiect to their pleasures; wherefore pluralitie of wiues was allowed among them, but they were so jealous of their reputations, as only death did purge the fault of adulterie. And to the end they might not fall into such inconueniences, the husbands neuer suffered B their wiues (I will not say to come to feasts, among men) but in their presence. Some haue written that the Parthians which could haue no issue, brought their wiues to such as they held to be their good friends, to the end they might haue children by their meanes.

They liued onely of beasts which they tooke by hunting, and they did traffique, and parle together on horsebacke. The difference of estates and conditions among the Parthians in old time was remarkable in this, that gentlemen and free merchants went vp and downe the countrie on horsebacke, and slaues on foot like vnto Lackeis. The dead were not much honoured among them; for that their bodies were left vpon the ground to feed dogges and birds, and whenas they had eaten all the flesh, they buried their bones C carefully.

They were deuout, and giuen to the seruice of their gods, but proud, seditious, cunning, deceitfull, and wilfull; holding that crueltie and violence was a vertue in men, and mildnesse and courtesie in women: wherefore they were neuer at rest, but either they made warre among themselves, or did infect their neighbours. They were verie secret in their affaires, and of few words, and if they did obey their kings and magistrats, it was rather for feare of punishment than for any inclination they had thereunto.

The Medians haue alwaies beene held to be soft and effeminate, but they were good horsemen, and expert in shooting, and they did beare great honour vnto their princes. They did wear a Tyare or round Bonnet like a Turban, and robes with sleues. The D kings of this nation had a priuledge to haue many wiues, but in the end euerie man vsurped the like libertie; there was onely this difference, that the king might marrie as many as he pleased, whereas others might haue but seuen: And the women also held it a great shame if any one of them were contented with one husband, and they thought that it caused barrennesse, if at the least euerie woman had not aboue foure for her recreation.

This people made alliances in imitation of the Greeces, & they did sometimes wound themselves in their armes and shoulders, from whence came abundance of blood, for a testimonie and assurance of the faith which they had sworne. And for that vpon the most Northerly part of this countrie it is barren, they dried Almonds whereof they made E meale and bread for their nourishment, adding Apples thereunto, the which they did leade, making lampes thereof for their vse. Their drinke was made of certaine roots, and they did eat the flesh of wild beasts, little esteeming those that were tame.

The Assyrians in old time did wear two robes, whereof the one was long, comming downe to their heeles, and another short vpon it; both which were of linnen cloth, and vpon them they had a robe that was exceeding white, wearing shoes like vnto the Thebans. They let their haire grow, and did wear high pointed caps like vnto the myters of the ancient Persians, and they neuer went out of their houses, but they were perfumed with muske. Euerie one of them had a ring which serued him for a seale, and he carried a Scepter in his hand, vpon the which was drawne a flower, or some fruit, or such like; for F it was held an vnwisely thing among them to come forth in publike, without a Scepter, and some figure to adorne it.

As for the laws which the people vsed, one was, that virgins which were apt to be married should be brought euerie yeare to the Market-place, and set publicly to sale to them that would marrie them, and first of all they brought forth the fairest, to see who would

XX.

would giue most. But such as were not so commendable for their beautie as they might A
inuite men to giue money for them, or those that were so foule, as no man would receiue
them, although they might haue them for nothing, were married with the money which
had beene giuen for the faire. *Herodotus* holds, that the ancient Venetians which lived
vpon the coast of Illiria vied the like custome.

XXXVI. It was also ordained, that whenas any one fell sicke, he should demand counsell of him
that had beene troubled with the like infirmities, and should endeavour to follow the or-
der which the other had obserued for the recouerie of his health: and this was practised
in the beginning, when they had no knowledge of physicians. Some others write, that
they carried their sicke persons to the Market-place, and that the law commanded that all B
they that had beene sicke of the like disease, should come vnto the patient to tell him by
what means they had recouered their health.

XXXVII. The bodies of their dead were annointed with honie, and their obsequies and funerals
were performed after the same manner as among the Egyptians. The men of Assyria be-
ing in bed with their wiues, they durst not touch one another before they had washed
themselves with cleane water.

XXXVIII. The ancient custome of some ladies of Assyria, was to haue the carnall knowledge of
some stranger, in honour of the goddesse *Venus*: and whenas they would doe it, they
went to the Temples of this goddesse in a great troupe, with crownes vpon their heads,
& richly apparelled, to present themselves, and to seeme more pleasing vnto men. Euerie C
stranger that would enioy any one, beheld her that liked him best, then he layed vpon
her knees what summe of money he thought good; and she was bound to follow him a
little from the Temple, whereas they had carnall knowledge one of another, and the price
of this impudicitie and vnclannesse was employed for the seruice of the Temple. There
were among the Assyrians certain houses and families that lived only of fish, which they
dried in the Sun, and beat in a mortar, and of this meale being kept they made cakes,
which they vied as bread.

XXXIX. There were in Assyria, Magis or wisemen, surnamed Chaldeans, who were in estima-
tion like vnto the Priests and Diuines of Egypt, hauing the charge of sacred things,
of Temples, and sacrifices, spending their whole liues in the studie and contemplation of
Phylosophie, and practising the knowledge of the stars, to vnderstand by the course
thereof the euent of things below, seeking to profit all men, and to free them from
dangers and discommodities, and giuing in a manner a certaine reason for any thing.

These wise men (Chaldeans) went not out of their owne countrie to studie these sci-
ences, like vnto the Grecians; but euerie man learned them from his parents, holding them
from them as by succession, and the children were instructed in their houses, to the end
that by this ordinarie care they might profit the better. Their knowledge was not ground-
ed vpon doubts & opinions like vnto that of the Grecians, but they did persist constant-
ly in those things which they had once learned, whereas the others had diuers opinions
touching the principles and causes of euerie thing. The Chaldeans held it for truth and E
certaine, that the world had not beene created; and they did maintaine, that it was with-
out beginning, and should neuer end: that the disposition of the Vniuerse was gouerned
by the diuine providence: that celestiall bodies did not moue of themselves, nor yet by
hazard and accident; but that there was some diuine vertue which did moue them, and
caused their influence. They did attribute great force to planets, & namely to that which
the Astrologians call *Saturne*; and they hold that the Sun was the most pleasing planet,
giuing it more power than the rest: yet in their diuinations, they depended more vpon
the aspects of *Mars*, *Venus*, *Mercurie*, and *Jupiter*, for that those (as hauing a course which
is proper vnto them) gaue knowledge of future things, as if they had bene messen-
gers and interpreters of the will of the gods. These Chaldeans did also foretell what F
should happen by the blowing of the winds, the force of raine, the heat of Sommer, the
apparition of comets, eclipse of Sun and Moone, and by earthquakes, and such like.
Moreover, they did imagine that there were other stars subiect vnto the first, saying that
some went wandring, and had their course by our Hemisphere, and the others went to
vnto

A vnto the rest of the Globe vnderneath vs.

They did saie twelue principall gods, to either of which they gaue a place in the Zo-
diacke, and assigned him a moneth. Out of the Zodiacke they did number foure and twen-
tie starres, whereof there were twelue that looked towards the North, and the other
twelue to the South: they beleued that those which appeared were for the seruice of
the liuing, and the others were for the seruice of the dead, and did giue them light vnder
the earth. They made a ridiculous computation of yeares, numbering three and fortie
thousand yeeres from their most ancient remembrance vnto the coming of *Alexander*
into B. bylon: yet some excuse them, saying that they were lunarie yeeres.

The inhabitants of Caramania in old time did vie asses in war, for that they wanted
horses, and they did sacrifice an ass to *Mars*. No man did marrie a wife among them
vntill he had cut off the head of some enemy, the which was brought vnto the king,
who caused it to be set vp in his pallace, mincing the tongue, the which he mingled with
bread and tasted thereof, and then gaue it to him that brought it, and to his familiars to
eat. He that bad brought most heads was more esteemed than the rest.

As for them of Margiana, *Strabo* writes that in his time when as any one came to the
age of leuentie yeeres, they did put him to death for a finall offence, and his neere kinf-
folks did afterwards eat his bodie. As for old women they smothered them, and then bur-
ied them. If any one died before leuentie yeeres, he was not eaten but buried.

¶ The Manners at this day.

The Persians at this day to speake in generall are the mildest & most courteous people
in the world, and it is most certaine that they are more liberrall than any other. Their
manners are not barbarous like vnto those of the Turkes, Indians, and Scythians their
neighbours; but they are wonderfull courteous: they are giuen to obserue an excellent
politic in their countrie, and they contemne not learning. There are many among them
which are very skillfull in physicke and Astrologie, and others which affect poesie, where-
in they profit so well, as their inuentions, and manner of speaking is not onely com-
mendable, but also to be admired: whereof a Persian Poeme comming to Rome to the hands
of a French Cardinall, very iudicious in all things, causing it to be expounded, giues suf-
ficient testimonie.

They are also giuen to trafficke, and to mechanick arts, and make great store of silkes.
The brethren, sisters, and other kinsfolkes entertaine a strict loue betwixt them, and
they make great account of nobilitie: wherein they are contrarie to the Turkes, who
contemne it, and esteeme none but those that are commendable for their actions.
There are among them many famous men, which are come from ancient races, and
haue continued rich for a long time: and finally, they are much to be preferred before
the Turkes, both in regard of their nobilitie, ciuilitie, and quicknesse of wit. Moreo-
uer they are exceeding courteous to strangers, and giue them good reception, entreat-
ing them as well as possibly they can, according to the manner of their countrie; but
they are very subiect to ielousie: by reason whereof the women may not shew them-
selves to strangers; yet in all other things they giue them all the con-
tinuents they desire, and doe in a manner worship them, contrarie to the Turkes, who hold their wiues to
be as slaues vnto them. The women of this countrie are exceeding faire, and they are so
well set forth (to giue more grace to this beautie) as there can nothing seeme more
pleasing.

The Persians yeeld as much to their passions as any people in the world, and plunge
themselves in all sorts of pleasures, cherishing the sport of loue about all things. Their
apparell is stately, and most commonly perfumed, and they weare precious stones. They
are subiect to this villanie, that although they marrie many wiues, yet they haue our
boies, and pursue them as eagerly or rather more than women: wherein they imitate
the Turkes, and moreover they haue detestable places appointed for those pleasures,
wher as they keepe young boies to that end. Their language is very pleasing, and is pra-
ised

aised in many courts of the Eastern princes. In former times they had priuat chara-
 A cters, the which are scarce found at this day but vpon auicunt mountaines: but since
 the time that they received the cursed sect of *Mahomet*, they haue also vsed the Arabian
 tongue.

They are called *Ayames*, or *Azamics*, by reason of *Assyria* which carries the name
 of *Azamia*, as some thinke: They haue also the name of *Persians* by reason of the
 prouince of *Persia*, which is the chiefe of the realme; and *Chefelbas*, for that they
 were ared caps; and they are by many called *Sophiens*, being vnder the dominion of the
 Sophi.

¶ The Riches.

XLIII. They make such aboundance of silkes in Persia, as the inhabitants of the countrie haue
 not onely sufficient for themselves, but they also sell much to other nations which
 lie far from Persia, for they carrie it into all the countreies of the East, yea into Syria. They
 do in like manner make great sale and trafficke of pearle, and pretious stones. That which
 makes the countrie of Persia rich is the commoditie of the sea, by means whereof they
 come from many parts to fetch what they desire. But to come to particulars, in the pro-
 uince of Persia they find emeralds, which merchants buy at an easie rate, for that they are
 not very cleere. This prouince doth also impart of her silkes to many others, like to Hyr-
 cania, or the countrie of *Diargument*.

Bactria yeelds mettalls and some pretious stones, as emeralds, jacinths, and chrysolits,
 whereof the inhabitants make great profit. In the prouince of *Aria* they gather a certain
 drug like vnto myrrhe, which the persians sell to strangers at a good rate, with their black
 and yellow saphirs. The towne of *Chirmain* in *Carmania* is famous by reason of the
 great store of cloth of gold and siluer, which the inhabitants make and vent.

XLIIII. Let vs now come to the reuenues which this king may haue, hauing seene wherein the
 riches of this people consists. Certainly, it is not yet well knowne to what summe the re-
 uenues of this prince may amount, for that they who haue been there, exprectly to search
 out the means of this Monarch, do not all concur in one opinion: for some giue him
 three millions of gold in rent, and others five millions. Notwithstanding there are two
 things which may easily shew that this prince must of force be very rich: the one is that
Tammas Sophi of Persia, who reigned of late yeres, ordained that they should leuie no
 custome of any thing that entred into his dominions, or went forth; and this custome did
 amount to 90000 romans, that is to say (for that a toman makes 20 French crowns) a mil-
 lion 800000 crownes: the which vndoubtedly he had not done if his reuenues had not
 bin otherwise great, which inuited him to ease strangers, and his subiects which dealt in
 trafficke after this maner: the other reason is, that all the Estates of Persia are diuided by
 the Persians into seven prouinces, or to speake more properly, generalities, whereof that
 of *Ispaan* yeelds seven hundred thousand crownes, and that of *Syras* as much; and yet
 they are not the richest, for that the prouinces of *Corassan* and *Diargument* exceed
 them much, whereof the one abounds in mettalls and Turkish stones, and the other in
 silkes.

But if any one demands whence he draws his reuenues, seeing he hath dispossessed him-
 selfe of the customes which might rise by the importation and exportation of merchan-
 dise: I wil answer him that he draws it from the lands of his dominions, from the tenths
 of fruits, from the profit of mines, and from shops, for that whosoever will set vp a shop
 or storehouse of any thing, is bound to pay a certaine summe yearly vnto the king. He
 receiues also much of particular presents, and of the gifts of communalities, and consi-
 derations, and such like, bring him in great summes of money, besides the tribute of prin-
 ces subiect to his crowne, as that of *Lar*, and some others.

¶ The

¶ The Forces.

The forces of this kingdome consist more in valour than in number of men. There
 are three sorts of souldiers, the one is of such as the king entertains continually neere
 him: the other is of *Timariots*, for that there are a great number of horsemen who in
 stead of pay haue lands assigned vnto them for their entertainment, after the manner of
 the *Turkes*: the third kind is of strangers, which they draw into the countrie for pay, ei-
 ther from *Gurgistan* or *Tartaria*. But speaking of the two first who are properly of the
 realme, and belong to the king, both the one and the other fight on horsebacke, for
 whenas armes are in the hands of the nobilitie, there are most commonly few that
 go on foot: and hence it growes also that the Persians are without Sea forces: so as
 notwithstanding that they haue the Sea of *Bachu* on the one side, and the Persian
 Sea on the other side, yet haue they neuer employed any armies by Sea in either of
 them.

And although the sea of *Bachu* be eight hundred miles long, and six hundred broad,
 they haue no shipping there, neither are there seene any ships in those parts but *Por-
 tugsals*, who coasting along the Persian gulfes, make themselves maisters thereof, by means
 of their fleets which they keepe commonly in the island of *Ormus*.

And although the countrie abounds in mettalls and in excellent tempers, especially
 prouince of *Corassan*, yet they haue no great vse of artillerie, and they are lesse pra-
 ctised in fortifications, or to batter, besiege, keepe, and defend a towne; for that all these
 are proper to footmen, whereas it belongs to horsemen to fight in plaine field, in
 which the Persians without doubt are able to worke great effects.

Moreover, the Persian discipline hath another important defect, which is the want of
 and this diuision proceeds from two causes: the one is the greatnesse of princes,
 which is commonly accompanied with pride and wilfulnesse: the other is the difficultie
 of and of voyages, and this defect growes by the want of waters and nauigable
 riuers for the riuers of Persia are such as they are not portable, or if they be, it is so little
 of small seruice. All these riuers run either to the Persian gulfes, or to the
 Sea, leaving the heart of the countrie without water, so as they are of little vse
 to the forces of Persia, and to draw them together, for that the middle part of the
 countrie remains drie, and hath not any riuer that is common in a manner to the whole
 as the river of *Loire* to France, *Po* to *Lombardie*, *Vistula* to Poland, and *Sheld*
 to the *Netherlands*. Moreover, there are many mountaines and desarts which crosse and di-
 uide the countrie: by reason whereof this countrie is verie like vnto *Spaine*, where
 there are no riuers of great traffique, but vpon the extremities, and where there are
 many mountaines, and much countrie desart, by reason of the drought. Yet nature
 hath provided to helpe their traffique for the commoditie of mans life, hath furnished Persia
 with places whereas they want nauigable riuers, with camels which are verie fit for
 carriages, for that they beare more than a horse, and endure their labour longer: for a
 camel will beare a burthen of a thousand weight, and continue his journey fortie dayes
 without water, or more; for that he is to passe through drie countries, such as *Lybia*, *Arabia*,
Assyria, he doth commonly drinke but once in five dayes, and at need he will conti-
 nue ten, yea and ten daies without drinke: and as for meat, being freed from his bur-
 then, he is satisfied if he eat a little grasse, or the bowes of trees; so as there is no beast
 which is more toyle nor is of lesse charge: by reason whereof he is fit for the drie
 countries of Asia and Africke, whereas the men want both water and victuals; so as ca-
 rriages no great need for themselves, may carrie great store for their maisters. There
 are two sorts of camels: the one are small, and serue onely to carrie men: those of meaner stature
 are two banches, and they are good to carrie burthens: the greatest are those which
 are of a thousand weight.

For the number of horsemen which the king of Persia may bring to field, it hath
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XLVI.

the scene in the wars which haue past betwixt *Ismael* and *Selim* the first of that name, A betwixt the same *Ismael* and *Solyman*, and betwixt *Codabande* and *Amaral* the third, for that none of these kings did draw together about 30000 horse against the Turk, but they were armed in such sort, as they did neuer feare the encounter of a farre greater armie. The lesser forrante themselves like to our men at armes : and the others (who make two third parts) content themselves with head peeces, shirts of mail, and targets, and they sometimes vse bows, sometimes lances.

The *Sophi* confines vpon the East, with the *Mogores*, towards the North, with the *Tatars*, and *Zagatay*, vpon the West, he hath the *Turkes* countrey which doth continue for a long space; and vpon the South, he hath the realme of *Ormus*, sometimes tributary to the *Sophies*, and at this present belonging to the king of *Spaine*.

He hath not much to doe with the *Mogores*, for that as *France* and *Spaine* cannot offend one another by reason of the strait passages, and the situation of the frontiers which are rough and troublesome, which make the conduct of victuals, and entertainment of armies difficult: euen so, betwixt the confines of the *Indies* and *Cambaya*, held by the *Mogores*, and the *Persians*, there are mountaines and desarts, which will not suffer those princes to invade one another, in the least with any great armies; especially for that their horsemen (wherein their chiefest forces consist) cannot march through such narrow straits, and vneste passages, yet they fight vpon the frontiers of *Cabul* and *Sablestan*, whereoff some princes of the *Mogores* haue made themselves maisters.

The *Sophi* confines not immediately with the great *Cham*, for that there is betwixt them two, first certaine princes, then a great desert, and it seemes that the riuer of *Oxe*, or *Abian*, hath bene alwaies ordained to serue as bound vnto his Empire. This riuer rising in the countrey of *Sablestan*, vnder the mountaine of *Dalanguer*, after a long course (during the which it increaseth much by reason of many riuers which fall into it) in the end it discharge it selfe into the Sea of *Bachu*, & diuides the *Sophi* from *Zagatay* vpon the North part. The *Sophi* neuer durst passe this riuer, and *Saba* king of *Zagatay* hauing past it, was defeated by *Ismael* in a great battaile. *Cyrus* king of *Persia* caused a bridge to be made vpon this riuer, by the which he past a great armie to go against *Tomyris* Queene of *Sogdiana*, who put him in pieces with his people.

The *Sophi* confines with the great *Turke* vpon all the Westerne part of his empire, that is to say, from the sea of *Bachu* to the gulfes of *Saure*, which is for the space almost of fiftie degrees: and in truth he hath no such dangerous enemy, nor that keeps him more in awe; for that as often as the *Turke* hath entred his countrey, he hath alwaies lost something, without a witte of late yeares, that the *Sophi* hath chased the *Turkes*, and wonne some famous victories. The reason why the *Sophi* hath had these losses, was his manner of making warre; for that relying vpon the number and valour of his horsemen, and in his smallest apprehension of warre, he made no account of forts, but ruined them as he tooke, and did little esteeme those which he kept, thinking that he that employs his forces in defence of places cannot be strong in field. But since being forced by necessity, they haue fortified much, and haue made good forts vpon passages that were fit to that purpose, and they haue built citadels in towne of importance, furnishing them with ordnance, souldiers, and all other things necessarie.

As for the *Portugals* of *Ormus*, he hath no quarrell with them, for that he hath no feare of them, wither which he cannot reconer this realme: and also the *Portugals* haue no means to the conquest of him within the land. And the *Sophi* *Tammas* being once perswaded to the enterprise of the realme of *Ormus*, he demanded what did grow in this island; if there were some grapes, fruits, or such like: and hearing that the soyle of this countrey was barren, and that all these things wanted, but that the traffique of merchandise which made this realme rich, might bring him great commodities; he mocked at it, saying, That he had giuen his people a netie thousand *Tomans* of the like nature, which came yearly into his coffers.

¶ The

¶ The Government.

XLVII. We must confesse that the *Persians* are gouerned more politickely than all the other *Mahometans* whereof we haue knowledge, and that the royall power and authority is better ordered among them than in any other realme of their sect. For it is knowne that in a manner all the other kings root out the nobilitie, and serue themselves with slaues, yea they put their brethren to death, or pull out their eyes. But the nobilitie is much esteemed among the *Persians*: The kings entreat their brethren graciously, and haue commonly vnder them, princes who are rich and powerfull: the which is not obserued among the *Turkes*, who can by no means endure the nobilitie in any place, and do not suffer any one to remaine prince or lord of any countrey; but contrariwise as they are the stronger, they remove their naturall maisters, and supplie their place with men of base condition, who shall be no lords but only gouernors that may be used at pleasure. To conclude, it is most certaine that this realme is ordered with such policie, as their government doth not yeeld to any of our Monarchies of Europe, as I say, which haue bene there, and which haue obserued their manner of liuing: but mirer hath alwaies bene such, that no man hath related in particular the manner of government: so as this defect will be the cause that we cannot discourse but in general, and not specify any thing in particular.

¶ The Religion.

XLVIII. After the death of *Mahomet* the author of that cursed sect, which at this day hath so great a course in the world, *Ali*, *Abubeker*, *Ormar*, and *Oaman* his kinsmen, did euerie write for himselfe; for that there was not any one of them but did pretend himselfe true successor. This contention was the spring of four principall sects: *Ali* was author of that which they call *Imemia*, and was followed by the *Persians*, *Indians*, by many *Arabs*, and by the *Gelbins* of *Africke*. As for the other sects, I haue referred it to the point of the *Turkes* religion, where I haue resolved to speake ampie, and at large. The *Arabs* haue more reason than the rest, and haue purchast reputation touching their religion in our age, as we haue formerly said, by the valour of *Ismael* *Sophi*, who ing himselfe to be of the race of *Ali*, brought his sect into credit, and denounced against his neighbours that would not accept thereof. He did weare a red Turban of twelve points, in remembrance of the twelve sonnes of *Ozen* the sonne of *Ali*, manduing that all they that followed it should weare the like. Many nations followed his sect, especially all they that dwell betwixt the riuers of *Euphrates*, and the *Caspian* sea, & the *Persian* gulf; so as since, all these people haue fetled themselves in this opinion.

XLIX. There are also in the *Sophies* Empire some fewes, whose predecessors remained in *Arabia*, whenas *Esdra* and *Nehemias* led backe the rest into the *Holie* land, and thole remained in this countrey, as *Origen* saith, made choise of a head of the house of *David*, and called him the chiefe of the banished: then they built a towne vpon the banks of *Euphrates*, and named it *Neardea*, which is as much to say, as a floud of sciences. It is in *Corasan* a prouince of *Persia*, *Melchites*, who retaine all the errors which are in old time condemned by the *Grecians* at the Councell of *Florence*, and these are the *Patriarch* of *Antioche*.

Whereouer there are *Nestorians* brought into *Persia*, as *Paulus* *Diaconus* affirms, by the chiefe of *Cosroe* king of *Persia*, who thinking to do a despight to the Emperor *Heraclius*, for that he had bene defeated by him, ruined all the Christian Churches that were in his dominions, and hauing chased away the *Catholikes*, he planted *Nestorians*, who now mixt among the *Assyrians*, *Meloporamians*, *Medians*, and *Parthians*, there are also many Christians *Armenians*, who haue past into *Persia* for feare of the *Turkes* forces & crueltye; and these haue two *Patriarchs*, whereoff the one who is acknowledged

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knowledge as superiour in high Armenia, remains in the monasterie of Ecmeczin A
 nne vnto the towne of Eruan in Persia: the other who is obeiied in base Armen ia lies
 in the towne of Sis in Caramania. But we forbear to speake of their belief till the dis-
 course of the religions which are found in the great Turkes countrie. This is all that can
 be said of the Persians religions, who are such mortall enemies to the Turkes, as although
 they both acknowledge Mahomet for the first author of their sects, yet they hate the
 Barbarians no lesse than weloe: and it is thought that if Christian princes had made
 more account of the Embassage which the Sophi sent into Europe of late yeares, than
 they did, they had bene faine hope that this prince by little and little might have bene
 drawne to the Christian faith.



A DISCOURSE OF THE KINGS OF PERSIA, ACCOR- DING TO THE WRITINGS BOTH OF GREEKE AND LALINE

AVTHORS.

The Contents.

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A CHRONICLE OF THE KINGS OF PERSIA, ACCORDING TO THE HOLIE BIBLE, PHILO, AND OTHER AUTHORS.



In the treating of other nations we have hitherto observed this or-
der, not only to describe the situation of provinces, manners, and reli-
gion of people, their forces, wealth, and whatsoever was rare; but also
to treat summarily of the princes which have commaunded there, of
their warres and conquests, of their increase, changes, and downfalls:
It seemes I should wrong the Persian nation, who have sometimes
held the monarchie of the world and commaund at this present such warlike and power-
full nations, to passe over with silence their worthiest actions, and the names of the prin-
ces which have gouerned there as farre (although their Seignurie haue often changed
from familie to familie) as obscure antiquitie, and the diuersitie of opinions of the most
ancient and moderne Authors vpon that subject will permit.

Among the Modernes, there is a Portugal, called *Teixiera*, who hauing read a Persian
Historie, written by one called *Turik Arskond*, a Persian borne, hath made an abridge-
ment, by the which he seemes to haue plainly set downe the succession of these great
princes from the beginning of this monarchie vnto this day: but it is with full discor-
dance from all that which other Authors haue gone before them haue written, as it
is a difficult thing to reconcile them; and yet it may be it is not vnpobable to beleue
that he hath come neerer vnto the truth, and the doth contradict in some things, as wel
that which is written in the holie Bible, as elsewhere, it is rather by reason of the change of
names, which euerie nation would turne into his owne language, than of persons, or of
the actions which haue past during the time, at the least contained in holie writ; for as
for others they doe often differ. Yet to content the minds of such as giue more credit to
the Chronologie and Genealogie of these princes, written by antiquitie: I haue held it
more conuenient first to make a succinct description, as it hath bene hitherto observed;
and then to add the relations of *Teixiera*, to the end that euerie man may the better iudge
what credit is to be giuen to the one or the other, yet referring to my selfe to add there-
unto according to occurrences, not to contradict *Teixiera's* Author, but for some no-
table actions which happily haue bene omitted, especially against the Turkes.

And for that *Philo* and *Metaphyses* (ancient Authors) differ in opinion from the Gre-
cians, and yet agree with that which is found in the holie Bible; it shall be verie conueni-
ent to set downe here what they say, which is, That *Cyrus* hauing conquered the realme of
Media from *Astages*, he left the said kingdome vnto his vnkle *Darius*, with whose aid he
tooke Babylon and transported the Assyrian monarchie to the Persians. Two yeares af-
ter, *he* *Darius* returned into Media, and *Cyrus* reigned alone in Babylon, who after-
wards hauing attempted to reue warre against the Scythians, he left his sonne *Cambises*
king in his absence, according to the outcome of the Persians, which was, to appoint a
king that was secret in blood to him, that was king, whenas he went to make war against
any foraine nation, which might be the reason why these Authors doe not put *Cambi-
ses* in the successiue order of the Monarchs: neither doe they speake of the two brethren
which vnto the empire fraudulently as shall be elsewhere spoken, and continued
for many months, *Darius* sonne to *Hystaspes*, hauing bin chosen king. *Xerxes* sonne to *Da-
rius* succeeded him, but they put him not in the number of the monarchs, for that going
presently

ready to make warre against the Grecians, he left the realme to *Darius Longuemain*
sonne: but the Greeke histori es haue not omitted to place *Xerxes* and *Cambises* in
the successiue order of the said Monarches: the which is the cause that they number
years in the said Monarchie, that is to say, two hundred twentie and six; and these
hundred ninetie and one, after this manner.

Cyrus with *Darius* his vnkle reigned two yeares.

Cyrus alone reigned two and twentie yeares.

Darius sonne to *Hystaspes* being chosen king, surnamed *Artaxerxes Assuerus*, reigned
seuentie yeares.

Artaxerxes Longuemain seuen and thirtie yeares;

Darius Nothus nineteene yeares.

Artaxerxes Anemon fise and fiftie yeares.

Ochus six and twentie yeares.

Sesmes foure yeares.

Darius the last Monarch (defeated by *Alexander the Great* who transported the Mo-
narchie to the Grecians) six yeares.

Another abridgement of a Chronicle, according to the Greeke and Latin authors.

To set downe the opinions of *Herodotus*, *Xenophon*, *Iustine*, *Agathie*, *Procopius*, and ma-
ny others which haue written of this nation, some in passing, & others of set purpose,
shall be fit to heare *Ioseph* speake of their beginning. *Sem*, saith he, the sonne of *Noah*
his sonnes who enioied Asia, from the river of Euphrates to the Indian Ocean: for
sake of his blood the Elyacites, from whom the Persians are descended. But as for
Persian appellation, it is not of so long continuance; for they were afterwards called
sons of a king bearing that name; then *Cypthiens*, and *Arteens*, and in the end
sons of *Perseus* the loine of *Iupiter* and *Andromeda*; as *Herodotus* doth witnesse; but
as the succession of *Perseus*, it is not found written: for presently the countrie of
Persia made subiect to the Monarchie of Assyria, vnder the which it continued vn-
til *Sardanapalus* was expelled his seat, and slaine by *Arbaces* the first prince of the
Medians, and by *Belochubul* king of Babilon: the Monarchie of the Medians comprehen-
ding the Persians, Bactrians, and Hyrcanians, the last whereof that gouerned was *Asia*,
who lost his kingdome by the persuation of *Harpagus*, who was incensed against the
king that he had slain his son, & made him to eat his flesh. This *Harpagus* seeking some
of reuenge, sent to *Cyrus*, grandchild to *Astages* (who was then in Persia with his
father, being a priuat life) that if he would reuenge his iniurie and his owne (his grand-
father having sought to kill him) he had means to giue him such an entrie into the realme
as he might easily make himselfe Monarch, and free the Persians from serui-
tute, which *Cyrus* vnderstanding, he wrought so with his countriemen as they re-
solved to shake off the Medians yoke, refusing them tribute and obedience. *Astages*
certified of these news, sent for *Cyrus* to come and giue an account of his rebellion;
the prince answered, that he would come sooner than *Astages* should desire
the which put the king into armes, and not regarding the wrong, which he had
done to *Harpagus*, he gaue him the charge of the whole armie, to his owne ruine; for
going to fight, all the greatest men of the kingdome hauing intelligence with *Harpa-
gus* into *Cyrus* partie, and the rest who knew nothing fled, being abandoned by their
king, whereupon followed the rout of *Astages* armie, who was forced to fle;
wanting to put *Cyrus* to death. And going afterwards to his wife men and diuines
show the euent of his affaires, all aduised him not to persecut his nephew any further,
but rather him to enioy the good fortune which the Destinies had put into his hands:
thinking that they which gaue him this counsell, had bene partisans to his enemy,
and them to be hanged, and then gathered together what forces he could, and
himselfe to battaile, as he had done the other time, but not at so easie a rate, for his
troupes

troups being defeated he was taken prisoner by *Cyrus*, who stript him of his Monarchie, and put him not to death, but would haue him command ouer the Hyrcanians; for the Empire of *Assiger* extended thither; and towards the West, it came (except the Assyrians, Syrians, and Iudaeans, the Ions, Halys, and to Capadocia, the rest belonging to the king of Lidia.

¶ The raigne of *Cyrus* and *Cixare*, or *Darius*.

III. *Cyrus* having thus vanquished his grandfather, began to raigne with his vncle *Cixare*, his other wife called *Darius*, sonne to *Assiger*, as some write, but he should rather haue bene his brother, for *Zonares* makes him very old, and yet *Assiger* when he was defeated by *Cyrus* which was the same year, was himselfe at the battaile which he lost. It was this *Cixare* which caused *Daniell* to be cast into the Lyons denne; for as there was a riuelousie betwixt these two princes, by reason of the great honour which every man desired *Cyrus* for his valour, *Darius* Courtiers tooke occasion hereupon to be reuenged of *Daniell*, perswading him to make an Edict, by the which during thirtie daies not any one of the realme should present any petition to any prince, lord, or king whatsoeuer, nor vnto any god, but to him alone; for by this meanes, say they, they should flay the subjects from hauing recourse vnto *Cyrus*, as they had in all their affaires, presenting their petitions vnto him as to their soueraigne king, who notwithstanding should haue no cause of ielousie or discontent by this Edict; for that, saith *Zonares*, they should not except the high gods. These two princes having reigned two yeares together, *Cyrus* began to raigne alone by the death of *Cixare*, who had before spoiled Assyria, and defeated the Assyrian Monarch; but he being allied to many great princes of Arabia, Syria, and Lydia, they committed infinit spoiles in Media, which made *Cyrus* resolute to abate this Babylonian glorie; so as after many routs and defeats which he gaue them, he came and laid siege to the proud and auncient citie of Babylon, the which he tooke by assault: after which conquest he receiued the Iewes into grace, giuing them leaue to reedifie the temple, to serue God after their law, and to pray for him and his realme: so as then they began to build the temple, and to inclose the citie of Ierusalem, the which happened in the year of the world 3427, and in the fiftieth Olympiade: *Serpius Tullius* raigned at Rome.

¶ The raigne of *Cyrus* alone.

VI. The Medians being thus subdued, and the Assyrians ruined, *Cyrus* to bereuenged of the Lydians who was the mightiest prince of Asia, passed the mountaine of Taur, or *Corthetan*, or *Aman*, or the blacke mountaine, and sending his great friend *Harpagus* into the lesser Asia to subdue it, he ioined with him against *Cresus*, vanquished him in battaile, tooke him prisoner, and was ready to haue him burnt, had he not remembered the saying of *Solon* to this Lydian king: That no man should hold himselfe happie before his death; the historie whereof is common. In the raigne of the realme of Lydia was comprehended all Asia, from Hellepont vnto *Corthetan*, the which obeyed *Cresus*, yet the Grecian Ionians of Asia liued in libertie, and were onely allied vnto the Lydian, yet they were forced to come, vnder the Persians yoke, and to acknowledge him for their soueraigne: so as *Cyrus* commanded at that time from the Egean sea, and the Propontides vnto the East Indies; but as ambition is insatiable; and not content with any greatness, he resolved to subdue the Scythians, who had committed great spoiles in Asia; so as he marched with his armie towards that part of Scythia, which lies beyond the river of *Araxis*, and also beyond the *Bactrians* and *Hyrcanians*, into the countrie of the *Maffages* and *Medons*, who are now called *Tartarians*, or the countrie of *Samureund*. *Cyrus* finding he encountered no prince able to make head against him, knowing there was none, he sent a woman that commanded these *Scythians* and *Maffages*, whom they called *Tomyris*, to demand her in marriage, not that he cared for her, but to haue meates sent vnto her realme. But the vnderstanding the Persians designes, forbade him the entrie

into her countrie, arming what forces he could to make head against *Cyrus*, making her onely sonne General of her armie, who not acquainted with the stratagems of warre, was furried; for *Cyrus* making shew to flie, left his campe full of wine & victuals, where the poore *Maffages* entring, (not accustomed to such dainties) feasted and smole in such sort, as they fel a sleepe in their drunkenesse; but this was their last sleepe, for *Cyrus* lying in ambush, came and cut some of them in peeces, and tooke the rest prisoners. *Spargapise*, sonne to *Tomyris*, and General of the armie, was among the captiues. The poore aduertised of her sonnes disaster, sent a Harold to *Cyrus* for his deliuerie, aduertising him to go out of her countrie, or else she would giue him his fill of warre. In the meantime, *Spargapise* belought *Cyrus* to let him be vnboud; the which he did in pitee, and then this prince seeing himselfe at libertie, and hauing a sword by his side, telling his misfortune to be a captiue, slew himselfe before the king. *Tomyris* being told by *Cyrus*, came to fight with him, with the rest of her forces, and although the *Medians* and *Medians* did fight valiantly, yet they were in the end vanquished, and most of them cut in peeces, and among the dead was also the great *Cyrus*, for that he had trusted too much in his good fortune, and not taken example by the calamities of kings mightie than himselfe, whom he had ruined and deprived of their Estates. *Tomyris* being of his death, caused his bodie to be presently sought for, which being found, she cut off his head, and put it into a vessell full of bloud, saying vnto it in mockerie, Glut thy self with bloud in thy death, whereof thou wert insatiable in thy life time: Such was the end of great *Cyrus*. The Persians carried his bodie to *Pasagarde*, where his tombe was. This *Pasagarde* was in old time the seat of the kings of Persia; *Alexander* the great was also there, after he had burnt *Persepolis*; and it was there whereas the Priests appoint their kings.

For *Cyrus*, he was a courteous, bountifull, vertuous, and gentle prince, louing that was worthe to be respected, reasonably iust, and vpright, valiant in combats, and of the greatest vnder takers of the earth: his ordinarie aboad when he was not with his warre, was in the cities of *Suze*, and *Ecbatane*, or *Babylon*: It was he (as it is said) that was first called the King of Kings, for they found it in the inscription of his by the report of *Strabo*, which title was continued vnto his successours, as we see in *Esdra*s, the first Booke, the seventh Chapter, and in the mixt Epistles of *Hypocrit*, in that which *Artaxerxes* did write to *Poetus*. It was *Cyrus* also that brought in vnto the robe of the kings of Persia, which was a garment (according to *Procopius*) of gold and purple diuersified with many figures of beastes and fowles. Moreover, they had a robe, and sometimes a cloake of purple: yet they said that this cloake was rather a kind of furs, hauing sleeves hanging vnto the hand. It is not certaine whether he or *Artaxerxes* began to weare a Tyare, but whosoever it was it is verie auncient. *Cyrus* in the end was sonne for successour, whom he had by his wife *Cassandane*, daughter to *Pharnaspes*, whom he loued in such sort, as he did not onely weare a mourning weed himselfe, but would haue his subjects doe the like) after he had reigned nine and twentie yeares, the which happened about the yeare of the World 1435.

¶ Cambyses, second Monarch of the Persians.

Cambyses was more cruell than valiant, and as insolent, proud, and an enemy to vertue, as his father had bene mild and affable, and indowed with goodly parts worthy of a great king: he was also without pietie, and contemned all religion, hindred the priests from building their Temple in Hierusalem, forbidding to furnish them with any vittuals, as they had done before by the commaundement of *Cyrus*. The first expedition this king made was against *Amasis* king of *Aegypt*, whose daughter he demanded in marriage, being perswaded thereunto by his physician, who was an *Aegyptian*, and encouraging *Amasis*, for he knew well that *Amasis* would be much afflicted to giue his daughter, and refusing her, it would be impossible for him to escape the Persians hand. *Amasis* did not of this intended treason, neither yet considered whom he sent, was so

so ill aduised, as in stead of sending his daughter to *Cyrus*, he put in her place a goodly A
 princeesse called *Artistis*, daughter to *Apries* an Egyptian king, whom *Amasis* had put to
 death: This ladie being in Persia, whenas the king saluted her, he called her the daughter
 of *Amasis*: You are deceived sir (quoth she) I am the daughter of a more honest man
 than *Amasis*, that is, of king *Apries*, whom *Amasis* had caused to be treacherously slaine,
 and hath seized vpon his realme. This did helpe much to incense *Cambyses*, seeing himselfe
 mocked by *Apries* for as hauing iust occasion to reuenge his father in laws death, and to
 recover his wifes inheritance, he past into *Egypt* by the meanes of king *Arabe*, and de-
 feated *Amasis* and his sonne *Phaonemus*: Being come to Memphis, he caused king *Am-
 sis* being dead, to be taken out of his tombe, and to be whipt, as if he had had some fee-
 ling, and not content therewith, he cast him into the fire, although it were contrarie to
 the Persians religion; who at that time did worship the fire: then he resolved to go
 against the king of *Ethiopia*, but he was forced to giue ouer his enterprise, & to returne
 into *Egypt*, where he ruined the Temples of *Apis*, and slew the sacred Oxe which the
 Egyptians did worship, hurting it on the thigh: he had also sent a great troupe of sould-
 iers to ruine the Temple of *Ammon* in *Libya*, but they were driuen backe by raine,
 stormes, lightning, and tempests, so as they returned without doing any thing. But al-
 though these were but false gods, yet was he rigorously punished, for first of all he be-
 came in a manner furious, putting to death his neereft kinsmen and deereft friends, and
 among others his brother *Smerdis*, hauing dreamt that *Smerdis* was set in the royall
 throne, and that he toucht the stars of heauen. This moued him to send *Prexaspes* (one
 of the Mages, and his most confident freind) into Persia, to kill *Smerdis*, the which he ef-
 fected. Then he made the licentious law of marrying his owne sister, a matter neuer
 before practised among the Persians; whereupon hauing consulted with his Iudges, they
 told him that there was no law which allowed of that acquaintance, yet there was ano-
 ther law which dispensed with the kings to doe what they thought good, preserving
 thereby their heads if they had spoken any thing contrarie to this tyrans will, who ha-
 uing married two of his owne sisters, slew the youngest for that she had wept for her bro-
 ther *Smerdis*, lately slaine. He was much giuen to wine, and was in a manner daily drunke,
 and yet wine was hurtfull vnto him, for that he was subiect to the falling-sicknesse: dur-
 ing his drunkenesse, he demanded of *Prexaspes*, who had slaine *Smerdis*: what opini-
 on the Persians had of him? whereto the other answered, That it was verie good, onely
 they found it strange that he distempered himselfe with excessive drinking; wherewith
Cambyses growing into collier, caused the sonne of *Prexaspes* to be brought, and shoo-
 ting at him, he hit him full vpon the stomach, saying, That if he had not toucht his heart,
 they might iustly call him drunkard, and the child being opened, they found that the ar-
 row had past through the midst of his heart: the father seeing it, was forced to com-
 mend him that had deprived him of his heire: from which time, he caused the bravest of
 his traine to be murdered vpon the least conceit, whom afterwards he called for, not re-
 membering that he had put them to death. But *Cambyses* did sodainely receiue the reward
 of all his villanies; for going into *Egypt*, he had news that the Mages had reuolted, and
 seized vpon the realme of Persia; especially *Pazisite*, in whom he relied most; and *Smer-
 dis*, brother to *Pazisite*: This did trouble him much, as well for the treason of this Mage,
 as to remember that he had put his brother wrongfully to death: but being readie to
 march against the rebels, going to horsebacke, his sword slipt out, and run in his thigh, in
 the same place where he had stroke *Apis*, wherewith the boane being perished, it grew to
 a gangrene, whereof he died neere to *Ecbatane*, according to the oracle which had bene
 giuen him; hauing bene monarch of the Persians seuen yeres, and fixe moneths, leaving
 no children that could succeed him, for the women are not admitted to the succession in
 Persia.

¶ The reigns of *Smerdis* the Mage.

VII.

NO man did beleue that *Cambyses* had caused his brother to be slaine, although be-
 fore his death he had declared it, for they had a conceit that he spake it, to the end
 the

For he should take reuenge for that he had vsurped the crowne, and withall, *Prex-
 asp* had slaine him, durst not confesse it: so as all the noblemen by a generall con-
 sent, chose *Smerdis* for king, bolecting him to be the sonne of *Cyrus*. The Mage being
 brought into the Empire, to settle himselfe there, and to winne the hearts of all men,
 throughout all the prouinces an abatement of the taxes, and impositions which
 were to be payed among the people, whereby he purchased their loves, so as all
 the Kings were in his commandement, except the Persians: for *Smerdis*, assuring him-
 selfe that he should be knowne, neuer shewed himselfe in pub-
 licke, as they began to suspect that this was the Mage; so he fully satisfied whereof
 he needed not in this manner: *Artan* sonne to *Pharnaces* one of the greatest lords of
 Persia, vnto a daughter of his called *Phedyna*, who had attended vpon *Cambyses*,
 he then serued the Mage as his concubine: *Artan* demanded of her with whom she
 was, but she could not resolue him, for that she had neuer seene *Smerdis* the sonne of
 Cyrus: afterwards he sent him word that none of his women did speake together in her
 chappell, for the king had separated them one from another; this did the more con-
 firm the Persians opinion that it was the Mage, and to make it more manifest, he willed
 his daughter to seele if he had any eares, for that he knew the Mage *Smerdis* had his eare,
 by the commandement of *Cyrus*: the daughter hauing obeyed, and finding the king
 without eares, aduertised her father, who discouered the whole businesse to *Artan*,
 and *Gobria* the chiefe among the Persians: these three wooke three others vnto
 which were *Intaphernes*, *Megabyses*, and *Hidarnes*. *Darius* being come from his gou-
 ernment of *Susa*, was also associated in this conspiracie, saying that he was certaine
Smerdis the sonne of *Cambyses* was dead; so as these seuen noblemen managed their
 affaires so happily, as the Mages were cut in peeces, and *Prexaspes* the murderer of
 the sonne of *Cyrus*, cast himselfe headlong from the top of the royall pallace, ha-
 uing declared the truth, and incensed all the world against the Mages, who reigned
 eight moneths: so as the race of *Cyrus* continued not long among the Persians,
 the third heire did not enioie his conquests.

¶ *Darius* sonne to *Histaspes*, the fourth Monarch of the Persians.

After the death of the Mages they were forced to go to an election, and for that the
 noblemen aboue named were equall in greatness, they resolved at the Sunnes
 going all forth into the field, and that his horse which should first neigh should giue
 the crowne vnto his maister: the which happening to *Darius* by the policie of the mai-
 nsteele, he was held worthie to command the Monarchie of the Persians. He
 chose to *Histaspes* one of the greatest of Persia whom *Cyrus* would haue put to death
 in a dreamt that he had taken the crowne away for his children. Hauing the reputa-
 tion of one of the most valiant men of the realm, all the people of Asia did yeeld him
 ready obedience, except the Arabians, who although they had bin subdued by *Cy-
 rus*, yet could they neuer draw them to be tributaries. This *Darius* married the
 daughters of *Cyrus*, as wel to honour his house, as to make the Persians more affected
 to him: hauing pacified all matters in his Empire in the fourth yere of his reignes, he
 sent the Lewes to redifie the temple, & to build the walls of *Ierusalem*, furni-
 shing them with gold, siluer, mettalls, and victuals, commanding them to pray vnto
 for his health, & for the establishment of his crowne. This prince is called *Assuerus*
 in the Scripture, and for him is written the Historie of *Hester* or *Hadaffa*, by whose
 intercession the Lewes were preferred from the conspiracie of *Hannan*, and aduanced to honor
 in his house. The first order which this prince did set down throughout his whole
 Realme, was to diuide it into 19 governments or prouinces, which he called *Satrapies*, on
 the imposed taxes and imposts for the entertainment of his house, and charges of
 the Realme: and he appointed a gouernor ouer euery *Satrapie*, which made the Persians to
 reuerence him, and not for his might, saying, That *Cyrus* had bene a father to the people,
 and not a lord and tyrant, & that *Darius* was a merchant. Matters being thus ordered, he

VIII.

would be able war against the Babylonians who had repented, being resolved to endure A
 difficulties rather than to yield; but *Zopirus* the sonne of *Megabyses* one of the seven
 officers which had slain the Magus, having caught his nose and eares to bedie, and his
 haire to be ignominiously cut off, and yielded himselfe to the Babylonians, saying
 that *Darius* had done this to him in ignorance, who not being ignorant of the qualitie and
 greatness of the Persian king, easily beleieve what he said; and having brought him into
 their citie, he was kept in the Citadel; where in the beginning he did wonders
 against the Babylonians, and was admired of the inhabitants, who by this admiring his valour,
 did not know that he had delivered the keyes of the citie into his hands. *Zopirus* ha-
 ving seen that he desired nothing as he brought in his prince, who hauing punished the B
 abylonians severely for their revolt, he gaue the citie with the dependances to *Zopi-
 rus*, and would that for his sake it should be free from all subsidies. This warre being
 ended, *Darius* meaning to take reuenge as well of the death of *Cyrus*, as of the
 wrongs done to the Persians by the Scythians, resolved to make warre against this nation; but
 he took not the way which *Cyrus* had done towards the East, but by the Hellespont,
 and passing thro Thrace by a bridge, he joined the Bosphorus and strait of Bizantium
 now called Constantinople; and entering into Europe, he marched towards the Mus-
 quitues and other Scythians; keeping along the Euxine Sea, and the riuer of Bory-
 sthenes and Danowe; but seeing that the Scythians did but vex his armie, and would
 neuer come vnto a generall combat; and had slain many of his men by diuers for-
 ces, leaving also least they should breake the bridges which were on the riuer of Da-
 nowe, and stop him from returning home, he gaue ouer his enterprize, hauing lost foure
 score and ten thousand men; the which seemed nothing, for they held that there were
 more souldiers in this armie than seven hundred thousand fighting men: at this time he subdu-
 ed Macedonia, Thrace, and other provinces, vnder the conduct of *Megabyses* the sonne
 of *Zopirus*, who was head of a part of his forces, invading these provinces, chiefly
 for that *Antimachus* king of Macedonia had put to death the Embassadors which he had
 sent vnto him; and at the same time he sent *Amasis* against the Africans, for that they
 had surprised certaine of his ships, and slaine *Archilanus* the General, who was king
 of Cyrene a countie which is nere vnto Egypt; but his death was reuenged by this *D
 Amasis* in the taking of this towne of Barce, the which is in the West of Attike.
 Soone after *Darius* (whom *Darius* had left Governour of Thrace) tooke the townes of
 Miletum and Chalcodon, with the Islands of Lesbos, Andros, and Imbros; and for
 that the Ionians were revolted against *Darius*, being perswaded by *Aristagoras* their lord,
 who had bene moued thereto by *Hippias* the Milesien, he caused his forces to
 march against them; and then the Athenians making themselves a partie went to be-
 siege the citie of Sardis in Lydia, the which they tooke and burnt. This bred a long
 and cruell warre betwix them; for *Darius* hauing sent *Artaphernes* against them, he
 came to battaile with the Grecians, Ionians, and Milesiens, vanquished them, and tooke
 the citie of Miletum, and many others of Asia, which he made tributaries; and in like
 manner, most of the Islands were subdued by *Mardonius* General of his armie at sea, who
 vanquished Macedonia againe; and although he had lost a 6000 men in a great tempest
 at sea, yet he entred Thrace, beat the Thracians, tooke their townes, & made them subiect
 to the Persian Empire; so as *Darius* was at that time the mightiest prince of all them that
 had reigned the Monarchie before him.

Darius at that time restore the soueraine priesthood among the Iewes, doing them
 all the kindness he could, in regard of his wife *Hystaspes* and as the Cariens a people of the
 lesser Asia, nere to Cilicia, now called Caramania, would haue interrupted the course
 of his prosperitie, he armed against them, and vanquished them, as he did the Eretrians:
 but in requital the Athenians more fauored by heauen than assisted by their forces, vnder
 the conduct of their captain *Miltiades* defeated his armie in the fields of Marathon, *Mardonius*
 General of the Persian troops: this made *Darius* resolute to raise fo great an armie,
 that should be able to ruine all Greece, in the preparation whereof he spent three yeares:
 but when he was to march, he had intelligence of the reuolt of Egypt; yet hauing
 a greater

greater desire to be reuenged of the affront which he had receiued, he held on his way
 against the Grecians, onely death stayed the course of his designs, for falling sicke in his
 journey, he died in the 36 year of his raigne, of the World 3498, & in the 73 Olympiad.

Xerxes, first Monarch of the Persians.

Darius hauing ended his dayes, he left a great contention among his children for the
 succession of the realme: for *Ariamenes*, or (according vnto others) *Artabazanes*, be-
 ing the eldest of all his sonnes, said, That according vnto the custome of the Persians
 which giues the right to the elder to be presumptive heire, the crowne did belong
 to him; he was sonne to *Gabrias* daughter: On the other side, *Xerxes* (the sonne of
Hystaspes, the daughter of *Cyrus*) although he were the youngest of them all, said, That the
 others were not sonnes to the king, but of a priuaty man: the controuersie was decided by
 the sentence of the Estates of the countie; That all the rest were sonnes to *Darius*, but
Xerxes was borne the sonne of a king: this right of eldership hath alwaies bene prefer-
 red in the royall races of the kings of Persia; onely *Cyroes* was preferred before his Bro-
 ther *Cambada*, being the elder, for that he was deformed.

As soone as *Xerxes* was in quiet possession of the realme, he went against the Egypti-
 ans whom hauing subdued, he entreated them with more rigour than *Darius* had done,
 because them for Governour *Achmenes*, his brother by the father, who was afterwards
 king by *Mares* the African, and king of Libya. Egypt being pacified, he continued his
 others designe against Greece, hauing bene foure yeares to make his preparation; be-
 sides that which *Darius* had done, so as he exceeded the forces of all the kings that had
 bene before him, his armie amounting to the number of a million of men; and the place
 the Rendezuous was in the towne of Sardis. But as he perswaded himselfe not onely
 to subdue men, but also to stay the violent waues of the Sea, causing *Hellspont* to be
 stop, for that it gaue not a free passage to his armie; he saw himselfe deteated by a hand-
 full of men, first at Salamina, by the Athenians, vnder the conduct of *Themistocles*, and
 afterwards at Platea, vnder that of *Aristides*, so as he did nothing of note in this expedition,
 but spoyle the countie where he past, make a bridge vpon the Sea, and burne the citie
 of Athens. Afterwards, hauing gathered together as great forces as the former, with
 set of six hundred shalle, or three hundred and fiftie, as others write, vnder the conduct
 of *Artabanus*, and a mightie armie at land, vnder that of *Pharyandates*, both the one and
 the other armie were defeated nere to the riuer of Eurymedon, by the valour and good
 management of *Cymon* the Athenien. This did so abate the pride and presumption of
Xerxes, as he was forced to retire home into his countie, and to make the notable rea-
 son of his peace with the Grecians, by the which he did promise & sweare, That from thence-
 forth his armie should not approach neerer vnto Greece, than the carters of a horse; and
 his galleys, and ships of warre, should not saile beyond the Islands of Chelidonia, and
 so on. Soone after he was slaine, being a sleepe, by *Artabanus*, contemning him by sea-
 ling his misfortunes, hauing a certaine hope to make himselfe king; but he felt into the
 which he had prepared. Thus died *Xerxes*, who had made all the nations of the earth
 tremble by his powerfull armies, the which wrought no effects worthe of so great pri-
 nces, hauing reigned one and twentie yeares.

Artabanus, hauing thus treacherously murdered this prince, addresth himselfe to
 the youngest of the kings sonnes called *Artaxerxes*, telling him that *Darius*, his eldest
 son, had slaine the king his father, entreating him to ioyne with him, before that *De-
 ius* should get possession of the realme, and preuent him in reuenging so cruell a mur-
 der. The which *Artaxerxes* vnderstanding, moued with a iust disdain, armes, and be-
 followed, he surpriseth his poore brother, who had no such thought, and slew him.
Xerxes hauing dispatched him whom he most of all feared, fortified himselfe, toge-
 ther with his children, and entering into the Palace, fell vpon *Artaxerxes*, whom he wound-
 ed not mortally, so as the prince escaping at that time by flight, gathered together
 his forces, and, with the greatest speed he could, came against the traytor, whom

he cut in peeces, remayning by this means in quiet possession of his realme: *Artabanus* A
 having held the royal throne but few months onely, which end the last year of the
 Persians.

¶ *Artaxerxes, first Monarch of the Persians.*

XI.

YI

AS soone as *Artaxerxes* was set in the royaltie, he pursued all them cruellie that had
 confedered, which had any hand in the conspiracie made against his father *Xerxes*,
 changinge or punishinge the gouernours of the Satrapies in whom he did not trust, and orde-
 ringe the same in such sort, as all the world commended the wisdom of this young
 Monarch. *Themistocles* the Athenian fled, beinge expelled by the enuie of his
 countrymen, and was honourably entertained by this great Monarch. In the meane
 time the Egyptians (seeinge in their opinions) the Persians affaires wel shaken, reuolted,
 and made a long chasing away the Gouernours, Iudges, Treasurers, Receiueurs, and other
 officers that were in Egypt for the Persian, and they allied themselves to the Athenians,
 the more to reuenge the king of Persia: who sendinge *Acamenes*, sonne to *Darius*, with three
 hundred thousand fighting men, had news suddenly that the Athenians had defeated his
 whole armie: He sought to incense the Lacedemonians against the Athenians, but not
 able to effect it, he sent three hundred thousand men more against the Egyptians, vnder
 the command of two excellent Captaines, *Megabizes*, and *Artabazes*, who after many
 encounters, assaults, and sieges of townes, forced the Egyptians to renounce the al-
 liance of the Athenians, and in the end agreed with the Athenians, that they should suffer
 them to depart quietly out of the province, so as they meddled not with the affaires of the
 king of Persia in Egypt, and then he died, havinge reigned foure and fortie yeares. He was
 a good prince, and embraced peace, vyinge great courtesie to the Iewes, sendinge *Elazar* to
 Hierusalem for the settinge of their policie, advancement of the Temple, and the revenues
 appointed for the entertainment and sacrifices thereof.

¶ *Xerxes, the second of that name.*

AS *Xerxes* was left at his death two sonnes, the eldest was called *Xerxes*, the second of that
 name, who reigned but two moneths.

¶ *Sogdian.*

He other was called *Sogdian*, who reigned eight moneths, neither of which did any
 thinge worthy of memorie, wherefore they are not commonly put in the ranke of
 kings, but I haue herein followed *Eusebius*, who hath comprehended them in this number
 in his Chronicle.

¶ *Darius, surnamed the Bastard, the fourth, or (according vnto others) the ninth*
Monarch of Persia.

XII.

After the death of the abouenamed prince, *Darius* (called the Bastard) came vnto the
 Empire, vnder whom the Egyptians freed themselves, and there reigned one ouer
 them called *Sait*. The Lacedemonians killed themselves to *Darius*, and the Medians reuol-
 ted, were subdued by him, and forced to come and acknowledge him for their lord. This
 kinge had two sonnes by *Parisaites* his wife, the eldest called *Artaxerxes*, and the youngest
Cyrtus, this first was valiant, courteous, and welbeloued of all men, whom the kinge made
 his gouernour of all Asia, and sent him vnto the Lacedemonians against their
 enemies, but his insolence against some noblemen of the bloud (who had not saluted
 him as they were wont to doe) was the cause that they with their hands close in their gowne sleeves,
 cuttinge them to death upon this occasion, was the cause that his father, beinge sicke, sent
 him to come and give an account of this offence, and to be punished according to the
 statutes of the Sages, whereinto *Cyrtus* obeying, he left *Zysander* the Lacedemonian
 gouernour, who with other Grecians, did reuenge him afterwards against his brother:
 but he was advertised of his fathers death, yet notwithstandinge he was condu-
 cted to his father, who kept him prisoner, and *Darius* the Bastard died in the year 3562,
 the

In the same year that Athens was taken and burnt by the Lacedemonians, and *Dennis* the
 kinge expelled out of Sicilie, which year was held remarkable for three things: the
 death of a great king, the deposing of another, and the ruine of the most famous citie of
 Greece. And *Darius* reigned nineteene yeares.

¶ *Artaxerxes, the second of that name, the eight Monarch of Persia.*

Artaxerxes the second of that name, succeeded his father, and was surnamed *Menemon*:
 he kept his brother *Cyrus* in prison, and sought his ruine; the young prince who ex-
 pelled no lesse, wrought so, as he forced the prison, and fled into Greece, where he ga-
 thered forces together, and was followed by the Grecians and Ionians, for that he had
 bene bred vp among them: without doubt if he had not bene vnfortunat in the bat-
 tle, and that his great courage and valour had not drawne him on so far in the bat-
 tle, he had chased his brother from his seat: for he had the fauour of his mother, was
 loved of the Persians, and beloued of all the world. But beinge wounded in the head in
 fight, this poore prince died in the floure of his age, hauing reduced his brother to
 estate, as he knew not well what course to take.

This kinge did loue peace and rest, and hauing pacified the troubles which were raised
 in his brother, he had no other care but to reconcile the Grecians, the which he effected,
 partly to his predecessors, who sought all means to diuide them: whereupon the
 Persians sent a great and solemne Embassage vnto them, of the which *Heliodorus* was
 the head, beinge honoured aboue all the rest. This prince hauing reigned
 thirty yeares died, leauing for heire and successor *Darius Artaxerxes*.

¶ *Darius Artaxerxes surnamed Ochus, the ninth Monarch of the Persians.*

In the beginning of this Monarches raigne was against the Iewes, who beinge growne
 too many for the high priesthood, there was one among them called *John*, which
 was his brother, beinge high priest, in the temple: but God would not suffer this
 unpunished; for the people lost their libertie, and the temple was polluted by the
 idol *Bagoth* who punished the offender, and imposed the tax of seuen yeares vpon
 the Iewes. Not long after, *Ochus* takinge a certaine towne from them, he banished the in-
 habitants, and transported them neere vnto the Caspian sea, *Eusebius* calls them *Abra-*
 hamites, and obserue at this day somethinge of their Iewish religion. Against this *Darius*
 reuolted one of his chiefe captaines and latrapes called *Artabazus*, who made head
 against the kings lieutenants, beinge supported by the forces of the neighbour prin-
 ces in the end he lost his life, and the kinge recovered the countries of Egypt, Cy-
 phenicia, and tooke the citie of Sydon by treason, causing him to be hanged that
 betrayed it. In the end hauing reigned six and twentie yeares, he was poisoned (with-
 out one excepted) by *Bagoas* the eunuch, and *Arfames* hauing escaped this poi-
 son, hid himself in his fathers place: but his raigne was not long; for in the fourth year the
 kinge poisoned him with all the blood royall, and yet he could not scife vpon the
 which fell to *Coloman* a great nobleman of Persia, who caused himselfe to be cal-
 led the fourth of that name. This *Bagoas* thinkinge to poison him as he had done
 the kinge, forced him to drinke the poyson himselfe, and so he was punished for
 his treachery.

¶ *Darius the fourth of that name, and last Monarch of Persia.*

Beinge thus reuenged of *Bagoas* came vnto the Empire, where he continued not
 long, hauing reigned six yeares, *Alexander* the Great made war against him,
 and him of Empire and life, and ruined the Monarchie of the Persians, in the year
 3535, in the one hundred and twentieth Olympiad, and two hundred twen-

XIII.

XIII.

tie and eight yeares after that *Cyrus* had taken it from the Medians, the which is no great thing if we shall looke into that of the Assyrians, who continued so many ages; but it was not so powerfull as that of the Persians.

¶ *The realm of Persia returning to her first beautie, when, and how.*

XV. **T**HE Monarchie of the Persians being thus ouerthrowne remained subiect, and as it were buried in that of the Macedonians, the which continued for the space of two hundred and ninetie and three yeres: but yet they commaunded not long in Persia: for after the death of *Alexander* the Great, the Macedonian lords making war one against another, who should be soueraigne amongst them, one *Artaxares* a gentleman of Parthia (others say a Persian, for whose sake all the kings of Parthia called themselves Artaxides) making use of this diuision, fel on *Andragorus* the Persian, to whom *Alexander* gaue the gouernment of Parthia, whom he dispossest of that countie, and made himselfe soueraigne, refusing to be subiect to any Macedonian prince, the which happened in yeare of the world 3717, the one hundred three & thirtieth Olimpiad. So as the Grecians power decaying in the East, the Parthians before vnknowne and without force made themselves Monarchs of the East, the which continued two hundred yeares, vnto the time of *Artaxares* the last king of the Parthians, who was deuiued both of Monarchie and life by *Artaxares*, or *Artaxerxes* a Persian borne, but yssued from base parentage, whose beginning is reported after this manner: That his mother was married to one called *Pauces*, a man of base and vild condition, as being a currier by trade, who notwithstanding being skillfull in diuinations, and foreseeing as it is said by his knowlege what should befall, it happened on a time that a gentleman called *Sanna*, passing through the territorie of the Cadusiens, came and lodged at this *Pauces* house which was very meane; who seeing by his art that his guest should be the head of a great and noble familie, he was at the first very sorrowfull that he had neither sister, daughter, nor any other woman of his blood in his house to haue the companie of *Sanna*, and to haue children by him, which might beallied vnto him: in the end seeing there was no other meanes to attaine vnto this happiness, laying aside all other considerations, at length he exposed his wife to lie with him, hoping by this meanes to change his state and fortune. Of this vnlawfull coniunction came *Artaxares*, of whom we speake, who was bred vp in his supposed fathers house: but the young man hauing purchased great honours by his valour; both of them contented whole he should be, *Pauces* saying that he was his sonne, and *Sanna* that he had begot him: but in the end it was concluded that he should be called the sonne of *Pauces*, and yssued from the seed of *Sanna*. Such was the beginning of this king (as *Agathian* writes) who soderly made himselfe king of all Asia, the which happened in the yeare of our Lord 228, *Arbim* the first being then Bishop of Rome, and *Alexander* the sonne of *Antony* holding the Empire, against whom the Persian had war, forcing the Romans to retire, who had past vnto the Medians countie; yet there is great likelihood that he did onely defeat some running Captaine of the Emperours, and that *Alexander* hauing giuen battaile to the Persian with all his forces, defeated him, for that he alwaies remained in Syria and Mesopotamia, attending the cure of his armie, the Persian not daring to assault him, the which he would haue done, if he had bene victor in the first encounter, the which doth proue sufficiently, that the Persians had not the better; and so we may accord *Lamprius* with *Herodian*.

This *Artaxerxes* dyed hauing reigned fiftene yeres, he was very skillful in the knowledge and ceremonies of the Magics, and Philosophers among the Persians; so as this kind of people grew to be in greater credit, and more insolent than euer: for they had neuer been so much to such an unrestrained libertie, as when as this man their companion reigned, there was nothing well done without their authoritie.

¶ *Saporus*

¶ *Saporus, the first of that name, second king of Persia.*

Saporus, first of that name, and second in ranke of this new race of the kings in Persia, who came vnto the crowne, in the yeare of Grace 243, *Antherus* holding the See at Rome, and *Gordian* the empire, which had great warres against this king, who making his selfe the discord that was betwixt the Senat, and the two Maximins, seised vpon the best part of Mesopotamia, and Syria; so as the young Emperour *Gordian* was forced to come against him, wherein he was so fortunat, as he vanquished him, taking from him many townes which he had vsurped of the empire, the which *Gordian* himselfe declared in an Epistle which he did write vnto the Senat. But *Gordian* hauing bene slayne by the Persian *Philip*, whom they say to bee the first of the empire that made warre against Christian faith, *Saporus* continued his course (for *Philip* remained not long in the empire, being a tyran and persecutor of the name of Christians) and fell vpon Syria, Cilicia, and Capadocia, against whom *Valerian* going, thinking to terrifie him by his presence, was woon so glorious a victorie; as hauing defeated the Roman legions, he took the Emperour *Valerian*, and led him prisoner into Persia, where he died a miserable steruitude; and which had neuer yet happened to the Roman empire, to see their soueraigne, captured by *Odenat*, king of the Palmirens, holding the empire of the East, opposed him against the attempts of *Saporus*; and coming to battaile, the Persian was vanquished, and pursued into Assyria; *Odenat* tooke the Persians baggage, and his concubines; if this Palmirenian had not opposed himselfe against the Persian, the empire of the East had bene ruined. From that time he kept himselfe quiet in his countie, and hauing reigned one and thirtie yeares, he left this world, and had for succesor *Ormisdates*.

¶ *Ormisdates, the third king of Persia.*

Ormisdates reigned but one yeare; and we do not read of any remarkable matter that was achieued by him.

¶ *Vardanes, the fourth king of Persia.*

Vardanes was succesor to *Ormisdates*, but there is no more found by him than by *Probus*, for the Persians continued for a long time quiet; yet, as *Vopiscus* saith, they had many adours and presents to the Roman Emperour.

¶ *Vardanes, second of that name, fift king of the Persians.*

Vardanes the first, succeeded *Vardanes* the second, and the fift in ranke of the kings in Persia, whom some call *Narsens*: he had warres against the emperour *Probus*; but he made peace, the Persian enjoying some of those townes which he had conquered; *Probus* did, for that he could not containe his souldiers in their duties, but he afterwards slaine, and *Vardanes* had good opportunitie to conquer in the East, he came at Narbonna, with his sonnes *Cavinius* and *Numerianus*, hauing made him- selfe victor, had not withstood him, who recouered Mesopotamia from *Vardanes*, and came into Assyria, and had done more if death had not prevented him. *Vardanes* reigned thirtie yeares.

¶ *Vardanes, the third of that name, sixt king of the Persians.*

Vardanes the third of that name, who liued but foure moneths, after whom *Narsens* came vnto the crowne.

¶ *Narsens*

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¶ *Narsens, the seventh king of the Persians.*

This was a man of great enterprises, who grieving that the Romans should hold certaine land in Asia, which he thought to be of the auncient patrimonie of the Persians, meant to haue his revenge, and therefore he went against Armenia and Melopotamia, which he made to gaine by his armes: but he was repulsed by *Galerius Maximian* the first time, but he came to battaile: but at the second encounter, which was betwixt *Caracalla* and *Narsens*, going rashly with small forces to charge a mightie armie, he was chased, and then retiring himselfe towards *Dioclesian*, by whom he was so ill entertained, as he say he followed him farre on foot, being attired in purple, and yet the emperor would not suffer them to stay his chariot to speake with him: this made him sodenly to lead great forces in Illyria, and Misia, and marching towards the East, he encountered *Narsens*, *Ormisda*, *Dormisda*, and *Saporus*, in Armenia the Lesse, with whom he did fight with most fortunate successe, and with no lesse counsell than force and valour, for that he himselfe being followed by two or three horsemen, performed the part of a spie, and went to visit the enemies campe, which hauing vanquished, he chased *Narsens*, tooke his baggage, made spoyle of his treasure, and had for prisoners his wiues, sisters, and children, carrying away an infinit number of the nobilitie of Persia, with vnualueable wealth, forcing king *Narsens* to retire himselfe, flying into the most solitarie desarts of his realme, for which to great a victorie (returning into Melopotamia, whereas *Dioclesian* was with forces to second him) he was louingly received, and with the honour that is due to them that triumph, carrying the wiues, sisters, and children of *Narsens*, into Italie, who were led before his chariot whereas he entred triumphing into Rome. Thus *Narsens*, who aspired to the empire of all Asia, lost both that which he had conquered, and fue of his owne provinces beyond Tygris, the which fell into the Romans power. After this great disaster, the Persians affaires declined much, and *Narsens* liued not long after, but died the same year after his defeat, and the seventh year of his raigne.

¶ *Misdates, the eight king of Persia.*

XIX. *Misdates*, his sonne, succeeded him, who was the eight king of Persia, and liued in the time of *Constantine the Great*, he was (by the commandement of his father) crowned in his mothers wombe, a thing neuer read of in any other, that the fruit not yet come to light, should carrie the crowne of a realme. He died, hauing raigned seuen yeares, and nine moneths, in the year of our Lord God 310, *Marcel* sitting at Rome, and *Maximian Galerius*, and *Constantine the Great*, holding the empire, hauing done nothing that was memorable.

¶ *Saporus the second, and the ninth king of Persia.*

Saporus, the sonne of *Misdates*, being come to age fit to command, he recovered all that which his predecessours had lost beyond the river of Tygris, in Assyria, and Melopotamia, and in the year of our Redemption 316, whereas the Christians began to appear in the common, being solicited by the Magos and sacrificing priests, of whose will all the families of *Artaxerxes* depended much, being come from a man of the same vocation, he began to persecute the Christian faith furiously, putting to death the holie Bishop *Symeon*, with one hundred good and faithfull men in one day, and his owne government: He began first by exiles and sundrie, and in the end by banishments, and punishments, vntill that *Constantine the Great* entreated him by his letters not to vie the friends of the Emperour of Rome after that manner. After the death of *Constantine*, *Saporus* began to persecute the Christians more than before, as you may read in the Ecclesiastical Historie; so as the poore solitarie people which liued in the woods and desarts of Assyria and Melopotamia, felt the furie of this tyran, who made himselfe Lord of the neigh-

bouring countries, and therefore the war was reuined betwixt him, and the children of *Constantin*, in the which the Romans got nothing but blowes, as *Eusepius* the Roman historian writes, saying, *Constance* was very vnfortunat, for he suffered great afflictions by *Saporus*, who tooke diuers towne from him, and besieged others; they cut many cities in peeces: and finally, he neuer had any battaile against *Saporus*, wherein a barbarian had not the victorie, vnlesse it were neere vnto the citie of Syngare, where the better, the furious rage of the souldiers depriviing him of that felicitie, but to abate the pride of his aduersarie at that time. *Pomponius Letus* writes more fully, saying, *Constance* did neuer anything in the East that succeeded happily; for that enemy had alwaies the better: in the eleventh year of his raigne he had the victorie, he was lost againe by the rashnesse of his souldiers neere to Syngare: so *Constance* had bene eight times vanquished, in this battaile the victory being for him, it remained enemies, not without great losse; for that Syngare was lost with *Bizabde* and so. After this battaile, *Saporus* fel vpon the Armenians, and went to besiege the citie *Artisibis*, but the *Massagetes* assailed him, and he went to encounter them, yet did not the siege; and in the meane time *Constance* sent vnto him for a peace, the which he refused. After this *Saporus* made war against the Armenians, but he found that fortune not alwaies follow him, for *Artistes* vanquished him, and made him retire into Persia: this Armenian war was of no great charge; yet it caused great ruine to the Roman Empire: for *Julian* the Apostat thinking to speed better against *Saporus* than his predecessor, went thither with his forces, but he was slaine there, and his armie put to rout: that he fought against him that had God for his protector, although an Infidel: vsed him to punish this Apostat, the most disloyal and wicked man vpon the earth, was slaine the second year of his Empire, and of Grace 267, and in the eight and nineteeth of the raigne of *Saporus* king of Persia. The death of this Emperour, and the loss of the Romans did not puffe vp *Saporus*, hauing considered the infinit number of the multitude of elephants which had bene slaine, a thing which had neuer bene, and seeing the Romans also readie to renew the war, hauing so valiant a leader as *Iouinian*, he staied and yeelded to a peace; the which although it were beneficiall to the Romans, yet was it necessarie, considering the losse they had of him the Persian; and that hauing *Saporus* in front, and others revolting, it had bene to shake the greatnesse of the Empire: yet *Amianus* doth much condemne him, as proceeding from a faint and effeminat heart, and accusing *Iouinian* as a man of no resolution: but we must pardon him, for that he transports himselfe with passions, and doth hardly commend any one but his *Julian* the Apostat, whom he followed to the wars.

¶ *Artaxerxes, the tenth king of Persia.*

Being seuentie yeares old, and hauing raigned as much as he had liued, died the year of Grace 379, leaving his sonne *Artaxerxes* heire and successor to the throne, but not of his good fortune: for *Saporus* hauing had many wiues, had by the three sonnes, *Ormisda*, *Adarnasse*, and *Narses*: and by another which was his daughter, yet excellent in beautie, he had *Artaxerxes*. As for *Ormisda* he held his partie, which transferred the right of elderhip to *Adarnasse*, who ought to haue the crowne: but his father finding his disposition to be too cruell, he yeelded to make him his successor. For as the Melopotamians had presented him with cammells skins, inrich with gold and other imbroiderie, he gave it to *Adarnasse*, asking him if this present were not very pleasing; whereunto he answered that if he were king he should take more delight to see a paullion made of the skins: so as this aunswere (with many cruell actions of this prince) made him to be chosen: for his father hauing assembled the councill, it was concluded by a consent that *Artaxerxes* should command and succeed after his father, but he was more happy in him, for his father being dead he presently put his brother *Adarnasse*

himself to death; he put out the eyes of *Narfer*, and committed *Ormsida* to prison, beginning his reign with infinit cruelties and tyrannies, so as it is not strange, if he carried himself to rigorously with the Christians, seeing he spared not his own blood. *Ormsida* being a prisoner, his mother, wife and sister went to see him, with the kings permission, who gave him a file, with which he brake his fetters and fled, retiring himself to the Emperor *Constantine*, to whom he made two worthy seruices.

And so he then renewed the peace which his father had sworn with the Romans, and held the promises which he had left him, having no war with any man, and having reigned eleven years he died, leaving *Sedorns* his sonne for his successor.

Saporus, the second of that name, the eleventh king of Persia.

Sonne, the second of that name, sonne to **Artaxerxes**, reigned five yeares, but he did not any thing worthe of memorie.

Varanes, the twelfth king of Persia.

✓ **Antiochus** succeeded **Saporus**: he kept the peace with the Romans faithfully, seeing the good fortune which did accompany them: he held the realme of Persia after that **Theodosius** the Great came vnto the Empire, and vnder the raigne of his sonnes **Honorius** and **Arcadius**: hauing gouerned ten yeres he died.

¶ Ifdigerites, the thirteenth king of Persia,

Sidagertes came into the crowne in the yeare of Grace 406. *Innecent* the first holding the See at Rome: this was he in whom *Arcadius* had such confidence, as he made him tutor to his young sonne *Theodosius*, as well to bridle them that were mutinous, as to keeppe his sonne from troubles in the East; and whereas they brought him this will made by *Arcadius*, he received it with great joy maintaining the peace with the Romans which his father and grandfather had borne with great equitie and fidelitie: and moreover he sent a gouernor for the young prince called *Antiochus*, an excellent man, wife, vertuous, and worthy of such a charge, whom he made protector of the Empire, and defender of his peoples rights: the which he sent to the Senat in this manner, as *Paulus Diaconus* reports: *Arcadius being dead, embowing chosen me tutor to his sonnes, I sent a yuon fit to bold my place; I sent him then yuon to attempt against the infans, least an intolerable war be the ruine of the Romans:* And to the end there should be no doubt of his intentions, he renewed the league betwixt the Perfians and Grecians, and *Antiochus* did write often to *Sidagertes*, for the good and support of the Christians; so as the Christian faith was much propagated in Persia, wherein good *Maruthes* the Bishop of Melopontaria laboured much: for before the king did persecute them cruelly, being thrust on rather by the Mages, and sacrificing priests of their gods, than by his owne natural inlinde and malice. It was in this persecution that *Anda* a Bishop of a holie life did indiscreetly beat downe the temple of fire worshipp by the Perfians, and the king commaunding him to redifie it, he chose rather to die, than to do it: wherein he was more to be commended than in pulling it downe, for that in seeking to do well he had bene the cause of so much ill: yet as hath bene said, this persecution ceased during the reigne of this king, who would not only fauour the Emperour, but also the good Bishop *Maruthes*: for that as *Paulus Diaconus* writ of, he had cured *Maruthes* the Mages sonne, being possit with a deuill. But *Socrates* in his ecclesiasticall historie reports, that the reason was, for that *Sidagertes* being subiect to a great paine in his head, which the Mages could not cure, *Maruthes* with the signe of a croose onely calmed him, and he was neuer more troubled with it; for which cause the king was liberall to this good Bishop to build as many churches as he pleased in his Estates: so that he likely he had become a Christian, if the Mages who had great power in the Court, had not opposed themselves. He died in the yere of Grace 427, having reigned

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and twenty yeares; leaving his sonne *Korner* heire of the crowne.

...the second of that name; the fourteenth king of Persia.

And the first of that name, being come to the city of Persia, shewed him
himself a persecuter of the Christians as his father had been favourable. Pro-
viding his estate, he proclaimed war against the Emperor *Theodosius* the se-
cond named their cause with loud joying in battaile how vanquished and had
him with more violence; but that he had a care of the Christians which were in
the country lest the tyrant should persecute them more? He had begun his persecuti-
on of princes and noblemen which had received the faith, whom he disposed of
prisons, and reduced them to such extremities as they were forced to keep camels,
mercile some bare traders then seeing them for constant in the faith, he put them to
death, that the *Mages* (who were his ordinarie Councillors) would in their
last death which he received by *Theodosius*, made the persecution to cease: for the
Emperor having more regard to the good of the Christians, than to his owne advantage,
Heinrich Patricius, and *Amulius* (Prefor of the East) into Persia, to demand a place of
rest, who accepted of the condition, promising to performe the Emperours will, and
that time the persecution ceased. He reigned twentie yeares, and died in the
year of our Redemption 447, *Leo* the first being Bishop of Rome; and then *Theodo-*
sius warre against the Vandales.

¶ Karanes, the third of that name, the fifteenth king of Persia.

times, the third of that name, being prest with the same necessitie that had made
his father to account of a peace, contayned himselfe in quiet, and alwayes conti-
nued in peace which his father had obtayned: He died, having reigned fouteene
and foure monthes.

¶ *Perofas, the sixteenth king of Persia.*

he succeeded in the realme, he was a great warrior, hardie, and of a great courage, more through rafhnesse than any good counsell, perished in an enterprife against the Huns, not so much by his enemies force, as by his owne indiscretion and follie: for he should haue stood vpon his guard, marching through his enemies countrey, where his presumption was such, relying vpon his owne forces, as they had meanes to surmount him, when he least expected them, perishing thus with his whole armie, hauing wonne no reputation; thus much *Agathias* writes: but *Procopius* calls these Neptalites, and saith thus: *Perofus* king of Persia fell into controuersie for the limbes of the Hunns Euthalites, whom they call Albes, against whom he went with his armie.

Euthalites are of the race of the Huns, and yet they are no neighbours vnto
Ioyne vnto the Persians towards the North: their chiefe citie is called Gonza,
the borders of Persia: they haue often contended with their neighbours for the
rule of the countrey, and they are not Nomades (that is to say, shepherds) like vnto
the Huns; neither did they euer enter into the territorie of the Romans to
fight against them, vntilse it were in the companie of the Persians. They are (saith
the author) of a good complexion, neat, and haue no furious aspect, like vnto the rest, neither do
they shew any brutishness, having some policie among them: for the Euthalites obey
one and sole monarch, and they liue ciuilely and politiquely, vsing reason and iudice
with their neighbours, like vnto all ciuile nations. They are esteemed most happie,
in that haue twentie friends or more, with whom they doe vsually eat, haue
their houses and their familie common together, and they haue a custome, when any one
of them is to die, to carrie him to the ground. Then he adds, that Perofus seeing himselfe
to be the last of his race, and that he was to die, he was grieued, and he was

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XXII.

the crowne, for that the lawe of Persia excluded all them that were lame or wanted any member: but the third was more acceptable vnto him, and therather, for that he had him by his owne sister which was called *Abeneder*; and this in the end he obtained by his practises. From that time he began to persecute the Christians, causing the hamstrings of some to be cut, who notwithstanding were able to walke: but besieging a certaine Castle of the Indians, which was called *Azubbabar*, and not able to force it, in the end he tooke it by the prayers of the Christians, in the which he found an inestimable treasure. For this cause he did not onely forbear to be cruell vnto them, but did also suffer any one that would to be baptised, causing all persecutions to cease. He had warre against the Emperour *Iustine*, the which continued not long, for there was a peace presently made, and *Canades* put to death all the Manicheens he could find in his realme, for that they had sought to make his sonne king, he being yet healthfull, and full of life, he having reigned after his deliuerie out of prison thirtie yeares, and eleuen before, he left it peaceably to *Cosroe*, for that the eldest of his sonnes had bene slaine with the Manicheens, having conspired against his father. *Canades* died in the yeare of Grace five hundred thirtie and two, *Boniface* the second sitting at Rome, and *Iustinian* holding the Empire.

¶ *Cosroe*, the twentieth king of Persia.

XXV. *Cosroe* came to the Monarchie of the Persians after his father, of whose prayes *Agathius* speaks in this sort. This king saith he, was not onely prayed, and admired of the Persians, who extoll him beyond reason, but also many among the Romans make him studious, and a friend to learning, and that he attained to the perfect knowledge of our Philosophie, turning many Greeke bookes into the Persian tongue; and thereare some which make him so good a Platonist, as *Thimeus* did not exceed him: but *Agathius* having propounded this, saith freely, that this was impossible in a barbarous man being borne and bred vp among courtiers that were lost, effeminate, ignorant, and flatterers; so as learned men could not haue leisure so to instruct this prince. But the reason of this opinion was the multitude of learned men that did frequent this court, every man wondering that a great king, powerfull, and very barbarous, should so loue the sciences, and esteeme them that made profession thereof: yet *Agathius* commends him aboute *Cyrus* and *Xerxes*.

As for actions of warre, having had some quarrell against the Emperour *Iustinian*, who had surmounted the Gothes, the most fierce, proud, and powerfull nation of the earth; and made head against the Vandals, and other people comming out of the North, with whom notwithstanding he was forced to make a peace for a hundred and ten yeres, the which was called the peace without end. But *Cosroe* could not keepe it, for within three yeres he brake it, and invaded Calicia and Syria, taking the great citie of Antioch: but *Belisarius* going against him, made him retire, and vanquished him, as he had done in E the first war.

After this defeat he retired into Persia: but he continued not long before he came into the territories of the Empire, as one that aspired to more than the Persian Diadem, and he fell vpon Comagena, sometimes called *Eufrastia*: but *Belisarius* disappointed his desseignes, and defeated him. This warre was very long, for it continued foure and thirtie yeares, during the time of the Emperours *Iustinian*, and *Iustine*, until that *Martin*, cousin to the Emperour *Iustine*, came against the Barbarians, and gaue them battaile in a place which was called *Sagarthe*, where he vanquished them. This yeare *Cosroe* dyed, having reigned two and fortie yeres, hauing alwaies bene in action against the Romans. *Agathius* saith that he died of griefe in the royall citie of Seleucia, for that *Maurice* who being Generall of the Emperour *Iustins* armie in the East, had by chance made an incursion vpon the confines of the Arpians, who were neighbours to a village whereas *Cosroe* was at the same time remaining, and passing the river of *Zirma*, put all to fire and sword: which he (who had not bene accustomed to be so braued

A in his presence) tooke so grieuouly, as they were forced to carrie him from thence to Seleucia, where he died. This happened in the yeare of our Lord 574, *Iohn* the third being Bishop of Rome, *Iustine* the Young holding the empire, and *Clothare*, of the bloud of *Clotaire*, reigning in France.

¶ *Hormisdas*, the one and twentieth king of Persia.

Hormisdas, the sonne of *Cosroe*, being come vnto the crowne after his fathers death, hoping to speed better against the Romans, he invaded the lands of the empire, sending *Armiar daniel* his Generall, who hauing made some incursions, returned to his house rich in spoyle, carrying with him an infinit number of prisoners; but he was repulst the second time that he came to field, for *Tyberius* being come vnto the empire after *Iustine* the Young, he sent his embassadours to *Hormisdas* to offer him peace. But the Persian growne proud by his happie successe, would not heare of any composition: the which did much incense *Tyberius*, and was the cause that he leuied a mightie armie, with many flying camps to assaile the Persian of all sides. *Hormisdas* was gone in the mean time to spoyle Armenia, where, in the end, the two armies meeting, there was a bloudie battaile, but at last the Babylonians turning their backs, they were the cause that the Persian was wholly defeated, where he lost his pavillion, baggage, elephants, and whatsoever was rich. And in regard of the confusion which was in this battaile, *Hormisdas* made a law, by the which the kings of Persia were forbidden to hazard their persons in any fight, least they should miscarry. After this defeat, *Hormisdas* armed againe, but *Tyberius* having sent two valorous commanders against him, *Maurice*, and *Narses*, the Persians were so wel beaten, as they toke from them that which before they held, and what they had conquered in the times of *Iustinian*, and *Iustine*: yet *Hormisdas* seeking to deface this blemish by some generous action, laboured to pursue a reuenge of the wrongs which he had received, but all was in vain, for he did but increase his losse, for that *Philippicus*, lieutenant to the emperor, took from him *Nisibin* a citie of Mesopotamia, and entred far into the realme of Persia, from whence he carried a great prey which he brought safely into Media. And two yeres after, *Maurice* holding the empire, the same *Philippicus* invaded Persia, & spoyleing it as he went, he brooke a great terror into the whole countrey, hauing taken the citie of Arcemenes, and vanquished the Persians in battaile, wherein they were confident to haue the victorie, for that the Magas had assured them: but the euent did belie their false predictions, for they received a great checke. To conclude, all the time of *Hormisdas* raigne, he was but once fortunat in battaile against the Romans; for which defeat, the emperor *Maurice* deposed *Philippicus* from his charge of Generall of the armie, and put *Commencius*, who was Governour of the East in his place. At the same time, *Hormisdas* made the Turkes his tributaries, receiuing them into pay to march against the Romans: but this could not prevent the defeat and flight of *Bara* Generall of the Persian armie, whereas most of his souldiers were cut in peeces. This was the cause that *Hormisdas* deposed him from his charge, but he not able to endure that indignitie, revolted against the king, making such a conspiracie, as in the end *Hormisdas* was deprived of his seat, imprisoned and affronted by *Bindes*, whom this king had kept in prison, and that *Bessa* his brother had deliuered by the conspiracie of the said *Bara*: for as *Cosroe*, sonne to *Hormisdas*, was set in his fathers place, notwithstanding all the protestations or persuasions that this poore captiue king could make, who laid before them the good which he had done vnto the Persians, to haue defended them against the power of the Romans; that he had often exposed his life for their preseruacion, & that he had newly made the Turkes their tributaries: but all this could not alter the resolution of his mutinous subiects. He intreated them moreover, that seeing they had so wilfully resolved to depose him from the crowne, not to giue him *Cosroe* for successeur; that he had another sonne fitter to raigne, a mild man, and of a quiet disposition, whereas this was naturally cruell and ambitious. But this did aduance his totall ruine: for *Cosroe* seeing his father opposit vnto him, embraced the present fortune that was offered him, causing himselfe to be crowned king of Persia, in the yeare

of Christ 589, and the factious taking poore *Hormisdas*, his wife, and other sonne, shewed a most horrible crueltie vpon the mother and infant, causing them to be sawne asunder like a peece of wood, in the sight of *Hormisdas*, who was forced to behold this pitifull spectacle, and to see his wife and best beloued sonne butchered after so strange and cruell a manner; then they put out his eyes, and condemned him to a perpetuall prison, whereas *Cosroe* entreated him mildly for a time: but the father not able to forbear to accuse his ambition, treason, and felonie, in the end, this detestable sonne caused his father to be beaten with *scudgell*, as the poore prince died.

¶ *Cosroe*, the second of that name, the two and twentieth king of Persia.

XXVII. **T**his execrable paricide being thus seated in the throne of the kings of Persia, by the bloud and life of his owne father, the Persians found the fact so strange, as there was not any one among them but resolved to take reuenge, finding by experience that this king was such a one, as his father had described him, that is to say, ambitious, cruell, and without pittie: so as they who had before revolted against the deceased, and had bin the cause of his ruine, were the same that conspired against him whom they themselves had aduanced, reuenging after this manner the bloud of *Hormisdas*, of whose death they had bin the cause. For the same *Bara*, or *Varam*, not able to chide such impietie and wickednesse, made a new conspiracie against *Cosroe*, who hearing that *Bara* marched against him with the forces of his realme, he went to encounter him with another armie, which was not to be contemned, and they met in a plaine neere vnto the river of Zabe: but *Cosroe* seeing that his souldiers fled daily to the enemies campe, and that they laid ambushes to kill him; he first of all slew many of his armie whom he distrusted: whereat the whole campe being moued, and taking armes, he fled suddenly to Corcefe, with his wives, three sonnes, and some of the nobilitie of Persia that would accompanie him, and (as he himselfe confessed afterwards) he came vnto that place miraculously, hauing prayed in his heart, and called vpon the God of the Christians as his Saviour, and surest guide. In the end, he came and cast himselfe into the hands of the Emperour *Mauricius*, in whom he found what he could expect: for he assisted him with such great forces, as he put his enemy to rout, in which, besides the infinit numbers that were slaine, *Narjes* General of the Roman armie, tooke 6000 naturall Persians, which he gaue to *Cosroe*: and as for the Turkes, he sent them to Constantinople to the emperour: The Historie of these Turkes is remarkable, who being sent to the Christian Emperour, were all marked in the forehead with an yron and blacke inke, in which marke there was a crosse: the emperour enquired of them why they vsed this figure, seeing they did not honour it, nor him that had bestowed death thereon: they answered, That some time before there had bin a strange plague in the Persians countrie, so as few escaped, but there being certain Christians among them, they taught them to carrie the signe of the crosse after that manner, and that without doubt they should see the plague to cease, the which they did, and presently they felt the effects of their deluerie, and this was the reason why they did carrie the markes of their health and preservation. After this victorie, *Cosroe* being restored to his throne, he did no more trust the Persians, but retained 1000 Christians about his person, whom *Narjes* gaue him, of the most resolute souldiers of his troups. And thus the necessitie of *Cosroe* ended the wars betwixt the Romans and Persians, the which had continued 16 yeares, until that *Phocas* (hauing slaine *Mauricius*) seized tyrannously vpon the empire, in the yere 602. *Gregorie*, surnamed the Great, being Bishop of Rome, for then *Narjes*, who had sene *Mauricius*, and done worthy seruises vnto the empire, seeing it now in the hands of this tyrant, revolted, and seized vpon the citie of Edessa in Mesopotamia. The which *Phocas* understanding, he commanded *Germain*, Governour of the East, to besiege it: but *Narjes* had recourse vnto *Cosroe*, whom he had settled in his throne, entreating him to succour him in this distresse, and to gather what forces he could together to invade the territorie of the Romans. *Cosroe* finding himself beholding vnto *Narjes*, sent presently all his forces, which gaue battaile to *Germain*, who was defeated, and hurt in the shoulder, of which wound he died within few daies. *Cosroe* had also another victorie against the Romans,

A in the which he caused as many Christians heads to be cut off, as fell into his hands: the which *Phocas* hearing, he found means to drawes *Narjes* vnto him, promising by oath not to do him any harme: but being come, he caused him to be burnt alive.

In the meane time *Cosroe* made himselfe maister of all Mesopotamia and Syria, carrying away a great number of Prisoners, there being not any one to make resistance, the affaires of the Empire were in such bad termes. The yere after, *Cosroe* invaded the Romans territories againe, and seized vpon Palestina, Phenicia, and the prouinces of Armenia, Capadocia, Galatia, and Paphlagonia, and in the end he came to Calcedonia, spoiling, burning, and carrying away men, women, children, and cattell. The tyrannie of *Phocas*, and the despoight of *Narjes*, was the cause of this great losse to Christendome, he desiring rather to see a Barbarian to ruine all, than his enemy to enioy the Empire at libertie.

After the death of *Phocas*, *Heraclius* holding the Empire, and *Boniface* the fourth sitting at Rome. *Cosroe* allured with the conquest of the Christians lands went againe to field, in the yere of our Lord 613, and came into Syria, where he tooke the cities of Edessa, and Capeffa, and marcht as far as Antioche, whereas the Romans comming to make head against him, were broken, and put to flight, and the slaughter was so great, as few Romans escaped their enemies sword: then *Cosroe* continuing his conquests, tooke the citie of Casaria in Capadocia, and at the same time the Sarrazins began to make incursions into the countrie of Syria, in which prouince *Cosroe* tooke the citie of Damas, and carried an infinite number of people into captiuitie. This made the Emperour *Heraclius* to write vnto him, entreating him to forbear the effusion of so much blood, and receiving a tribute from the prouinces which he held, to yeeld vnto a peace. But the Persian who aspired to the Monarchie would not yeeld vnto it, but came vnto the holie citie of Ierusalem in the yere 615, the which he tooke, and *Zacharie* the Patriarch was led prisoner into Persia, and the ornaments of the temple, jewells, and riches of holie places carried away, especially the holie Crosse whereon *Iesus* Christ our Saviour suffered death for the redemption of mankind. After this *Cosroe* became so feared, as *Egypt*, *Alexandria*, and *Lybia*, euen to *Aethyopia* obeyed him: he conquered also many townes in Asia, so as many began to doubt that he would carrie the Monarchie of the world.

This did so moue *Heraclius*, as making a peace with the Hanares or Henares, and with the Huns, he went against the Persians being succoured by the Sarrazins, and comming to battaile, he defeated them, taking fiftie thousand prisoners, the which he afterwards let go without ranfome: but *Sarbara* Generall of the Persian armie, vsing the naturall infidelitie of Barbarians, sent vpon the Christians againe: vpon this occasion *Heraclius* went to armes, & recouered all the countries vsurped by the Persians, euen to Media: he got the holie Crosse againe, and carried it backe to Ierusalem. In the end *Cosroe* hauing reigned thirtie and nine yeares, dyed miserably, being slaine by his owne sonne, who cast him into prison with an yron chaine about his necke, feeding him with bread and water, and reproaching him that he had put many to death by that kind of punishment, receiving thus by his owne sonne the punishment of the crueltie which he had practised against his father.

¶ *Syroes*, the three and twentieth king of Persia.

Syroes hauing thus miserably slaine his father, came vnto the crowne of Persia: but his reigne was not long, for it continued but one yere, during the which he set at libertie all the Christians that were then captiues in Persia, and sent backe the Patriarch of Ierusalem, with the ornaments and jewells of the Church safe into the countrie of Palestina.

¶ *Adhesir*, the foure and twentieth king of Persia.

After the death of *Syroes*, *Adhesir* his sonne reigned, but he held the Dyademe but seuen moneths, for that *Sarbara* slew him and seized vpon the realme, which he had long affected.

¶ *Sarbara, the five and twentieth king of Persia.*

Sarbara did not long enjoy the thing which he had so much desired: for hauing reigned six moneths, his subiects slew him, for that he was not of the blood royall.

¶ *Bornan, the six and twentieth king of Persia.*

The Persians being thus rid of *Sarbara*, they did chuse in his place *Bornan* the sonne of *Cosroes*, who enioied the crowne but seuen moneths.

¶ *Hormisdas, the second of that name, seuen and twentieth king of Persia.*

Hormisdas, the second of that name succeeded him, and was the last of the Persian kings of the race of *Artaxares*, from whom the Sarrazins and Mahometans conquered the countrie of Persia, in the yeare of Grace 634, and 413, after that *Artaxares* tooke the Monarchie from the Parthians, hauing slaine *Artaban* their foueraigne.

¶ *Of the kings of Persia that were Mahometans.*

TO write the genealogie, and succession of the Arabians, which haue held Persia whenas the Mahometan religion was planted in those parts, it is so confused, & set downe so disorderly, as the reader shall hardly gather any instruction, those ages hauing not encountered such diligent writers, as haue obserued a particular order like vnto *Agabius*. Leaving matters then in their obscuritie, this abridgement not suffering me to dilate vpon this subiect, as it were fit, it shall suffice to say that the Arabians hauing held this prouince long, the Turkes came and dispossessed them vpon their first inuasion: who passing on, entered into the lesser Asia, where afterwards they erected the Monarchie which we see at this day, from whom came those Noradins, & Saladins, who afterwards annoyed the Christians so much in the holy land: but these were expelled both out of their countrie of Turquestan, and out of Persia by the Tartarians. With the change of races came also that of State, and the names of prouinces: for *Zacatay* brother to the great Cham of Tartaria, hauing taken the countries called in old time Margiana, Sogdia, and Bactria, they were termed the realme of *Zacatay*, as it is at this present. After this *Ocatashum* vsurping the realmes of Media, Parthia, and Persia, he would haue all this called Azamie, whence it comes that the Persians are called Azemiens.

This race of Tartarians reigned in Persia since the yeare 1260, vntill that *Tamerlan* made himselfe maister of the greatest part of the East, hauing vanquished *Baizet* Emperour of the Turkes. For from the children of *Tamerlan*, are issued the kings of Persia, which haue reigned vnto the *Sophi*, whose raigne was of no long continuance: for *Tamerlan* died in the yeare of Grace 1403, and the *Sophi* leasd vpon the realme of Persia about the yeare 1478. So as that great *Vsunchassan* who maintained warre so long against the Turkes, was sonne to *Tamerlan*, or to one of his sonnes: but howsoeuer the countries of *Zacatay* haue continued without wars, vnder the command of the kings of Persia, after that *Vsunchassan* had expelled one called *Iansa*, who they said was of the auncient race of the Sarrazins.

¶ *Vsunchassan, or Asfambey king of Persia.*

XXX. **V**sunchassan being in quiet possession of his realme, allied himselfe with the emperour of Trebifond, marrying *Despinacator*, whom this Christian Emperour gaue him in marriage to haue support against *Mahomet*, the second of that name, Emperour of the Turkes, who made warre against him. This ladie had leaue from *Vsunchassan* to liue with libertie of conscience, and to haue the exercise of her religion, hauing commonly with her

A her certaine Priests which did celebrat diuine seruice. She had by *Vsunchassan* one sonne, and three daughters, the first whereof was married to *Sechaidar*, father to *Sophie*, and the other two liued with their mother, whenas she retired her selfe with her husbands leaue, to liue solitarily in a towne of Assyria, called *Iscartibier*, where she continued long, with her daughters, at the kings charge, who caused her to be richly furnished with all things necessarie vntill her death, and being dead, she was interred in the citie of Amida, in *S. Georges Church*, whereas her tombe is yet to be seene. *Vsunchassan* had warre against the Turke, both for the Emperour of Trebifonde his father in law, and for that the Persians pretended a right to the countrie of Sylicia, now called Caramania, which the Turke had won. As he lost Caramania, the Turke making himselfe maister thereof, so could he not releue the poore Emperour of Trebifonde, whom *Mahomet* vanquished, and made himselfe lord of his countries, as he had done of those of Caraman, nor but that the Persians are as valiant as the Turkes, but for that the vse of artillerie was not knowne to them, and the Turke hauing abundance, he amazed them, and disordered them with the storme thereof. This made *Asfambey* intreat the Venetians to make war against the Turke, and that for his part he would assaile him; and whereas the Turkes had put him to rout with their artillerie, they should doe well to succour him, to the end that with equall force they might affront their enemy.

C The Turke, in the meane time, leuied great forces to inuade the Persian, and to make warre against him, for that he had releued *Pirobomat* king of Caramania, and hauing past Palestina, and Syria, he crost the riuer of Fraat, and came to the lake of Argis, or Gelucalar, and tooke the citie of Arslangan, for that it was not strong nor defensible. Into those quarters came *Vsunchassan*, with his forces, to encounter him, hauing his three sonnes with him, the first being called *Calul*, the second *Vgurlimehemet*, and the third *Zainel*; and his armie consisted of diuers nations, as Persians, Parthians, Albanois, Georgiens, and Tartarians; yet *Vsunchassan* seeing the order which the Turkes held in camping, he was much amazed, and hauing bene long silent, in the end he spake these words, *Bayezet* *Nederridar*, which signifies, *O sonne of a whore, what a Sea is this?* for he said that the Turkes host was like vnto a Sea: then seeing the Turkes begin to passe, he sent a Squadron of his soldiers to stop the passage, and there began a furious skirmish, whereas many were slaine of either side: but the Turkes losse was greatest, by reason that the Persians might easily releue one another, the which the Turkes could not doe, of whom many were drowned, not knowing the Foard. In the end, they were put to rout, and *Vsunchassan* made a pittifull slaughter; but night approaching, they founded a retreat, yet *Vsunchassan* had the victorie, for that he lost few of his men, either by the sword, or by the violence of the water, neither was there any one taken prisoner, whereas the Turkes lost twelve thousand, among the which there were many men of marke: for this cause, *Mahomet* durst not passe any farther into the countries of the king of Persia, seeing the difficultie so great to vanquish, by reason of the riuers, deserts, and mountaines, which he must passe. The Turkes retiring, the Persians tooke courage, and, passing the riuer, went indelicately to charge the Turkes: but this furie lasted not long, for *Vsunchassan* flying vpon an Arabian horse, gaue an occasion to the rest to doe the like; and in this disorder, *Zainel* his sonne was slaine. It is true, that the Persians did fight seuen or eight houres, and had made head longer if *Vsunchassan*, fearing that *Mustapha*, *Mahomet*s sonne, would haue compass him in with his troups, had not fled (as hath bene said;) which was the cause of the death of his sonne, and of ten thousand of his souldiers, and the losse of the citie of Carastar, which was the chiefe of the countrie, subiect to the gouernement of *Zainel*, the sonne of *Vsunchassan*, who was slaine in the foresaid battaile. After the which, in the yere of our Redemption 474, whenas the Persian king was resolu'd to change the aire (according to the custome of those countries) whereas, in regard of the heat, they are forced to change their pasture twice or thrice a yeare, being neere to the citie of Soltania, he had news that *Vgurlimehemet* had revolted against him, and had taken the citie of Syra: whereupon the father leuying his armie, went presently to punish his sonnes tollie: but *Vgurlimehemet* hearing that his father came against him, would not attend him, but ra-

king his wife, children, moueables, and Jewells, he fled towards the Turke, sending some of his people to *Baizet*, second of that name, for a safe conduct; but he presently aduertised *Adabomer* his father, who commanded that a passport should be given him, but he forbade his sonne to go out of the citie of *Amasia* to meet with the Persian, whom he desired should be honoured, yet would hee haue him haue a care to prevent all fraud and deceit. *Vgurlimehemet* doubted of this distrust, and therefore he sent his wife and children before as hostages: then he arriued with some three hundred horse, and *Baizet* receiued him verie courteously, and feasted him with great magnificence. After this, the Persians sonne went to *Adabomer* the Turke, who gaue him better reception than his sonne had done, and promised to make him king of Persia, and to ruine *Vjunchassan*, B who was his mortall enemy. He then gaue him forces, and *Vgurlimehemet* marching towards his countrie with his Turkish troups, he was no sooner come to *Syras*, but he made incursions vpon his fathers territories: *Vjunchassan* sent certaine troups of fouldiers to make head against him, but not in such numbers, as he seemed to regard much what his sonne had attempted, but these were policies, the sooner to entrap him, for he caused a bruit to be dispersed, that he was much troubled for the reuolt of this his sonne, and that he had lost him in that manner, and they did also saie that he was verie sicke, and the better to settle a beliefe, he kept his Chamber for a time, and no man came vnto him but such as he trusted much: so as the news came to Constantinople, that *Vjunchassan* was verie sicke of melancholie, for that his sonne had so abandoned him. This bruit of his sicknesse encreasing daily, some of his most confident seruants gaue it out that he was dead, sending letters to *Vgurlimehemet*, that he should come and take possession of the crown, before that some one of his brethren did preuent him, & to the end he should not doubt of the fraud, they did celebrat the kings obsequies throughout the countrie, the which gaue more assurance to *Vgurlimehemet*, who had receiued threecore messages which had bene sent him to go vnto *Tauris*, where he was receiued and conducted to the Palace, in which he found his father healthie, and without any infirmities, who caused him to be taken and put to death without any regard that he was his sonne, and he whom of right he should haue appointed his successeur to the crowne.

After the death of this poore rebellious prince, *Vjunchassan* raised a great armie, in the year of our Redemption 1477, making shew to go against the Turke, but it was too faile the king of the Georgians, sometimes called *Iberia*, for that the Georgians had refused to succour him, whenas he went against the Turke. But that king, and a neighbour of his, laboured to make an accord, by the means of a summe of money which they gaue him, and so retaining a fort which is vpon the passages, called *Tiflis*, he retired to *Tauris*, where he died, in the year of our Lord God 1478, leauing foure sonnes, whereof three were by one mother, and the fourth by *Despina*, Princeesse of *Trebizonde*, who, being about the age of one and twentie yeares, was strangled by the conspiracie of his brethren, who would not endure that the sonne of a Christian, and it may be he himselfe, shewing of his mothers profession, should haue any command in Persia.

¶ *Iacob Patifcha*, second king of Persia, of the race of *Vjunchassan*.

XXXI. The second sonne of *Vjunchassan*, whose name was *Iacob Patifcha*, made an accord, with his third brother called *Mango*, whereupon the eldest was forced to flie, so as *Iacob* made himselfe king, in the year of our Salvation 1479. He had warre against the Souldan of *Egypt*, who sent his Mammeluchs into *Assyria*, in the year 1482, where, after long warres, diuers battailes, skirmishes, and surprises, the Persians had the victorie, and repulsed the *Egyptians*, chasing them out of *Assyria*, and *Mesopotamia*, into which they were entred: this happened in the year of Grace 1487. This *Iacob Patifcha*, who usurped the seigneurie of Persia, tooke to wife the daughter of the Lord of *Saamuttra*, who was the cause of his ruine, for he being exceedingly licentious, fell in loue with a gentleman of her husbands traine, and for that her friend was no small companion, he sought all meanes to kill her husband, and to bring him to the crowne, whom the law be

A be one of the neereft to succeed him. Thus hauing intelligence with her adulterer, they did mix a subtle and dangerous poison: then making an odoriferous bath after the manner of the Persians. *Iacob* came thither with his sonne, being seuen or eight yeares old, and entering into the bath continued long there; then comming to the palace of ladies, she who knew that her husbands custome was to drinke comming out of the bath, met him, and presented him this deadly potion in a cup of gold, with a more cheerefull countenance than of custome: yet the traitresse had not so good a colour, which made the miserable prince to suspect something, and therefore he would haue his wife to take the essay, the which he durst not refuse, but drunke of it, then the king rooke it, and gaue also to the poore infant: this mixture was so violent in operation, as by midnight they were all three dead; the which caused a great amasement and confusion in the whole court, seeing their princes so suddenly dead; so as it bred great troubles throughout all the realm of Persia, the which was made a prey, and diuided among the strongest: for they that were of the blood of *Vjunchassan* usurped the seigneuries that lay fittest for them.

¶ *Inlauer*, the third king of Persia of this line.

Inlauer, kinsman to the deceased king succeeded, for the other brother was dead without heires: he reigned three yeares, and did nothing worthe of memorie.

¶ *Bayfingir*, the fourth king of Persia of this line.

Inlauer succeeded *Bayfingir*, he who had conspired the death of *Iacob* with his adulterous wife: he reigned but two yeares.

¶ *Rustan*, fifth king of Persia of this line.

After him came one called *Rustan*, a young nobleman about twentie yeares old, and he reigned seuen yeares: it was against him that the *Sophies* father made war. He was called *Secaidar*, and had (as hath bene said) married the eldest daughter of *Vjunchassan*, being head of the sect, which they haue since called *Sophies*, that is to say, of those which did not receiue the *Alcoran*, but according to the interpretation of *Italy*, *Mahomet's* sonne in law, who had made a new sect in *Mahomet's* doctrine.

Vnder this *Secaidar* there were many dispersed here and there, which followed his opinion, and did reuerence him as a holie man; who liuing at *Ardeuil*, a citie seated not far from the lake of *Vasthan*, preached his doctrine vnto the people, and drew an infinite number to follow him. He had six children, three sonnes, and as many daughters, and was a deadly enemy to the Christians: the *Mahometans* thinking to make their perfection appeare, the more they hated the Christians. He made many incursions vpon the *Circassians*, who seeing themselves thus preft by the great power of the *Sophians*, had recourse to the king of Persia, which was then called *Alamat*.

¶ *Alamat*, the sixth king of Persia of this line.

This *Alamat* had succeeded *Rustan*, and was then at *Tauris*, whenas they brought him X XXXII. news that *Secaidar* had seized vpon the towne of *Deibent*, standing vpon the *Caspian* sea, and seruing as a passage and defence to go from one countrie to another, being a strait. This made *Alamat* send an armie against the *Sophians*, who prepared themselves to battaile, and joining, (notwithstanding all the resistance they could make, having about foure thousand Persians) yet in the end they lost the battaile: *Secaidar* being slain, his head was cut off, and cast vnto the dogs; the rest of the *Sophians* were put to rout, and most of them cut in peeces, and the hatred they bare them was so great, as wherefoeuer they found any one, it was impossible to saue his life. The children of *Secaidar* being aduertised of this newes fled, the one into *Natolia*, another

other, to Alep, and the third into an Island called Arming, lying vpon the lake of Vailham, or Gelucalat. This was called *Issmael*, being thirteene or fourteene yeares old, exceeding faire, graue, and yet courteous, whose face promised some great matters to come. The Armenian priest who tooke this infant into his custodie, was a great Astrologian, and skillfull in iudgements, who was the more carefull to bring him vp, for that he knew by his art that this infant should one day attaine to some great command: he therefore kept him secret, for that they sought for him in all places to kill him. This priest laboured to instruct him in the Christian law, wherein it may be he had preuailed something, it ambition had not bene of more force in this young princes heart, than pietie: but he who had other intentions demanded leaue of his maister and gouernor, whom he held as a father, respecting also the Island of Arming during his life, and shewing himselfe fauourable to Christians. Departing from Arming he went to Chilan, where he remained with a goldsmith, a great friend of the Sophian sect, and an affectionat seruant to the house of *Secaidar*: from thence he did often write to his friends at Ardeuil, with whom practising thus by letters and secret messages, in the end thinking they had disposed well of their affaires, they resolved to reuenge both the death of their prophet *Secaidar*, & the defeat and slaughter of the Sophians at Derbent by the souldiers of *Alamut*.

The first enterprise which *Issmael* vnderooke, was against the castle Maumutaga standing vpon the Caspian Sea, the which he tooke by surpris, for that they dreamt not of him, neither were there any forces in the place, nor the guards careful to keepe the gates. This castle did serue them as a retreat, hauing made their incursions, as being in a place impregnable, and hauing good meanes to be furnished with victualls by sea, for that all ships toucht there which past along the Caspian sea. *Issmaels* good fortune was such, as in a burrough standing vnder the castle, he found an inestimable treasure with the which he began to win the hearts of men, to make leues of souldiers, to send presents to great men, and to vie all the policie that they are accustomed to doe which aspire to the vsurpation of Empires, forgetting nothing that might serue for the aduancement of his cause: so as he who before at the taking of the castle had but two hundred men, was in an instant followed by fye or six thousand Sophians, with the which he began boldly to inuade the territories of *Alamut* and to win part of his countie, pretending the crowne to be due vnto him, as issued from the daughter of *Assamby*, and that he which reigned was not as he said of the blood royall of Persia.

Alamut seeing the impossibilitie to force Maumutaga, would not send any armie to besiege it: moreover he had a conceit that the Sophi would proceed no further, but content himselfe with that peece; and in the meane time holding him in suspence, and making no shew to assaile him, he would not stand vpon his guard, & so in time he should haue meanes to intrap him, and to punish him once for all. But he made his reckoning without his host; for *Issmael* hauing gathered together a mightie armie, went to besiege the citie of Sumachia, which was great and rich, lying betwixt Armenia, and Media, nor far from the Caspian sea. *Sernanglogli* king thereof seeing himselfe too weak to make head against the Sophians, left the citie, and fled to the castle of Calistan, which place was impregnable: and *Issmael* tooke Sumachia, and made a pittifull slaughter of the inhabitants, where he enriched himselfe, and the souldiers of his armie; so as he drew them to him by his bounty and courtesie: and it was bruited ouer all Asia, that *Issmael* was the most wise, valiant, courteous, and bountifull prince in the world; which made many become Sophians, only to be partakers of the spoiles and conquests of this prince.

In the meane time *Alamut* seeing the happie successe of his enemy, gathered his forces together, and the Sophi for his part did not omit any thing, but sent vnto the kings of Iberia or Georgiana, who were three; the first was called *Secanderbey*, the second *Girgarambey*, and the third *Mirzamby*, to demand succours, making great promises to free the Christians throughout all Persia (for the Georgians make profession of the Christian religion) propounding also to enrich all such as should serue him.

Either of these princes sent him three thousand Knights and six thousand Iberians, all valiant and hardie warriors, and the best souldiers that are in all the East, who coming

A to *Issmael* at Sumachia were courteously received by him, giuing them great presents of the riches which he had gotten at Sumachia. *Alamut*, who was then about sixteene yeares old, and *Issmael* nineteene, hearing of the great preparation of his enemy, came to Tauris, and from thence marcht towards Sumachia, with a resolution to fight with him; and *Issmael* in like manner went to meet with him, hauing onely, as they say, sixteene or seuentie thousand men: but all choyce men and good souldiers. These two young and courageous princes met betwixt Tauris and Sumachia, where there being a great river, seeming as a barre to either of them, the Sophie found out a foord the which he past in the night vnknowne to his enemy, and at the break of day came and charged *Alamut* with such furie, as before his men were scarce awake, *Issmael* had cut the greatest part in peeces; so as *Alamut* saued himselfe with difficultie in Tauris, with some small troupe that followed him: for all the rest were put to the sword by *Issmael*, who hauing rested his armie foure dayes, he marcht towards Tauris, where he entered without any resistance, for that the citie is not able to make head against an armie, hauing no walls, neither were the people verie fit for the warres. *Issmael* vsed great cruelty against all the race of *Isacub*, of the which he left not any one alive, but caused the wombes of women with child to be opened, and the fruit to be drawne forth and murdered; and not content to flish himselfe vpon the liuing, he made war against the dead: for hauing caused the bodie of *Isacub*, and other noblemen to be sought out, but especially of those which had bene at the battaile of Derbent, whereas *Secaidar* his father was slaine, he made their bodies to be publicly burnt on the Market place: and to shew how much he was pleased with the effusion of blood, he commaunded that three hundred common strumpets should be brought before him, causing their heads to be cut off. The like he did to foure hundred men that were of king *Alamuts* traine: neither is it knowne for what reason he caused all the dogges that were found in Tauris, to be slaine. And to heape vp the measure of his wickednesse and cruelty, he put to death his owne mother, who (as it hath bene said) was of the familie of *Ismaelchassan*: but the Sophie detested her, for that, being young, after the death of *Secaidar*, she had married againe to a great lord of Persia, one of those which had been in the battaile of Derbent: for thereby he conceived that she hated her first husband, and all that were issued from him, and therefore she had married this man, to the end that his children might come vnto the crowne, and deprive them of the first bed: but what reason moued him to commit this parricide, he alwaies shewed himselfe to be one of the most cruell Princes that euer bare crowne; and thus ended the royall Line of the descendantes of *Ismaelchassan*.

THE LINE OF THE SOPHIANS.

¶ *Issmael* Sophi, first king of Persia of this Line.

Issmael being thus settled in the possession of this realme, continued his victories and conquests against them that would resist him, making many of the chiefe of the nobilitie come to doe him homage, and to kisse his hand, taking the Cabelas or Turban with a red tipper, which is the proper marke of the Sophians, as making profession of his sect; yet in their hearts they were of a contrarie opinion: so as there were few in Persia that refused the Cabelas, fearing his force and furie. VVhilest that *Issmael* remained at Tauris, feasting with his captaines, behold *Maratchan* Sultan of Bagader, issued from the bloud of *Assamby*, came to make warre against him, the which did much trouble *Issmael*, yet he fainted not, but gathered his forces together, animating and encouraging his souldiers: *Maratchan* did the like, and all the duties of a good and valiant commaunder, so as the combat continued a whole day, with such animositie, & so great slaughter of either part, as they hold that since *Darius*, there hath not bene the like battaile giuen in Persia, yet *Issmael* had the victorie and honour, the other being forced to flie to Babylon. This victo-

XXXIII.

rie happened about the yeare of our Redemption 1499, *Ismael* being not yet full nine A
teene yeares old.

After this, *Ismael* resolved to reduce the province of Diarbek, or Mesopotamia, the
which he knew had alwaies beene vnder the soueraintie of the kings of Persia, and was
then vnder the command of many priuat men, among others, of Sultan *Calib* lord of
Azanchile, who being advertised of *Ismael*'s desires, came of his owne motion, without
any Summons, thereby to bind him to intreat him the better; he kist his hand, tooke the
Calib as, and promised to be his faithfull subiect and seruant: to the which *Ismael* tooke
in part, and confirmed him in his Estate, & gaue him his sister in marriage. He shewed
great courtesie to certaine Turkes come out of Natolia, who offered him their seruice, and
tooke the *Calib* as, the chief of which was called *Vslagiala Mamutbeg*, to whom the So-
phi gaue the gouernement of Diarbek, except the cities of Aranchet and Amida, which
he left to his brother Sultan *Calib*, who hauing exceeded the bounds which were prescrib-
ed him by the Sophi, as the bruit went, he had commaundement giuen him to leaue
those cities to *Vslagiala*, who had notice giuen him, that although *Calib* were brother in
law to the king, yet his maiesties meaning was, that he should haue the superintendencie
of the province; whercupon *Calib* refusing to obey this commaundement, for that the
Curdcs (of whose nation he was) submitted themselves verie vnwillingly to the Sophi-
ans, was pursued by *Vslagiala* (whom the Sophi had also honoured with the marriage of
another of his sisters) taking from him the greatest part of his seigneurie, and all by the
practises of the Sophi, who did it of purpose to ruine all the naturall princes of the coun-
trie, which might make head against him, being assured that strangers aduanced by him
should haue no means to resist him long. The countrie of Diarbek being thus reduced
vnder his obedience, he presently aspired to that of the Alidulians (a people of the lesser
Armenia, who had vltured certaine lands during the life of *Iacob*) leuying great forces in
the yeare of our Saluation 1510, *Vslagiala*, whom he had sent before, being not able to
preuaile, he came himselfe in person, hauing raised a greater power than of custome, or
was needfull to ruine them with whom he had to doe; but he only feared least the Turke
or the Egyptian should vndertake the defence of them whom he meant to punish: he
therefore sent to either of them, intreating them not to meddle with the affaires of the
Alidulians, and protesting that he would not attempt any thing against these two prin-
ces: Hauing this assurance, he invaded the countrie of the Alidulians, the which he con-
quered for the most part, killing some of the kings children, and making a great slaughter
of the people; but in the end he was forced to retire by reason of the great and vehement
cold of this countrie: in his retreat, he tooke the towne of Casiria, or Coesaria, which was
defended by *Carbey* sonne to the Alidulien king, notwithstanding that this Prince was
well accompanied, and the place well furnished with all things necessarie, in the which
hauing taken this young prince, he tooke a delight to cut off his head with his own hand;
as he did presently after to his predecessour *Alamut*, who being betrayed by *Amulbey*, in
whom he did wholly trust, being brought before *Ismael*, he slew him presently with his E
owne hand.

He was of a disposition so impatient of all rest, as hauing ended the Alidulien warre,
and seeing that *Muratchan* Sultan of Babylon (of whom we haue formerly spoken)
might quarrell with him for his crowne; he resolved to ruine him, and tooke for a sub-
iect, that after the death of *Alamut* he had got possession of the great cite of Syras, the
chiefe and Metropolitan of Persia, terming himselfe to be the neereft of the bloud royall
descended from *Vsanichassan*: both these princes had great numbers of men; but *Ismael*
had the most valiant; and *Muratchan* made his subiects to follow him rather by force,
than for any good will they had to march vnder his commaund, remembering that in for-
mer times *Muratchan* had fought against the Sophi neere vnto Tauris with thirtie thou-
sand men, whereof scarce any one escaped. This constraint of his men gaue him small
hope of victorie, wherefore he sent to *Ismael*, intreating him to receiue him for his val-
fall; but *Ismael* caused the heads of his messengers to be cut off, saying, That if *Mu-
ratchan* had any desire to acknowledge him for Lord, he would haue come himselfe in
person

A person to present his seruice, and not haue sent others; the which being vnderstood
by *Muratchan*, and fearing least he should be intreated like vnto king *Alamut*, he stole
out of his campe, and taking three thousand choice men, whom he held most faith-
full, he fled to Alep, but being come vnto the river of Euphrates, he caused the bridges
to be broken downe, which fell out well for him: for the Sophi causing him to be pur-
sued with twice as great a troupe; he had no sooner past the river but he saw the So-
phians at his backe, who by this meanes returned without any effect, and *Muratchan* sa-
ued himselfe in Alep, where with king *Alidul*, he was entertained at the charge of the
Soldan of Egypt.

The Sophies affaires prospering after this manner, he began to be feared of his neigh-
bours, so as the Cham of Tartaria who was called *Ieslbas*, for that they wore a Greene
Turban, desiring to diuert the course of his prosperitie, came and invaded the countrie
of Corasan, and tooke many faire townes vpon the Caspian Sea, as Eye Strau (where
they make excellent silkes) Amixandaran, and Sare, the which drew the Sophi vnto
the frontiers to stop the Tartarians passage as he did: but the Tartarian sought to sur-
prise him, sayning to go visit the Sepulcher of his Prophet *Mahomet*, and to go the
pilgrimage of Mecque: but the Persian would not heare of it. After this *Sermendali* king
of Seruan, which is the countrie of Media, hauing broken the accord made betwixt him
and *Ismael*, the Sophi assailed him, ruined his countrie, and tooke from him his Seigneu-
rie from thence he past into Carabac, where he made choise of two captaines, the one
called *Dalabey*, the other *Beyrabey*, to whom he gaue the charge of the conquest of Suma-
cha, the which they tooke without any resistance, and the Castle of Calafian was also ta-
ken, with all the forces, which are from Mount Taurus vnto the remotest part of the Cas-
pian Sea, and to the citie of Derbent; so as all the lords of this countrie tooke the *Cas-
elbas*, and did homage to the Sophi.

Moreover he was in such reputation amongst his owne people, as his souldiers did in
a manner adore him, hauing such confidence in him, as they went vnto the warre for
his seruice without any defensive armes, and fighting bare breasted, they cried *Schiac*, *Schi-
D* which signifies in the Persian tongue, God, God: as it were calling him to witnesse of
their loue and affections. The name of *Schiach* was first giuen vnto the Sophi: for in
his titles at this day they call him *Schiach Ismaell*, and on his coines, he had caused these
words to be grauen on the one side, *Illabe Illalaba Muhammedus Isul allabe*, that is, there
are no Gods but one only God, and *Mahomet* is the messenger of God; and on the other
side were these words, *Ismael balse*, *billabe*, that is to say, *Ismael* is the Vicar of God.
If any one would pray well, he vied no other termes, saith *Leonclaius*, but *Schiach* ac-
complish thy desire, and be fauourable to thy enterprises. He also changed the forme of
priuers which *Mahomet* had instituted, and made others very different: and thus for the
hate of him the Persians fell in hatred with the followers of *Mahomet*, so as he who had
E committed such cruelties, and put his owne mother to death, who was an Heretick in
his owne law, and had filled his countrie with fire and blood, was yet held as a God of
his subiects, and he suffered himselfe to be so called; so easilie is the mind of man trans-
ported with presumption, and so grosse is our apprehension of diuinitie, to attribute it
to such base and imperfect things. Behold briefly the beginning of the Sophians, and
how they attained to the greatnesse which they enioy at this day.

But hauing ended this warre, he fell presently into another: for the house of the
Dormans hauing beene long an enemy, not onely to the Sophians, but also to the fa-
milies of *Vsan Cassan*, and their predecessours, who onely reprinted at this day the partie
of *Usterman* whose descendants did in former times retire themselves into Persia, they
hauing beene, alwaies mortall enemies to the Turkish Monarches, whose hatred increa-
sed the more, for that these had seized vpon their seigneurie: to this old quarrell there
came two new occasions offered to draw these two young princes into armes, the one
was *Iselm* which was Emperour of the Turkes, and the other *Ismael* new king of Per-
sia, both of them being ambitious, valiant, vnderakers, cruell, and very fortunate in
their

their enterprises. That which should entertaine their wills, and purchase more love, was the cause of their warre, for *Ismaell* having sent Embassadors to *Selim* to congratulate his ioyfull comming to the crowne, he sent him no other present, but a great Lyon. *Selim* who conceiued that this Hieroglyphick would tax him of cruelty, grew into great choller against the Embassador, so as, notwithstanding any excuse, that which his king had done, was onely to present to a great and royall courage the beast that was more courageous and royall than all others: he could not satisfie him, so as he sent backe againe the Embassador without any honour, to whom (being in his lodging) he sent certaine great dogges which had bloodie mowthes to carrie with him into Persia, commanding that without any delay this Embassador should retire home vnto his maister, and that he should be accompanied vntill that he were out of the Ottomans territories.

The Embassador being returned to his maister, he put *Ismaell* into so great a furie, as he swore to be reuenged, the which he did hope to worke by the means of *Amurath Zelebi*, nephew to *Selim*, who after the death of his father *Achmet*, had beene forced to flee into Persia: this was he whom the Sophi armed against the Turkes: so as he first of all assailed his vncles countrie, who being then forced to defend himselfe, he presently led a great armie into Persia, whenas *Ismaell* least dreamt of him, not thinking his enemy could haue vied such expedition: so as being ill informed of their dissignes, he was gone to make warre against the Coraxians, a people which inhabited vpon the sea of Hyrcania: whenas they assured him that the Turkes were entered into his countrie, it made him to poast backe againe, for his enemies were come neere vnto Tauris. In the end was giuen that famous battaile of Zalderana, whereas the Turkes had the victory, after it had beene long disputed, and *Ismaell* was forced to saue himselfe in a moorish fen, loosing the greatest part of his armie, and all his baggage: this battaile was giuen in the year 1512. After which *Selim* tooke the cite of Tauris, the which hauing preferred for a time, he afterwards spoiled, and carried away a great number of the inhabitants to Constantinople. In his retreat, *Ismaell* fell vpon the reuerward, and defeated many of his men, hauing the spoile of all the baggage. In the end *Ismaell* hauing reigned twentie yeres, past to an other life, in the yere 1525, hauing left foure sonnes with an ample seigneurie, to the which he had giuen a very happie beginning.

¶ *Schah* or *Xa Thamas*, or *Tachmas*, the second king of Persia, of the familie of the Sophians.

XXXIII. *Xa Thamas* eldest sonne to *Ismaell*, came vnto the crowne of Persia: after his fathers death: hauing had in a manner during all the time of his raigne some warres with the Turkes, anobleman of the countrie called *Klama*, had beene one of the chiefe causes of the warre, being reuolted against his king and fallen vnto the Turkes partie; so as *Selim* who, reigned then ouer them, entered with a mightie armie into Persia, tooke and spoiled the cite of Tauris, and built a fort there, which the Persians tooke afterwards with great slaughter of the Turkes: yet this did not stay the course of *Selimans* victories, but he made himselfe maister of all Assyria and Mesopotamia, and particularly of Bagader which was the chiefe of the countrie, where he was crowned king of Persia by the Calife of that place, where hauing staied some time, he returned backe the second time to Tauris, forcing *Thamas* to flee: at this time the Turkes made a wonderfull spoile, carrying away all that was rare and good, and setting fire vpon all the neighbour places: but *Delyment* a Persian capitaine had his reuenge, who taking his aduantage cut them in peeces, and put *Klama* to flight: this defeat happened the thirtieth of October in the yere 1536. *Delyment* returning full of glorie and honour to his king. Although the Turkes had spoiled all these prouinces, yet some haue written, that of neere 50 thousand foules which past the riuer of Euphrates, there returned not above eightie thousand able men.

After-

A Afterwards *Baiasetz*, the sonne of *Solyman*, fled vnto the Persians, who for a time made vnto this occasion with aduantage, but in the end *Solyman* fearing that this warre might grow tedious, and that in his old age he might receiue some disgrace, practised so with *Tachmas*, as he perswaded him to kill him, who had fled vnto him for refuge, betraying in this manner his guest for money. He reigned 53 yeres, and died in the yere 1576, leaving two sonnes, *Schah Ismael*, and *Mehemet* the Blind.

¶ *Schah Ismael*, the third king of Persia of the Sophians Line.

Ismael, eldest son to *Tachmas*, succeeded his father in the crown of Persia, but his raigne was not long, for he died within a yere and ten moneths after, hauing done nothing worthe of memorie. This historie is reported by some after another manner: That the youngest of *Tachmas* children, called *Cardar*, seized vpon the realme, who hauing put his brethren in prison, seeing himselfe assured of the realme, he shewed himselfe so faint hearted, as the great men of the realme began to contemne him, and in the end to hate him; so as they murdered him, and drew his brother *Ismael* out of prison, setting him in the royall throne, who finding himselfe not verie safe, by the late example of his brothers death, seeking to make an exact triall of the loue of his subjects, he hid himselfe in his palace, and did manage his dissigne so secretly, as hauing caused his death to be published, it was easily beleued, especially by his enemies, who thereupon were bold to discouer the most secret thoughts, being assured (as they thought) that they should receiue no disgrace, he being dead; but the spies which had beene set to discouer the words and actions of all men, aduertised *Ismael* faithfully, who comming out of his graue like a bodie newly risen, appeared to his enemies, not like a ghost, but like a prince iustly incensed; but he carried himselfe therein so cruelly, as he filled all with murders, which bred new troubles, and vnspected confusions among his subjects, the which increased by the publication of his new law, which he would haue imbraced at Casbin, putting them to death that would not follow it. His cruelties were the cause of a great conspiracie which was made by the Sultans, that is to say, by the greatest men of the country, which came to that passe, as his owne sister (called *Perca*) who had intelligence with the Sultans, slew him: the which did wholly confound this empire, so as in shew Persia did run to ruine, there being nothing able to resist the least attempts of her enemies. This weakenesse and confusion of State encreasing daily, they aduanced *Codabande* to the royall throne, being at an ignorant of the affaires of State and warre, and diseased in his eyes, which had made some say, that he was blind, fearefull, and inconsiderat in his actions, and that which did most import not esteemed by the Sultans: so as in regard of these things, this realme which in former times had bin so much feared, began to be contemned of her neighbours, & of them that were a farre off.

B ¶ *Schah Mahamed*, called the Blind, the fourth king of Persia, of the race of the Sophians.

A After all these reuelutions which happened (as you haue heard) vnder *Ismael*, *Mahamed* the Blind came vnto the crowne, who being such (as I haue said) it caused *Amurath*, emperor of the Turkes, to make many enterprises against Persia, sending thither one of his Balthas, called *Mustapha*, who tooke the fort of Eres, with the towne of Sumachia, & Denmenopi, and made himselfe maister of all Seruan, yet the Persians recovered a part of it: All the raigne of this prince, which continued but six yeres, was spent in the taking and recovering of places, and in certaine defeats which were giuen of either side.

¶ *Schah Abas*, the fift king of Persia, of the race of the Sophians.

T His prince began to manage the affaires during his fathers life time, & afterwards began to come to the empire, he recovered Tauris from the Turkes, & freed a good part of Persia, with many defeats of either side: yet he made a truce with them, but it was only to take breath: for some time after, especially vnder *Achmet*, emperor of the Turkes, which

B b b b j j

raignes

raignes at this present, it was renewed more bloudie than before: he sent certaine embafadors as well to the emperor *Radophus*, as to the Archduke of Austria, to crosse the conclusion of a peace which was then treated of betwixt the Christians and the Turks, to the end he might more easily defeat his enemy: but the affaires of Christendome were so confused, and their forces so weak, as the emperor was forced to yeeld to that which was most necessarie: but as for the Persian, he continued the war, and was in the same termes in the year 1609, having already raigned 33 yeares. This is all that can be found of the kings of Persia, as well in ancient as moderne Authors; Let vs now see a Catalogue of them, for the ease of the Reader, distinguishing them according to diuers races.

THE MONARCHS OF PERSIA.

The yere of the World.	The yeares of the raigne.	The Months.
3427.	1. <i>Cyrus</i> , and <i>Ciaxre</i> , or <i>Darius</i> .	2.
	1. <i>Cyrus</i> alone.	2.
	2. <i>Cambyses</i> , in him ended the race of <i>Cyrus</i> .	7.
	3. <i>Smerdis</i> the Mage.	0.
3463.	4. <i>Darius</i> , sonne to <i>Histaspes</i> .	36.
	5. <i>Xerxes</i> .	21.
	6. <i>Artaxerxes</i> .	44.
	7. <i>Xerxes</i> , second of that name.	0.
	8. <i>Sogdian</i> .	0.
	9. <i>Darius</i> the Bastard.	19.
	10. <i>Artaxerxes</i> .	36.
	11. <i>Darius Artaxerxes</i> , surnamed <i>Oechus</i> .	4.
	12. <i>Darius</i> , the fourth of that name.	6.

THE LINE OF THE ARTAXARIDES.

The yere of Grace.	The yere of the raigne.	The Months.
228.	1. <i>Artaxar</i> or <i>Artaxerxes</i> .	15.
	2. <i>Saporus</i> .	0.
	3. <i>Hormisdas</i> .	1.
	4. <i>Varanes</i> .	0.
	5. <i>Varanes</i> , second of that name.	16.
	6. <i>Varanes</i> , the third.	0.
	7. <i>Arseus</i> .	7.
	8. <i>Misdas</i> .	7.
	9. <i>Saporus</i> .	70.
	10. <i>Artaxerxes</i> .	11.
	11. <i>Saporus</i> the second.	5.
	12. <i>Varannes</i> .	10.
	13. <i>Idagertes</i> .	21.
	14. <i>Varannes</i> the second.	20.
	15. <i>Varannes</i> the third.	17.
	16. <i>Perofus</i> .	20.
	17. <i>Valent</i> .	4.
	18. <i>Canades</i> .	11.
	19. <i>Blase</i> or <i>Lamasce</i> .	2.
	20. <i>Canades</i> againe.	44.
	21. <i>Hormisdas</i> .	15.
	22. <i>Cosroë</i> .	39.
	23. <i>Siroë</i> .	1.
	24. <i>Albelsir</i> .	0.
	25. <i>Sarbara</i> .	0.

A The yeares of grace.	The yeares of raigne.	Months.
634.	26. <i>Bornan</i>	0.
	27. <i>Hormisdas</i>	4.

THE LINE OF VSVN CASSAN OR ASSAMBEY.

1403.	1. <i>Vsun Cassan</i>	11.	6.
	2. <i>Jacob Patifcha</i>	12.	10.
	3. <i>Julauer</i>	3.	
	4. <i>Bayfingir</i>	2.	
	5. <i>Ruffan</i> .	7.	
	6. <i>Alamut and Marat</i>	3.	

THE LINE OF THE SOPHIES.

1495.	1. <i>Ismaell Sophi</i>	20.	
	2. <i>Schach Tachmas</i>	53.	
	3. <i>Schach Ismaell</i>	1.	10.
	4. <i>Schach Mahamed the blind</i>	7.	
	5. <i>Schach Abas</i> .	33.	

The Preface.



His Historie abridged of the Persians, is so full of memorable actions, as if they should be set downe in particular according to the Method which hath bene held throughout the whole booke, it would rather make a relation than an abridgement: and this long repetition would rather be tedious and unpleasant, than profitable to the reader, who will sooner haue perused this small abridgement, the reading whereof is so succinct, as it must needs giue him content. It shall suffice then to say for his better satisfaction, that this Chronicle abridged of the kings of Persia, diuides it selfe into many families: the first beginning at Kaumara the sonne of Adam, the sonne of Sem, the sonne of Noe, unto Alexander the Great for the space almost of one thousand yeares. After Alexander there was a vacancie of seuentie yeares, and then the Persians hauing recovered their dominion, one of the descendants of Darab entred into this interrupted possession, the which continued about three hundred yeares: so as this first familie of Kaumaras the first king of Persia lasted about one thousand and three hundred yeares. The last king of this race was Iazdegerd, who was dispossit by the Arabians and Califes of Bagadet, which are distinguished into three families: the first of Homar, which continued but seuenteen yeares: the second was that of Ben Humya, which lasted about ninetie yeares: after came that of Ben Abbas, whose successor held it six hundred and twelue yeares, or thereabouts: but the last Califes had onely the name; euery province being gouerned by a king which was an Arabian: but they were in the end expelled by the Tartarians, under their leader Chingis Cham, who dispossit Atmostacen, the eight and fiftieth and last Calife, by the victorious armes of Ala Kakan a Tartarian, one of his capitaines, who put the Calife to death. The Mogoles or Tartarians of the race Chingis Cham commaunded ninetie and seuen yeares, or thereabouts. After them came the descendants of Teymurlang, who gouerned not one alone, but many at one time, which make this familie more obscure in this Historie, for the space of two hundred yeares: the last of them called Mirzah Abubacar was expelled and slaine by Kara Issuff Turkoman, Persia being then diuided into two parts, of Kara Kyonlu, and Akayonlu: that of Kara Kyonlu commaunded first in Persia, but they continued but sixtie and three yeares for they were chased from their seat by the Akayonlu, who had for their head Ozan Acembeck, but this familie continued but foue and thirtie yeares, hauing bene expelled by the Sophies, who had for chiefe Cha Ismaell Soa, who began to conquer Persia in the yere 1501, whose descendants haue raigned about one hundred yeares, unto this day.



Aving succinſtly deſcribed Perſia, and the kings which haue commaunded there ſince they began to ſway the Monarchie vnder. *the* their firſt king, vnto this preſent, as it hath bene written by auncient and moderne authors: it ſhall be now fit to ſhew the order and ſucceſſion as it is found in their Annales written by the Perſians themſelves, and compiled by *Carick Mircond*, as it was promiſed in the beginning of this ſhort abridgement.

He ſaith, that in the prouince of Azerbajon or Aderbajon, as it is now called, the chiefe whereof is that rich and famous citie of Tauris or Tebris, one of the beſt peopled in all the Eaſt. The inhabitants of this prouince ſeeing the diuiſions which grew daily among them, for that they had not any one which did commaund ſoueraignly, by a common conſent they made choiſe of a king called *Kayumarras*, who in the beginning excuſed himſelfe all he could, holding himſelfe too weake for ſo great a charge: yet he was ſo importuned by their intreaties in generall, as in the end he conſented to the election they had made of his perſon; and then transporting himſelfe to a publicke place, they that were deputed to that end, attired him in the preſence of all the people with robes different from the common ſort, and for a marke of royalty they did put vpon his head a kind of little hood, which they call *Tage*, the which is as much among them as a crowne with vs: and in ſigne of obedience and ſubiection they all kiſt his hand, which cuſtome is yet obſerued in thoſe countieſ. This *Kayumarras*, as *Aircond* reports, was the ſonne of *Aram*, the ſonne of *Sem*, the ſonne of *Noe*, whom the Perſians call *Adam Aſſany*, that is to ſay, ſecond *Adam*; for that as ſoone as he was created king he would be called *Adam*: hence grew the error among the Perſians in the time of Paganisme, who held that their firſt king had bene *Adam* the firſt father of all mankind.

¶ *Kayumarras, the firſt king of Perſia.*

THis king as he was the firſt that commaunded in Perſia, ſo was he the firſt that ſetled any order and pollicie, cauſing juſtice to raigne among them, whom he defended valiantly againſt their enemies, leauing his realme peaceable to his poſteritie, hauing raigned fortie yeares.

Kayumarras had one ſonne called *Nacek*, giuen to a ſolitarie life, and to the contemplation of naturall things, who retired himſelfe with his wife into the prouince of Damoand, after called Aderbajon, and now Hyerak: and as this prince was of a good vnderſtanding, his father went ſometimes to viſit him in his life time, whenas he had any breaching from his important affaires: but it is not knowne why nor how he was found dead in his poore retreat, hauing receiued many wounds, and yet neither his wife nor any of his people could diſcouer who had done the deed. After that he had bene mourned for by his familie, and his bodie burnt according to the cuſtomes of thoſe times, euery man being deſirous to know who had committed ſo wicked an act; they found in the end that they were certaine theues of the neighbour countieſ: whereof *Kayumarras* being aduertized, he gathered together all his forces, and went to encounter them in the countie of Mecharek, where he got a victorie againſt them in the prouince of Tabraſtaum, where after that he had ſlain a great number, he carried many captiues to his houſe, who ſerued him afterwards for the building of the citie of Balk, the which he founded, as he did thoſe of Stahhar (where he kept his court) Ardauel, Kabullſtan, Komuz, Marcon, Nachibem (which is Ninie) Gerion, Sagilſton, and Goms, all which were ſubiect to the demeanes of Perſia: he was alſo the founder of diuers others in ſeueral prouinces, as ſhall be ſaid according to occurrents. That of Balk was in the prouince of Vſbek, well peopled, rich, and warlike, as all be of that countie.

¶ *Siamek*

¶ *Siamek, ſecond king of Perſia.*

N*Abek* hauing at his death left his wife with child, within a certaine time ſhe was deliuered of a ſonne called *Siamek*, whom his grandfather cauſed to be bred vp, and inſtructed according to the laws of the countie; then being come to the age of diſcretion, with the conſent of the people, he declared him his ſucceſſour. And in the end, reſigning the gouernement, he reſigned it into the hands of *Siamek*, who within few daies after inuaded the enemies countie, and hauing incourted their armie, he gaue them battle, where he had the victorie: but he bought it deere, for hauing receiued a mortall wound, he was carried preſently to his tent, where he died, leauing his wife with child, whom he conjured dying, That if ſhe were deliuered of a ſonne, he ſhould take reuenge of his enemies; and with thoſe words he ended his life: ſo as the realme returned to *Kayumarras*, who inſtantly went againſt his enemies, which were entred into Perſia, vanquiſhed them, and carried many captiues away, among the which there were many which had bene the cauſe of the deaths of the abouenamed Princes. They aſcribe vnto this *Kayumarras* the inuention of moſt of the armes which they vſe in thoſe quarters, and eſpecially their caparilſons for horſes.

¶ *Ouchangh, the third king of Perſia.*

After the death of *Kayumarras*, *Ouchangh*, the ſonne of *Siamek*, entred into the poſſeſſion of the realme, who gouerned it to all mens content: Hauing leuiued an armie, his enemies being entred into a prouince, which is neere vnto Damoand, he gaue them battle, where he was wounded with a ſtone whereof he died, leauing one ſonne after him, who was called *Thamures*, hauing raigned fiftie yeares.

¶ *Thamures Diuband, the fourth king of Perſia.*

O*uchangh* being dead, *Thamures* his ſonne ſucceeded him, who was ſurnamed *Diuband*, that is to ſay in the Perſian tongue, a Tamer of the deuill, by reaſon of the notable victories which he obtained againſt the Perſians enemies, whom they hated as the deuill. And for that his ſubiection had endured much during the former warre, he freed them of all imposts for three yeares; and as he was a great a louer of peace, as inclined to armes, deſiring to leaue his realme better ordered than he had found it, he made many goodly ordinances for the quiet thereof. It was he that firſt created in Perſia a Vizier, or Wazir, which ſome by corruption called Guazil, who is the chiefe and ſoueraigne magiſtrate next vnto the prince. He alſo appointed garriſons vpon the frontiers of Ardebajon, which is one of the principall prouinces of Perſia, and doth moſt import. The victories and good gouernement of this prince made many lords his neighbours to come and ſubmit themſelves vnder his commaund. But after all theſe proſperities, there fell a great plague in the countie, whereof many men and great ſtore of cattel died: from the which *Thamures* could not be freed, but died in the prouince of Vſbek, in the towne of Balk, hauing raigned thirtie yeares.

¶ *Lambexed, the fiſt king of Perſia.*

L*ambexed* ſucceeded *Thamures Diuband* in the realme; ſome ſay he was ſonne to the deceased, others affirme he was his brother, and ſome his couſin: a man of great wiledome and vnderſtanding, and no leſſe valiant, hauing added to his dominions ſeuene great prouinces, all which were gouerned by their laws and cuſtomes, doing many worchie deeds to maintaine them in peace, and to free them from contagious diſeaſes, whereunto they were ſubiection, by the counsell of two famous phyſicians, which did flouriſh in thoſe times, one of which was called *Faelſuf Rabon*, and the other *Fayehagorres*: and remem-

bring how much they had bene afflicted with necessitie in the time of *Tammuz*, desiring to provide for the future, he made many goodly storehouses, in the which he put all sorts of provision to serve in time of necessitie. He invented coats of armes, and daggers, and they attribute to him the first making of Jewells of gold, and to haue set precious stones. He also caused stufes of coloured silkes to be made, whereof he wore his robes: He much delighted in Aromaticall things, and of a pleasing scent, the which he caused to be brought out of remote countries to his great charge. Moreover, they hold that he first brought the use of wine into Persia, the which notwithstanding he used soberly; whereof they report a Historie of a slave of his whom he loued much for her great beauty, who being tormented with a great paine in her head, and the prince doing what possibly might be to cure her, and yet the finding no remedie nor ease, despairing to recover her health, she hid her selfe secretly in the place whereas the wine was kept, being preserved in that countie as a treasure; whereof she drunke a good quantitie: After some houres, finding her selfe eased of her great paine, she returned to drinke more than before; the which hauing done, and finding her selfe fully cured, she presently discovered vnto the king what had past, who admiring the force of this liquor, did esteeme it much better than he had done before.

This prince did reside most commonly in the prouince and citie of *Sagistam*; and the better to discover what past throughout his prouinces, and to giue order of all things necessary, he built the citie of *Scyrax*, which is the chiefe of the realme which they properly call Persia. The citie of *Scyrax* being built, *Lambexed* made his ordinarie abode there, where he began to treat of the gouernement, and of matters, which vntill that time had bene confused, and without order: giuing to wise men the care and gouernement of all, he would that men of warre should haue a distinct iurisdiction from others, and that labourers, and such as did till the land should not meddle with any other thing. He did also set downe an order for mechanique arts, applying them to the use and profit of all men: so as euery man rested himselfe contented with his trade as much as was possible.

Moreover, he made good lawes, and did procure the good of his people: so as in his time Persia did enjoy peace health, and riches, but this prosperitie was soone turned into affliction and miserie: for *Lambexed* seeing these countries so flourishing, and attributing all to his owne knowledge and good gouernement, was so deuiant of vnderstanding, as he caused himselfe to be worshipped as a god, causing inscriptions to be set in all the publique places of his Estates, that vpon paine of death euery man should worship him: but he continued not long vnpunished for this impietie, for in the countie of *Sagistam* there did rise against him a famous capitaine called *Abad*, his owne kinsman: who gathering together a great armie gaue the conduct thereof to a cousin of his called *Zoabk*, who came neere to *Scyrax*, where he found *Lambexed* that came to encounter him with another mightie armie, where giuing battaile, *Zoabk* had the victorie, and *Lambexed* was taken prisoner, and carried to his enemy, who caused him to be murdered in his presence. He left one sonne but three yeares old, called *Frayhdun*, the which he had by a wife called *Framak*, who hid her selfe with her sonne, so as she could not be found. It is not written how long this Prince did raigne.

¶ *Zoabk*, tyrant of Persia.

THE tyrant *Zoabk* hauing caused his king to be murdered, seised vpon the realme. He was cousin to *Lambexed*, descending from *Kayumarras*, and sonne to *Holanas*, a man of great note, who was directly descended from the kings of Arabia. This *Zoabk* was much giuen to the studie of naturall things, wherein he became excellent, and yet he was of a bad disposition, hauing a deformed face, a terrible aspect, and was hated of all men: hauing raigned some time, he fell into a disease which the physicians could neuer cure, so as despairing euer to recover his health, being moued by a deuillish illusion, and following the counsell and aduice of a forcerer, he perswaded himselfe that there was no means

A to be cured of his griefe, but in rubbing himselfe with mans boold; so as he began a pittifull butcherie of all ages and sexes, making a great deluge in the citie of *Scyrax*: the which the wisest of his Councell seeing, they went vnto him to dissuade him from this inhumane remedie, perswading him to vse sheepe in steed of men, shewing by many reasons that it was more proper for his health; to whom he affirmed that there were two snakes which did continually gnaw his bowells, hauing continued many yeares in this Martyrdome, during which, they say that one night he dreamt that three men bound him, one of the which slew him, striking him on the head with a mace; the other two taking from him the girdle wherewith he was girt, tied him by the feet therewith, and transported him into the territorie of *Amaoand*.

Zoabk hauing dreamt this, like a man distracted, caused all the wise men of his countie to be sent for, who told him that it did signifie he should be deuiant both of realme and life; for among the Persians, the girdle is a marke of honour and dignitie, which they had taken from him. He feared his misfortune should fall vpon him by *Frayhdun* the sonne of *Lambexed*: which made him to seeke curiously for him, but his mother *Framak* had concealed him; whereat *Zoabk* being much incensed, discharged his choller vpon *Aspian* father to *Framak*, and slew him. The mother who fearing she should not be alwaies able to keepe her sonne so secretly but he should be discovered, gaue him to a Neatheard to keepe: the which *Zoabk* vnderstanding, he came himselfe vnto the Neatheard: but he had prevented him, and hid den the infant vnder a little rub which he had expressly made; so as *Zoabk* not finding him, he reuenged himselfe vpon his kine, whereof he slew a great number.

In the citie of *Hispaon* the chiefe of the prouince of *Hyerak* in Persia, which had sometimes bene the seat of kings, there was a man of importance and valour, called *Kash*, and surnamed *Angar*, which in the Persian tongue signifies Yronmonger or Smith, whose two sonnes *Zoabk* had slaine, being come to the age of men, and of great reputation. This man thirsting after reuenge, made a conspiracie with many others that hated *Zoabk*, and hauing gathered together great forces, he tooke many cities in Persia, which he did ouerrun & committed great spoiles; the armies of *Zoabk* encountering him many times, but he was alwaies victor; so as encouraged by this good successe, he increast his armie, and marcht towards *Amaoand* whereas *Zoabk* kept his court, and vpon the way he tooke the towne of *Hrey*, in old time the chiefe of a realme, and presently after, that of *Karason*. This towne of *Hrey* is yet famous, as well for the greatnesse thereof, as for the rare things which are found there, among others *Manna*, the which is more perfect and pure than in any other place, whereof they transport a great quantitie to *Ormus* or *Hamus*, and from thence throughout all the East. *Kash Angar* hauing thus seised vpon *Hrey*, he gathered all the people and his souldiers about him, letting them vnderstand, that the reason which had moued him to this enterprise, was only a zeale of his countie libertie, thinking himselfe bound to do his best endeauours to free it before he departed this life, referring vnto the gods after his victorie to giue the gouernment of the realme to whom they pleased: then they all cried out with one voice that they did acknowledge him for king and lord, and that to him only the realme did belong for his valour: but he excusing himselfe said, that he would neuer lay such a blemish vpon his familie and honour, as to haue the name of a tyrant: but they had *Frayhdun* the sonne of *Lambexed* whom he desired they should acknowledge and obey as their king. This being granted by the whole assemblie, they spake of nothing but to go and fight with *Zoabk*, who came against them, where there was a great and bloodie battaile giuen, the which *Zoabk* lost, who being taken was carried before *Frayhdun*, where he was slaine being stroke vpon the head with a club: then hauing vndone his girdle they bound his feet, and dragged him into the territorie of *Amaoand*, as he had dreamt. The Persians make great account of the knowledge of this prince in naturall things, and of his long life; yet they write not how long he raigned. The resemblance of the name hath made many thinke that this *Zoabk* was *Zoroastes* that great and famous Magitian.

¶ *Frayhdun, the seventh king of Persia.*

Frayhdun hauing gotten the victorie of *Zoabk*, he came, by his death, to the gouernment of the realm, and hauing brought all things vnder his obedience, he made *Kash* Generall of his armies, giuing him a good entertainment, & sent him towards the countrie of *Magareb* which lies vpon the West: and to *Garchacef* his kinsman another good appointment, sending him to *Macharek* which is in the Easterne parts. *Kash* was twentie yeares in his enterprize, during the which he reduced vnder the obedience of *Frayhdun* many prouinces and realmes, at the end whereof he was countermaunded by *Frayhdun* who made him lord of *Hisfaon* and *Aderbajon*, where he was ioyfully receiued by the naturall inhabitants, whom he gouerned ten yeares with much content both to the king and people: at the end whereof he died. This was the cause of great sorrow and heauinesse in *Frayhdun*, who suffered his kinsfolkes to enioy his possessions: and in regard of his sonnes he caused them to remaine in court, honouring them much, and giuing them great advancements: As for himselfe he married one of the daughters of *Zoabk*, whom he had put to death. He had formerly one sonne called *Irege*, by a great Persian ladie; afterwards he had two others by this last wife, the one called *Salm*, and the other *Tur*, who were of as bad an inclination as their grandfather *Zoabk*. As for *Irege*, he was exceeding courteous, and therefore beloued, followed, & respected of all men: the which gaue great contentment to his father, who affected him about the rest. Persia did then flourish in great peace, and *Frayhdun* seeing himselfe burthened with yeares and infirmities, desiring to dispose of his affaires before his death called together the greatest men of his realme to vnderstand their wills touching him whom they desired should be his successor: all which with one consent demanded *Irege*. This did nothing displease *Frayhdun*, who to take away all subjects of discontent from the others, gaue vnto *Salm* the lands of *Megareb*, which lye vpon the West, and to *Tur*, those of *Mecharek* which lie towards the East; and to *Irege*, he left Persia, and *Mesopotamie*, with the tytle of king, to the end his brethren should acknowledge him: and sitting downe the bounds of eithers iurisdiction, he sent the two youngest into their prouinces, either of them with an armie for the defence thereof.

As for *Tur*, he built a towne, which he called by his name *Turon*, of the which the realme and region was afterwards called *Turquestan*, as it is yet at this day. This towne is situated nere vnto the *Caspian* sea towards the East, and in the countrie which they call *Mot re-nahar*. Here was the beginning of the *Turkes*, from whence they came, and from thence they haue invaded all these countries which they now enioy: so as it is not from the *Tucrens*, *Troyans*, or *Thracians* that they are defended, but from *Tur*, the sonne of *Frayhdun*, who gaue to that countrie the name of *Turquestan*, that is to say, the prouince or region of *Tur*. *Salm* and *Tur* hauing their portions, they were much discontented to see themselves brought vnder the subiection of their brother, who they said was a *basard*; so as they began to make seuerall enterprises: then hauing imparted their desires one vnto another by letters, they gathered their forces together, and came into the prouince of *Aderbajon*, from whence they did write to *Frayhdun* their father, complaining that he had preferred their base brother, and giuen him the soueraigne authoritie: that if he would depriue him, they would returne in peace, if not, they should be forced to defend their right.

Frayhdun did presently aduertise *Irege*, commanding him without any delay to prepare himselfe to march against them: but *Irege* desiring to end this businesse by some milder course, propounded to his father to go vnto them, who blamed him very sharply, and would not consent vnto it. But *Irege* who desired peace, and the ease of the realme, taking with him the wisest and most discreet men of his court, went vnto them to confer with them, without the priuie of his father. These two brethren who desired nothing more, seised presently vpon his person, and cut off his head, which they sent vnto their father, who hearing of this lamentable accident tare his garments, and showed

A signes of wonderfull griefe. *Irege* left a sonne called *Manucher*, whom *Frayhdun* seated in his fathers place. This young prince made warre against *Salm* and *Tur*, and vanquished them in bataille: and they to saue themselves lay hidden among the dead bodies, but being diligently sought for and found, they were brought before *Manucher*, who being on horsebacke, cut off *Tur*'s head at a blow; whereat *Salm* was so amazed, as he fell suddenly dead at his feet. Thus died these two brethren, with aboute twelue thousand of their armie that were slaine, or taken prisoners. At that time, *Frayhdun* was blind and verie sickly, to whom victorious *Manucher* went, and for that the good old man could not see him, he demanded which was he, to whom the other answered, I am your grandchild *Manucher*, the reuenger of the blood of *Irege* murdered by *Salm* and *Tur*. The which *Frayhdun* vnderstanding, he receiued him in his open armes, with all shewes of loue and joy, and taking from his head the tyer of gold which he did weare, he set it vpon his grandchilds, as a confirmation of the royalty which he had giuen him, & appointed him for *Vvazir* *Som*, the sonne of *Narimon*, a wise man, and verie valiant. Hauing performed this act, he died soone after. *Frayhdun* was a good king, wife, and a friend to all good men, verie valiant, and bountifull. They report many wortheie things of him, the which cannot be related in this briske abridgement. In the computations of times which the Persians make, they say that this *Frayhdun* was in the time of *Abraham*.

¶ *Manucher, the eight king of Persia.*

By the death of *Frayhdun*, *Manucher*, the sonne of *Irege*, began to gouerne his realmes alone: And as they were great and spacious, hee was forced to send *Som Narimon*, his *Vvazir*, towards the Easterne parts. Being in his gouernement, he had a sonne borne, which from his mothers wombe was all couered with haire that was long and white, *Som Narimon* being troubled and amazed at this strange accident, caused him to be called *Zal*. This came vnto the kings eares, who did write vnto the father to send this yong infant that he might see him: the which hauing done, the king consulted with all the wise men of this noueltie, who all assured him that this infant should be very valiant in armes, and faithfull to his prince. Whereupon the king would haue him brought vp in Court, and he were able to assist his father, hauing an intent to make him gouernour of the countrie of *Nim Rues*, that is to say, the countrie of the South, which was the retreat of *Zal*. Afterwards, recreating himselfe on a time when he was at rest in his house, he had a desire to go out of his limits, and to enter into the gouernement of *Kabusam*, which was a dependencie of his fathers; in which he had placed for Gouernour a Captaine of his owne making, called *Merabab*, who vnderstanding of his comming, went to receiue him with rich presents, and to haue the honour to kisse his hand; bringing him presently vnto his house, neuer ceasing to commend (before his wife and daughter called *Rudabab*, who was exceeding beautifull) the vertues and valour of *Zal*. This did so please the virgin, as without sight, she fell in loue with this yong man, yet not knowing by what means to discouer her passion vnto him. In the end, she resolved to send some of her women slaves before the tent of *Zal*, making shew to gather flowers: so as passing that way, he might haue occasion to demanda whose they were; these women hauing wittily performed what they had in charge, they met with *Zal*, who hauing demanded what they were, they answered, That they did belong to *Rudabab* the daughter of *Merabab*, whose beautie and perfection they described so particularly vnto him, as he was no lesse surprised with the loue of her, than she had bene with him. This businesse was managed so discretely of either side, as in the end they found meanes to see one another, where they plighted their faiths, with a promise of marriage. Which being done, *Zal* went from *Merabab*, and returned to *Nim Rues*, where he grew so melancholique, and full of perturbations, for the absence of her whom he loued, as not able any longer to endure it, he resolved to go vnto her father, and to discouer his passion, entreating him that they might go vnto the king, to craue leaue of his maiestie to allow of this marriage: the father not able to resist his request, they went to Court, where, in the beginning, the king seemed difficult

to yeeld vnto this marriage: yet being vanquished in the end by their opportunities, he A
gaue way vnto it, so as returning afterwards to Kabullstam, they did celebrat the nupti-
alls of *Zal*, and *Rudabab*, who soone after had a sonne called *Rostam*, of whom there shall be
often mention made; this historie being reported vpon his occasion.

Manucher hauing gouerned his realme fiftie yeares, there did rise against him, in the
countrie of Turquestam, a capitaine called *Afraciab*, the sonne of *Panchangh* king of
Turquestam, vpon pretext to reuenge the death of *Tur*. This man hauing gathered all
his forces together, raised a mightie armie, with the which he entred into Persia. *Manu-
cher* vnderstood it, but he made so little account, as hauing provided badly for his af-
faires, he was forced to fight with great disadvantage, leauing the victorie to his enemy, B
and to retire himselfe in great hast to the fort of *Amel*, whither the victor pursued him,
and besieged the place. *Afraciab* sought all meanes to draw him to yeeld it vpon some
composition. But this prince being obstinat in resistance, the other was also resolute to
force it, and to become maister of the place: yet his souldiers were not of that mind, for
seeing winter drew neere, they resolved to leaue all, and returne into their countrie.
Wherefore *Afraciab* being aduertised, fearing some worse disgrace, he thought it bet-
ter to treat of a peace, than to make a shamefull retreat. Some were deputed of either
part to that end: so as a peace was concluded, vpon condition, that the famous river of
Iehun should remaine as a bound betwixt Persia and Turquestam.

A peace being thus concluded, and *Afraciab* retired with his armie, *Manucher* went C
out of his fort towards the royall citie of Sigeflam, where he then kept his Court. But
Afraciab was scarce gone out of Persia, whenas *Manucher* did all he could to leuie a great
and mightie armie, to march against him: whereof the other being aduertised, and ha-
uing not yet dismissed his troupes, he fell vpon Persia, where he committed great spoyles:
but *Manucher* more prouident than he had beene, hauing his armie readie, charged his
enemies with such furie, as he defeated them, carrying away a great number of captiues.
This purchased him peace in the remainder of his raigne, which was verie long, for they
hold that he reigned not lesse than twentie yeares, leauing one sonne called *Naudar*, to
whom he gaue many good and wise admonitions before his death, touching the gouern-
ment of this realme. D

¶ *Naudar, the ninth king of Persia.*

THE news of the death of *Manucher*, & of the new comming of *Naudar* to the crowne,
being carried into Turquestam, *Pachangh*, king of that province, called his sonnes vn-
to him, perswading them not to loose the occasion vpon this change of a prince: not yet
well settled. *Afraciab* was he that gaue the first consent, as hauing more experience of
the affaires of Persia than his brethren: so as setting his hand to worke, he leuied an armie
(as they say) of foure hundred thousand foot and horse, with the which he marched direct-
ly to Sagistam: *Naudar* being aduertised herof, sent presently for *Som Narimon*, father E
to *Zal*, who gouerned Kabullstam, that without any regard of his great age he should
come vnto him, as he did, with goodly troupes. Being together, they consulted what
was best to be done: *Som* went against *Afraciab*; but not able to endure the toyle by
reason of his great age, he fell sicke, and died: the which gaue verie great contentment
to *Afraciab*.

Naudar, who thought to follow *Som* with the rest of the armie, marching towards Ma-
sanderon, he encountered his enemies vnlookt for. Hauing made a stand, and the two ar-
mies being one against another, a souldier of the Turkes stept forth and offered combat
to any Persian: against whom went one called *Kobad*, grandchild to *Kasab Angar*, of
whom mention hath beene made in the life of *Fraydoun*. *Kobad* had the aduantage; who
flew *Basmon*, and hauing disarmed him, retired to his lodging. The Turkes enduring this
disgrace impatiently, gathered all their troupes together, and inuested *Naudars* armie,
guing him battaile, during the which there fell so great a raine, as they were forced to se-
perat themselves, the skie was so darke. In this seperation, *Naudar* found that he was not
able

Able to resist the forces of *Afraciab*; which made him to send for two of his sonnes to
come to his succours, whereof the one was called *Thus*, and the other *Goslam*, being ac-
companied by *Caren* brother to *Kobad*, who was come out of Sagestan, from whence he
had drawne all his familie and treasure, and had transported them to Albors Kuh (this is
a certain countrie whereas the Persian Pagans were wont to worship the fire).

Afraciab vnderstood the resolution of *Naudar*, which made him to send a capitaine of
his called *Karabhan*, who meeting with these two brethren, fought with them. *Caren* was
slaine vpon the place, and the chiefe of his troupes escaped as they could. In the meane
time *Afraciab* did fight the second time against *Naudar*, and vanquished him with the
losse of many Persians, and a great number of captiues, of which *Naudar* was one, all
which *Afraciab* would haue had cut in peeces, if *Agarites* his brother had not dissuaded
him from it, causing the captiues to be carried vnto a fort. This famous victorie ob-
tained by *Afraciab* gaue him assurance to send an armie of thirtie thousand men vnto
Sagestan, whereas *Naudars* court remained, which towne did presently yeeld. The newes
of this victorie being spread ouer all the provinces of Persia, came vnto the place where-
as *Merabab* father in law to *Zal* remained, who presently prepared a rich present and sent
it to *Afraciab*, letting him vnderstand that he descended from the familie of *Zobab*,
whose kinsman he was: so as not able to auoid it, he had bene forced to yeeld obedi-
ence to the king of Persia: but seeing that he had now the honour to belong vnto him,
he would more willingly yeeld him all seruite and obedience, and pay him as much or
more than he had done to others. On the other side he did secretly and speedily aduer-
tise his sonne in law *Zal* of what was past: the which he vnderstanding, made a speedie
leuie of men, before that any thing was knowne or suspected, and seised vpon Sagestan.
This did much trouble *Afraciab*, and put him in such a rage as he caused the head of *Nau-
dar* to be cut off, hauing reigned seuen yeares.

¶ *Afraciab, tenth king of Persia.*

Afraciab hauing thus seised vpon Persia, he aduertised his father *Pachangh* king of
Turquestan thereof, and how fortunat his affaires had succeeded: after which he car-
ried himselfe so tyrannously towards his people, as all the Persians conspired against him,
demanding *Agarites*, to whom they did write, intreating him to assist them: who made
answere vnto them, that they should call *Zal* to their succours, and first begin the wars:
the which they did in the spring following, and *Zal* who was then at Sagestan, gaue order
for all that was necessarie for the warre, sending *Ghechusad* a capitaine of great reputation
towards Tabraflam, to practise something in those countries. These things could not
be mannaged so secretly, but they came to the knowledge of *Afraciab*, who being as-
sured of all that past, and of their intelligences, and that his brother *Agarites* held the
Persians partie, sent to kill him: and *Zal* to reuenge his death (which he apprehended
with much impatientie) perswaded the Persians openly to warres against the Turkes,
who being gathered together from all parts, went and presented bataile to their ene-
mies, the which continued a whole day, with great slaughter of either part; night diui-
ding them, and no man knowing who had the aduantage. After this they retired home
and continued their skirmishes six months together, in which encounters there were ma-
ny men lost. Then happened a great dearth and famine, after which followed a contagi-
ous sicknesse, which infected both their camps; so as they were forced to seeke a peace,
which was not vnpleasing to *Afraciab*, who was contented to retire himselfe to Turon,
leauing Persia after that he had held it twelue yeares.

¶ *Bazab, eleuenth king of Persia.*

Afraciab hauing thus left the realme, the Persians gaue the gouernment to *Bazab*, who
was of the blood royal, the which he accepted: but being alreadye eightie yeres old,
he tooke for companion a cousin of his, called *Garehsif*. Moreover *Bazab* remembering
the

the miseries and afflictions wherein the Persians had liued during the forepassed wars, he endeavoured what he could to maintaine peace, as he did during his life, which was short, quitting freely vnto his subjects his royall rights, to the end they might recouer themselves of their former losses. And for the commoditie of Persia, he drew two riuers into the countrie, although their heads were very far off, the one he called Habon, and the other Razabon. He neuer had treasure, neither would he haue any: & if he received any summe of money, he diuided it among his capitaines and souldiers. But he was a great glutton, and giuen to eating and drinking, inuening many kinds of sauces and brothes: this is that which *Nircond* saith was most remarkable in him.

¶ *Kaykobad, the twelfth king of Persia.*

By the death of *Bazab*, *Kaykobad* nephew to *Naudar* came vnto the crowne, and made *Rostan* the sonne of *Zal* his Generall: being accompanied by *Ghechnad*, *Kabaren*, and many other capitaines, they put themselves in ambush before *Afrasiab*, who came against them with a great armie, so as he was defeated, and the Persians got the victorie. *Rostan* did such deeds of armes, as he forced *Afrasiab* to demaund a truce for two daies, being then in great feare, the which was granted him, vpon condition to treat of a peace, the which his subjects did allow of, sending to *Kaykobad* to accept thereof: but the Persians would not yeeld thereunto; so as the came to a second battaile, in the which *Afrasiab* was vanquished, having fought more obstinately than before. Being in the heat of the fight, *Rostan* demaunded which was *Afrasiab*, whom when he saw, he ran furiously at him, being strong and active, overthrew him, and tied his feet with a cord, which was the manner of Persia, and is vsed at this day, to carrie a cord with them to draw water out of the cisterns, which are common in those countries, and so he dragd him after his horse, and left him among the dead: but *Afrasiab* was cunning, and found means to vnloue himselfe, putting another in his place, and so escaped without descouerie. *Rostan* being ioyful, carried these good newes to the king, thinking there was no more to doe, but to fetch away *Afrasiab*, the which he offered to do: but seeing the deceit, he was alhamed, and craved pardon, swearing that he would not be deceiued the second time. As for *Afrasiab*, he went into Turquestan, from whence he sent an Embassadour to *Kaykobad*, to demaund a peace, the which was graunted vnto him. This being done, *Kaykobad* hauing diuided his treasure among his souldiers, retired into his countrie, where he administered justice, doing the office of a good prince during his life. He lost his sight long after, and his indisposition increased dayly: he dyed in Isfaon the chiefe citie of Kyrak, where he held his court, leauing in his place his sonne *Kaykaus*, hauing reigned one hundred yeares.

¶ *Kaykaus, or Salomon, the thirteenth king of Persia.*

The occasion of precedent quarrells had giuen assurance to a Persian captaine to E make practises in the towne and province of Masandaron, at the coming of this new king to the crowne. This made *Kaykaus* leaue a mightie armie, and to besiege it. The towne was strong and well furnished with men and good bastions for the defence thereof. This made *Kaykaus* deuise some stratagem, seeing that force was not able to preuaile. He therefore made shew to want prouision, and found means to haue some intelligence with the besieged, whom he wooed by the excessive price he gaue them for their commodities; which they sold without consideration: who hauing vnsuspected themselves of a great quantitie, they found soone by experience, that for want thereof they should be forced to yeeld vnto *Kaykaus*, the which he otherwise held impossible. This town of Masandaron is one of the most famous in those quarters, beyond the countie of Gueylon; joining on the North to the Caspian sea. The naturall inhabitants of this nation are strong and warlike, and are numbered among the subjects of the king of Persia. Masandaron being thus conquered, *Kaykaus* visiting his countries, entred into Arabia,

betwixt

betwixt the which, and Persia, there is a strait of the Sea called the Persian gulf; and *Amir*, whom came an Arabian king called *Zanlegar*, with his whole armie, to fight with *Rostan*, in which the Arabian was vanquished, and fled (leaving his countrie) into a fort, whereon he much relied, and where he then kept his familie, and a daughter that was rare beauty. There were some treaties which ended with a peace, vpon condition, that *Zanlegar* should giue his daughter *Sodaba* in marriage to *Kaykaus*, whom a brother of hers did bring vnto him with a thousand faire slaues, and so the nuptials were celebrated to the generall content of all men.

Whilst these things past in Arabia, *Afrasiab* entred into the Persians countrie with an armie, where he committed great spoiles: yet he was repulsed and beaten, so as he was forced to retire. As for *Kaykaus*, hauing disposed of all things necessarie in the realme of Amien, and in the best part of the lands which he held in that countrie, he returned into Persia with his wife *Sodaba*, where being arriued, he gaue to *Rostan* the gouernement of Gagestan and Kabulistan, with many other gifts, honours, and aduancements. This yee, before he went into Arabia, had one sonne called *Syanex*, to whom *Rostan* had owed much seruice and affection; being vertuous and beloued of all men for his mildnesse and courttesie: This did not much please *Sodaba*, who propounded vnto her selfe bringing him into disgrace with the king; sayning therefore to loue him, she acquainted with her desire; but this young prince detesting her allurements, auoyded it all he could. Malicious *Sodaba*, desiring to effe her desigge, on a time whenas the king was suddenly accompanied, she came running into his presence with her haire loose, weeping, beating her brest, and complayning that *Syanex* would was forced her: Whereupon they presently layed hold on him, and put him into a darke prison; but the marriage beinge strictly examined, he was declared innocent, and the king sent presently for her to haue her burnt, but her entreaties, together with the loue which he bare her, stayed the execution.

Which bene said, that *Afrasiab* returning along the banks of Ichun, went against the citie of Balk, the chiefe of the province of Vzbec, against the which *Kaykaus* sent his sonne *Syanex*, with twelue thousand horse, and as many foot, commaunding him to goe to Sagistan, and to ioyne with *Rostan*, and with all the forces he could draw together. *Syanex* departed from Isfaon, where his fathers Court remained, and came to Samarkand, whereas *Rostan* gaue him a reception worthie of his greatnesse; and they began to consult what way they should take to march against the enemy. Being vpon their march, they came within two leagues of the enemy, and going to discouer which way they might charge him, they were assured that *Afrasiab* would giue them battaile within three nights, in the which he was put to rout; whereat he was so amazed, as he resolved to embrace a peace, and to free himselfe from that continuall care, employing in this negotiation a cousin of his called *Gareenes*, who managed the businesse so well, as *Syanex*, and they of the Councell, yielded therunto, whereof they aduertised the king, whereat he was verie much discontented, sending away his vnckle *Thus*, the sonne of *Zanlegar*, with sharpe letters to *Syanex*, commaunding him to follow *Afrasiab* whoeuer he went, and to giue him battaile, and if he found him not, to spoyle the countie of *Thus*: And as for *Rostan*, by reason of his old age, he haue him leaue to retire

himselfe, to accomplish his fathers commaund, and the accord made with *Afrasiab*, to bring his armie to march to *Thus*, and he himselfe went to *Afrasiab*. This man had for sometime a Captaine called *Pyrand Vayla*, with whom *Syanex* had some familiar acquaintance and friendship, who no sooner saw him a coming, but went with great speed to *Afrasiab*, who being aduertised of his coming, went farre to meet him, and brought him to his owne Tent, giuing him a seat equall to his owne; and more to shew how much he esteemed him, he married him to a daughter of his call'd *Franguis*. This marriage did not please *Gareenes*, brother to *Afrasiab*, nor the women of his Court, who held it a disgrace vnto them: so as they conspired to kill *Syanex*, whereof being aduertised, he imparted it to his wife *Franguis*, who was

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with

with child, entreating her if it so fell out, and that she were deliuered of a sonne, she should put it into the hands of some Persian. Within few dayes after, the conspirators put their designe in execution, and murdered him, meaning to doe the like vnto his wife, whereby they should kill the infant which she said was in her wombe: but *Pyrond Vayfa* defended her. Being afterwards deliuered of a sonne, whom they called *Kaykozrrao*, whom the said *Pyrond* caused to be kept secretly in the campe, vntill that *Guyus*, the sonne of *Gudarz*, carried him afterwards into Persia, where they were much troubled for the death of *Syauex*, and especially the father, who desiring to reuenge the death of his sonne, gaue a powerfull armie vnto *Rostam*, with expresse commaundement to giue battaile to *Afraciab*, the which he did, and defeated him, killing *Garcenes* his brother: so as *Rostam* going on like a conqueror, he had news that *Chaydab*, the sonne of *Afraciab*, came to encounter him with another armie. *Rostam* (in whose companie was *Frayborz*, sonne to king *Kaykams* and brother to the deceased *Syauex*) renewed the fight with more animosity than before, and knowing *Chaydab*, he charged him with his lance, and ouerthrew him dead vpon the place: whereupon, the rest of the Turkes were put to flight. *Rostam* pursuing his victorie, entred into Turon, the place of *Afraciab*'s Court, and the chiefe of Turquestan, which the Persians spoyled and sackt, carrying away all the treasure and wealth of the inhabitants. *Franguis*, wife to *Syauex*, was then in this towne, whom *Rostam* entreated to shew him her sonne; whereof she excused her selfe, saying, That she knew not where he was: so as *Rostam* returned into Persia, to whom the king did much honour, and gaue great presents, and then sent him into his gouernement.

King *Kaykams* desired much to haue his grandchild *Kaykozrrao*, the sonne of *Syauex* and *Franguis*, who were then at Teuton, for which cause he sent into Turquestan, *Guyus*, the sonne of *Gudarz*, a nobleman of Persia, of great sufficiencie, to manage this business, wherein he carried himselfe so discreetly as he entred into Turon, and saw *Franguis*, and little *Kaykozrrao*, whom he perswaded to abandon that countrie, and to come into Persia, the which they did, being accompanied onely by the said *Guyus*, and *Pyrond Vayfa* helping them on the way vntill they were arrived at the king of Persias Court, where they were receiued according to their qualities. After some time, king *Kaykams* seeing many vertues and perfections to thine in his grandchild *Kaykozrrao*, made him Generall of his armies, giuing great recompences to *Guyus* for his seruices. This caused a great alteration in the kings Court, betwixt *Thuu* (vnckle to *Kaykams*, in regard of *Frayborz*, another sonne to *Kaykams*) and *Kaykozrrao*: for *Thuu* endured with great impatience, that the descendants of so cruell a race, and so great an enemy vnto Persia, should be preferred before them that were borne in the countrie; so as the whole Court was diuided into two factions, one for *Frayborz*, and the other for *Kaykozrrao*, to whom *Guyus* had joyined to assist him. These diuisions were contrarie to the kings intention, for the preuenting whereof he did as followeth:

At that instant, one *Bahaman* gouerned the towne of *Ardauel*, who made incursions into Persia, and did much annoy it: *Kaykams* made two camps equal in numbers of men and forces, giuing one to either of these pretendants, and telling them that he which should first vanquish the enemy, should also precede his companion in greatnesse and dignitie: wherewith they were both content. *Frayborz* parted first, and did not any thing worthy of memorie: but *Kaykozrrao* did fight against *Bahaman*, vanquished him, and subdued the citie of *Ardauel*, and returning to court, he was declared here of the realme, and *Guyus* his captaine generall. And as for *Kaykams*, he retired himselfe to a solitarie life, hauing reigned (as they say) one hundred and fiftie yeares.

This towne of *Ardauel*, or *Ardaul*, is in Persia, in the prouince of *Ardebajon*, some few dayes journey distant from *Tabris* or *Tauris*, no lesse great than famous, for that it was the countrie of *Chequs Aydar*, father to *Chequs* or *Chas Ismael Sophi*, whose descendants reigne at this day.

Kaykozrrao, fourteenth king of Persia.

Kaykozrrao being thus come vnto the Monarchie, as well by his owne valour and good fortune, as by the particular affection of his grandfather: at his first entrance vnto the crowne, to giue his subiects a tast that they had made no bad choyce of him, he reformed iustice, which was wholly depraued and corrupted during the forepassed wars, seeking to repair euery mans losses and ruines, by his bounty and mildnesse. Then he tempered his Estates, to whom he propounded a war he pretended against the Turkes, in reuenge of his fathers death, the which all men allowed of, and offered to follow him; so as he sent *Frayborz* his fathers brother, and *Thuu* his great vnckle, the sonne of *Naudar*, with thie thousand horle to inuade the countrie of Turquestan. *Kaykozrrao* had a sonne called *Syauex*, who taking in bad part that his father made warre against his grandfather, if he had receiued some great wrong, retyred to Turon: *Pyrond Vayfa* who (as hath bene said) was come into Persia with *Guyus*, whenas he conducted *Kaykozrrao*, with his other *Franguis*, and had married there, hauing had one sonne whom they called *Ferud*, who being come to age returned into Turquestan. The king loued this young man, as his owne sonne; so as when he sent *Frayborz* into Turquestan, hearing that *Ferud* had the guard of a castle, he gaue speciall charge to his captains to turne from it: but they being agreed to march that way, and comming neere it, *Ferud* sallied forth, and fought with them; but he was slaine vpon the place; the which the king of Persia vnderstanding, he was wonderfully grieved, and being told that *Thuu* was the cause thereof, he caused him to come to court, and put him in prison. *Frayborz* and *Gudarz* continued the wars against the Turke, where they had bad successe, for that *Pyrond Vayfa* vanquished them with a slaughter of the Persians, among which there were seuentie knights all of the family of *Gudarz*, who with *Frayborz* retyred into Persia. The king was not daunted at this grace, but sent *Gudarz* againe with another armie, and with him *Thuu*, who was returned into fauour: they parted then to go to Turon, but before they were out of the bounds of Persia, they encountered their enemies, who spoiled all that was before them, whom they did fight, but the others resisted them with such furie, as the Persians were forced to retire into the towne of *Damaon*, where they did enuyron them of all sides, taking from them all the passages.

At the same of this siege, two neighbour kings to Turquestan came with their seuerall armies to succour the Turkes, the one was called *Hhakon*, and the other *Changal*: this much troubled the Persians, holding themselves abandoned of all succours: but *Kaykozrrao* being aduertised of the miserie whereunto they were reduced, sent presently to *Thuu*, commanding him to march thither with all possible speed, the which he did, being no stay vntill he came vnto the enemy. The Persians hearing of his comming, sent such ioy, as they all kist the ground, in signe of thanks, and ioining with them, they went to fight with their enemies with such courage and valour, as the greatest part of them were slaine vpon the place, and amongst others *Hhakon* one of their allied kings. *Kaykozrrao* was not satisfied with this defeat, but sent foure other armies into diuers places vnto Turquestan, the chiefe which was led by *Gudarz* going against *Balk*, who to encounter with *Pyrond Vayfa*, he who had the best of the foure armies which *Afraciab* had sent against the Persians, who had the honour of the victorie by the death of *Pyrond Vayfa*, whose head was sent to *Kaykozrrao*, the which he beheld with much griefe and content, for the breeding he had receiued from him. They say that in this warre there were slaine and taken aboute one hundred thousand Turkes, and eleuen of their chiefe captains. *Kaykozrrao* gaue great rewards to all such as had done good seruice in these battles, giuing vnto *Frayborz* the countrie of *Kyche* or *Kachè*, and *Macron*, realms which towards *Gadel* at the entrie of the Persian gulfes.

Afraciab having repaired his armie entred againe with a sonne of his into the countrie of *Kaorazin* vpon the confines of Turon, whereas then lay the Persian armie, who vanquished the Turkes, slew *Afraciab*'s sonne, & forced him to retire with his familie into

a fort, whereas not holding himselfe very safe, but meaning to go to some other place, he fell into the hands of *Kaykuzrao* with his wife and daughters, who had beene taken some time before, and entreated with much honour and respect. Within few moneths after, *Asfraciab* was taken himselfe and slaine; making an end by his death of this long and tedious warre; the which being thus ended, *Kaykuzrao* in imitation of kings his predecessors had a desire so retire himselfe from court, and from the gouernment of affaires: who having no sonne, he did substitute in his place *Loraph* nephew to a brother of *Kaykuzrao* (against which some of the greatest opposed them selues) & then loone after he died, hauing first restored all the lands and goods which his predecessors had taken from their subjects, and payd all their debts. He fauoured the poore, did justice equally to all men, and contented the men of warre which he had employed. He neuer vnderooke any important action without good and mature deliberation.

In the time of *Kaykuzrao*, there were in Persia two famous Philosophers, the one called *Horez*, the other *Lokmon*: of this last there are some workes found among the Persians, which shew that he was of a great spirit: among others they haue a booke of comparisons and examples very like to those of *Aesop*; there is also great likelihood that they spake of him, whenas reporting his life they say that being a great Philosopher, he had beene a slave, very faithfull, and gratiuous, and that he dyed condemned: one thing makes it doubtfull, for that they assure he was a Jew. They haue a prouerbe among them, which saith, It is not needfull to teach *Lokmon*, to shew the deepe knowledge of this man.

¶ *Loraph*, the fiftenth king of Persia.

Kaykuzrao hauing left no yssue male, the crowne fell into the hands of *Loraph*, according to the election which he had made before his death. This man as hath beene said, was nephew to the brother of king *Kaykuzrao*, and the next in succession to *Kaykuzrao*: but for that he was knowne to be secrete and cruell, his aduancement was opposed by the greatest men of the realme; and especially by *Zal* the father of *Rostam*; yet he carried it from them all, and was declared king: after which he went out of Isfaon, and did visit his countries, as far as Balk, sending *Gudars* with an armie against Mesopotamia, Syria, and Palestina, who in a short time brought all the countrie of Babylon vnder his subiection, and of Dymeskychan, which is that of Damas, then he marcht against Beyr Almokadas, that is say, Ierusalem, (for in the Arabian tongue Beyr signifies a house, and Almokadas, saints) the king whereof yeilded vpon condition to pay a tribute, for the assurance of which accord, he gaue many great personages in hostage, whom *Gudars* caused to be slaine within few daies after, hauing beene assured that the Lewes would rebell against his king, and that they were drawne together with an intent to make warre against him; whereupon *Gudars* hauing gathered his forces together returned against Ierusalem, the which he forst: at the taking wherof, the Persians vsed great cruelties against the Lewes, carrying a great number of captiues into Persia, whether *Gudars* retired after many other victories. King *Loraph* had two sonnes, the eldest was called *Gustafph*, and the youngest *Zarir*: *Gustafph* was proud and high minded, but withall very warlike, who hauing disposed some of his friends to certaine innouations which he desired, he prauayled against they rebelled with him against his father, meaning to expell him the realme: many of these followed him in the beginning: but the father hauing gathered together the greatest forces he could, pursued him, loosing no time nor opportunitie; so as he forced him to flie out of the realme, finding his forces vnable to resist his fathers, or to keepe him in the countrie; so as he escaped alone and ill appointed, and past into Turquestan, where being arriuied by a certaine accident, he married the kings daughter of that countie, being vnknowne, the which happened after this manner.

It was an ancient custome in Turquestan, that whenas the king would marrie a daughter, he drew together all the people that were then in Court into an open field, and then being appointed the best he could: they all being set in order, the ladie that was

was to be married was led in by the king her father, and in the other hand she held an apple of gold of the bignesse of an orange, imixt with pretious stones: then being set whereas she might take good view of this assemblie, and hauing beheld and obserued them one after another, in the end finding some one that liked her, she went and gaue him this apple, and he was held inuolable for her husband. It happened that whenas *Gustafph* came vnto the Court, the king had an intent to marrie one of his daughters, whom this new come guest had a desire vpon courttesie to see: but it happened that he so pleased this princeesse, as she gaue him the apple, whereat the king was much discontented; for that he knew not *Gustafph*, and the great men that were there present made many complaints, as if all order had beene subuerbed, so as to auoyd the like inconuenience, they made a law by the which it should not be lawfull for the kings daughters to be married to any other but to men of their qualitie and merit. This king had two other daughters exceeding faire, who were demanded by the sonnes of a neighbour king, to whom he promised them, vpon condition, they should reduce vnder his power two of the greatest noblemen of his countrie, who had beene the cause of many mischiefs: the enterprise seemed difficult vnto them; but hearing of the valour of *Gustafph*, they found means to make him vndertake this charge by the persuation of his friends: Wherefore making shew to go a hunting, with a traine fit for his designe, he carried himselfe so politiquement in this enterprise, as he tooke them, and deliuered them into the power of his two brethren that were with him, who went and presented them vnto the king, who much commended this martiall exploit, and gaue them his two daughters. Within few daies after the king hauing appointed a tilting, *Gustafph* carried himselfe so gallantly, as the king commended him much; to whom he answered, That he no reason to wonder if he had shewed himselfe well in tilting with a Reed, seeing he had clenched the countrie of them that troubled it, the which the king vnderstanding, and being fully informed how all things had past, he remained much more satisfied.

Gustafph in the meane time knowing how much his father disliked him, for that he had shewed to his enemies, and that he sought means to be reuenged, thinking of the great wrong which had beene betwixt his father and him, and what reason he had to dislike of him, being yet ignorant in what place he was lost, he resolved to make warre against him, and with this desire he perswaded his father in law to refuse the tribute which he ought him for his countrie, the which the Turke did unwillingly, sending an Embassadour vnto him to denounce warre. This news did much amaze king *Loraph*, who inquired of the principall cause which had moued the Turkish king to reuolt, and finding the Embassadours reason too weake for so important a businesse, he discouered in the end a stranger, a man of valour, who by an vnexpected aduerture had married this kings daughter, was the cause of all this mischiefe. This made the Persian king to informe himselfe more particularly what this stranger was, and in the end found that it was his sonne *Gustafph*, whereof being well assured, he sent an Embassadour to his younger sonne *Zarir*, brother to *Gustafph*, to the end that they should go vnto him, and perswade him to take possession of the realme: *Gustafph* being aduertised of this dispatch, went in court to meet with them, before that his father in law had any knowledge thereof; he had conference with his brother *Zarir*, he receiued the tyer which his father sent him, and put it on his head, after which he was presently proclaimed king of Persia by whole assemblie: which being done, he caused his father in law to be called, who came, and seeing him in that Estate, was much amazed, thinking it had beene some other that disposed him of his realme; but hearing how all things had past, he embraced him often with great joy. *Gustafph* hauing taken leaue of his father in law, returned into Persia, carrying with him his wife *Katabun* (for so the kings daughter was called) who had giuen him the apple) and a great traine, with camels laden with great riches: his father receiued him with demonstrations of great loue, the which encreased by the seruices which he did him afterwards. In the end, the father hauing spent his daies with his children, being tyred with the managing of affaires, retired himselfe into Court to spend the remainder of his dayes in a solitarie life, where he died some

after; giuing vnto his sonne good and necessarie aduice for the gouernement of his A
Estate. He was called *Lorasph Balkah*, for that he remained the mozt part of his time at
Balk.

¶ *Gustasph, the sixteenth king of Persia.*

WHenas *Lorasph* retired himselfe from Court, he left his sonne *Gustasph*, or *Gustasf*,
to command the realme, who was a valiant prince in warre, and a wise in peace:
he was much giuen to the idolatrie and worship of fire, in which superstition he was so
zealous, as he made warre against them that would not follow his opinion, as he did to *B*
Arisph, or *Ariaseph*, king of Turon, for that he had reprehended him in a letter, hauing
beene commaunded by him to follow the sect of *Zarduch*, which was that of fire: This
superstition began first in the prouince of Aderbaion, or Azarbaion, that is to say, of fire;
and he that was the first inuener of this sect was called *Zarduch*, that is to say, a friend of
fire. *Gustasph* growing into choller, for the little respect which *Ariasph* did shew him in
his reprehensiu letters, went to field, being accompanied by his brother *Zarir*, and
Sphandiar his sonne, with the greatest forces he could draw together, who marching di-
rectly towards Turon, gaue battaile to *Arisph*, whom he vanquished, killing his sonnes
and brethren, and without any longer stay he went against Turon, which he tooke and
spoyle, and from thence returned into Persia: at his arrivall he caused his sonne *Sphan-* C
diar to be put in prison, in a fort called *Guerdkuh*, in the countrie of *Rudbar*, for some
jealousie he had of him. Whilest these things past in Persia, *Ariasph* hauing leuied
a new armie, entred the countrie, and tooke *Balk*, which he sackt, carrying away some of
Gustasphs daughters, captiues; and not content therewith, he marched into the countrie
of this warre, the which he refused to accept, or to go out of prison: yet in the end (at
the entreatie of his brother *Lamasph*, and vpon his fathers promise to leaue him the realme
if he returned victor) he went to field with a good armie, and marcht against *Ariasph*, to
whom he gaue battaile, and vpon the victorie, and so returned into Persia, whom his fa- D
ther went presently to meet, making all shewes of loue; yet he told him that this victorie
was not much to be regarded whilest his sisters remained captiues in his enemies hands:
whereat *Sphandiar* being ashamed, and not to faile of his dutie, he made choise of foure
and twentie thousand men out of the whole armie, of the which there were twelue thou-
sand foot, and twelue thousand horse, and being accompanied by his younger brother
Buchanan, he pursued his enemy: but they resolu'd vpon the way to separt themselves,
which they did at three partings or wayes which went all to Turon, giuing the greatest to
Buchanan his brother, wherethere were large meadowes, and the way more easie: giuing
him charge that being come vnto a place called *Paruindez*, he should lie close with his
troupes in ambush, least he should be discouered by them of Turon; and that whenas E
night came, it being the custome of that towne to make great fires, he should charge
home with all furie.

As for *Sphandiar*, taking with him some companie, they went by another way attired
like merchants to *Aphikon*, that is to say, seven kings, or seven lords, hauing carried with
him many jewells and stones of great price (for it was the custome of Persians going to
the warre, to carrie all their wealth with them) which way was much shorter than that
of *Buchanan*: so as *Sphandiar*, with his companions, came to Turon within seven or eight
dayes, presenting himselfe in the habit of a merchant before *Ariasph*, with the jewells
which he brought, carrying himselfe in such sort in his enterprize, as he was lodged in the
kings palace: being aduertised that his brother was come to the Rendez-vous, he crav- F
ued leaue to make the king and his courtiers a banquet the day following, the which he
had a meaning should be performed in a field neere vnto the towne; so as by reason of
this feast, he made many fires neere vnto the walls. *Buchanan*, who was verie watchfull,
discouered them presently, and then falling out of his ambush, he seized vpon all the pri-
Gages,

Ages, and entred the towne with great furie, where he made a great slaughter, and sackt
it, reseruing nothing for himselfe of the whole spoile but a throne of gold, inrich with
diamondes of great beautie, with a white elephant. This being done, he freed his two offi-
cers, whom *Sphandiar* deliuered to his brother *Buchanan* to conduct into Persia; he him-
selfe going towards the Indian sea to force certaine nations to follow the superstitions
opinion of fire, from whence he returned into Persia, where he was kindly receiued by
his father: but in steed of the realme which he had promised him, he caused him to vn-
derstand many great and daungerous enterprizes, the which he executed with his honour.
In the end his father would haue him seeke out *Rostan*, who had retired himselfe to *Si-*
stion, and came not vnto him in the beginning of his raigne. *Sphandiar* went, but against
his will, onely to obey his father, to whom he said that it was not the accomplishment of
his promise, and that he did ill requite the seruices which *Rostan* had done him: yet he
went to *Siston*, carrying with him a sonne of his called *Bahaman*, who going before his
father, saw *Rostan* a far off descending downe a hill, to whom he went, telling him what
his troupe was which he saw comming a far off, whereat *Rostan* was much amafed, yete
going to kille the hands of *Sphandiar*, he told him that the cause of his comming was on-
ly to draw him to his fathers court: to whom the other answered, that his age should
not free him from such seruices, and that in case of necessitie they should find him al-
ways ready. *Sphandiar* insisted to the contrary, so as in these disputes they grew to bir-
words, and died on another, falling presently to armes: as for *Sphandiar*, he was held
one of the hardiest knights of Persia, and had reduced his aduersarie to such termes, as
did but ward his blows; yet as extreame necessitie doth breed new courage and force,
charged *Sphandiar* in such sort, as he gaue him a mortall wound, wherof he dyed pre-
sently, recommending his sonne *Bahaman* to *Rostan* before his death, and his bodie to his
father *Buchanan*, who carried it into Persia, where it had a funerall pompe worthie of
a king: his father *Gustasph* was much grieued, thinking to attempt nothing after
his death, yet the king of Turkestan comming to invade his countrie of Persia, he was
forced to raise a new armie, with the which he vanquished his enemy, and so returned
whither he sent for his grandchild *Bahaman*, who was then at *Siston*, to whom he
restored his realme, and retired himselfe to a place called *Ghozghzar*, there to spend the
remainder of his daies in a solitarie life: this place was a house of pleasure, the which for
the excellent architecture, they of the countie said, that it was the worke of *Solyman Ben-*
dash: that is to say, *Salomon* the sonne of *Dauid*, thirtieth miles distant from *Scyras*. *Gustasph*
the citie of *Afsartah*, the which he called *Herbant*, and within few yeres after died;
he reigned one hundred and twentie yeres.

¶ *Bahaman Daraz Dasht, the seuenteenth king of Persia.*

WHEN the retreat of *Gustasph*, *Bahaman* his grandchild succeeded him, who was furna-
med *Daraz Dasht*, that is to say, long hand: they do also call him *Ardchir*, which is the
Persian name they giue him in the Chronicles of Persia, the which was vpon this
reason: his mother being with child, an Astrologer came to see his grandfather *Gu-*
stasph and his father *Sphandiar*, whom after he had saluted, addressing himselfe to *Sphan-*
diar presenting him with a little basket, he said it was to put in the sonne which should
be of him, the which being vncovered they found nothing in it, but a vessell full of
meale, telling them that his small means would afford no better present: so
the princes were very well satisfied with the discourse of this wise man, and tooke so
delight in his present, as they gaue name vnto their sonne of the things which he
brought: for *Ard*, in the Persian tongue is meale, and *Chir*, milke; these two names
joined together, make *Ardchir*, which is the same the Greeks and Latins call *Artax-*
and of him many of his successors would be called *Ardchir*.

Bahaman was of a good constitution, hauing the right arme and hand longer than
the left: he was endow'd with all the good parts that can be desired in a prince, and
others, he was so ialous of the commonweale, as when he sent any officers to
visit

visit his realme, he put some among them in whom he had great trust, to serue as witnesses of their actions, to the end he might reward such as behaved themselves well in their charges, and punish others that carried themselves ill. A year after he came to the crown he held an assemblée of his Estates, to whom he declared his intentions particularly, in treating them to tell him publicly and without feare, what they found defectiue in him, to the end he might avoid it, and that if he did any thing vnworthie of a king, they should depose him, being more willing to obey, whereby some good might come vnto the publicke, than to gouerne without order, and to the prejudice of the realme. All commended his zeale much, and with great acclamations prayed the Gods to giue him a long and happy life: then hauing granted some things necessarie for their particular, he dismissed them.

Ardechir caused many buildings which had been ruined to be reedified, and gaue order for the gouernment of the realme; which done, he studied how he might be reuenged for the death of *Sphandiar*, his father, which caused him to leue a great armie, with which he marched towards Siston, being vpon the way, he was aduertised that *Rostan* was dead, and that *Framaraz*, his sonne came against him with great troupes, who presented him battaile, the which was very bloodie; but *Ardechir* had the victorie which cost the life of many of his men: *Framaraz* was slain in the fight, and *Zal* his grandfather being yet liuing was taken prisoner, after which battaile *Ardechir* returned victorious to Persia, bringing Siston and Kabul vnder his obedience. He made warre by his capitaines in Syria and Palestina, subiecting many people to his Empire, carrying many Lewes captiues into Persia. He had one sonne called *Sasan*, which was a great Philosopher and Astrologer, who to follow his studies more freely, left the court and all greatnesse, pretending not the realme after the death of his father, whereas all the subiects did generally grieue. He left his wife *Homay* with child of a sonne, whereof she was deliuered after his death. In his time *Hippocrates* did flourish (whom the Persians call *Bokoras*) and *Democritus*, whose writings they haue with the workes of *Plato*, whom they call *Apblatum*, of *Socrates*, whom they call *Sokras*, and of *Aristotle*, whom they terme *Arasto*, or *Arastatalis*, and those also of *Galien*. *Ardechir* made great account of many Greeke authors, and it is the manner of the Persians to esteeme learned men, whose company they affect, making vse of their authorities, conceptions, and sentences: king *Ardechir* was wont to say, that a princes pallee should neuer haue the gates shut.

But for that *Rostan* hath bene a famous personage in this historie, it shal be fit to vnderstand the cause of his death, the which happened after this manner: *Rostan* had one brother called *Chagad*, to whom he had giuen charge to visit his provinces, and to receiue the rents and tributes which were due vnto him: going to Kabul to this end he fell in loue with the gouernours daughter, who was exceeding faire, and demanded her of her father; who seeing the brother of *Rostan* to be in loue with his daughter, refused him, vnles he had promised to give him, from the subiection of *Rostan* his brother, and to kill him; this being agreed vpon, *Chagad* returned to Siston, where hauing some conferences with his brother, he made many complaints of the Gouernour of Kabul, that he had contemned him, and entreated him ill. *Rostan* being full of choler blamed his brother of little courage, and caused souldiers to be lested of all parts to punish this Gouernour. *Chagad* did his best to crosse this resolution, telling him that his presence alone was sufficient to draw him to reason: *Rostan* was well pleased with this aduice, and went with his brother, subiects of his called *Zabud*, and some few seruants of his towards Kabul, whereof *Chagad* gaue secret intelligence vnto his father in law. The Gouernour of Kabul came forth an hew to receive him, and hauing slain many of his men in ambusc; being come to *Rostan*, he craved pardon, as one that repented him of the errors he had committed, and *Rostan* hauing pardoned him, he of Kabul desired him to rest himselfe in a house of pleasure of his, whether he conducted him, so as they came into certaine ditches which he had made of purpose, being couered with bushes, into one of which *Rostan* fell with his horse, who seeing plainly that he was decieued by the wickednesse of his guides, and that his escape was without remedie or hope, hauing poured forth a thousand inui-

rious

ous speeches against him, he entreated him to giue him a bow and arrowes to defend himselfe against wild beasts, to the end they should not teare him in peeces liuing. They allowed of his saying, and furnished him with his desire: but whenas *Rostan* had them in his hand, he did put two arrows into his bow, shooting them with such force, as notwithstanding his brother and his father in law had before them the bodie of a tree which was there vnto them, yet he shot them both through, and slue them. It is an ordinarie thing among the Persians, to shoot two or three arrowes at one time, which makes this of *Rostan* to seeme lesse strange; and in this manner they died with him that had practised his death; for he died also with the rest, but the historie doth not tell after what manner. As for Kabul (whereof mention hath bene made, to the end we may enforme the Reader particularly) it is a realme sometimes subiect vnto Persia, and lies vpon the confines of India. In old time, they spent three whole moneths going from Kabul to Lahor, which is at this day the Court of the great king of Mogol; and the center of all that which is called India, whereas at this day they finish this journey in twentie or fiue and twentie dayes, the reason was, partly, for that they were forced to make a great circuit in regard of the multitude of theeces.

¶ *Homay*, Queene of Persia, and put in the rank of kings, the eighteenth.

To returne now to the historie, after the death of *Ardechir*, the gouernement of the realme continued in *Homay* his wife, who (as hath bene said) was with child, and at the end of fiue moneths, deliuered of a sonne, who was exceeding faire: whereupon (according to the custome) they presently called Astrologers, to know his Horoscope, and should befall this royall infant; who answered, That he should be the cause of great wars and ruines to his realmes, so as many were of opinion he should be put to death: vnnder affection of the mother could not yeeld to the death of her sonne, but she had him to be put in a little cradle, and then closed vp in a coffer of wood, in the which she put many pretious stones of great value, to the end, that if any poore man found it, it might helpe to feed him, and breed him vp: with which things she committed the ruier of of Iehun, the current whereof had soone carried it farre from thence, swimming neere the banks, it encountered with a poore man that was washing of his clothes, both for himselfe and others: (the Orientalls call these men Maynatos) who seeing a little coffer to float vpon the water, being amazed at the noueltie of the thing, opening the coffer to see what was within it, he found a little child, at whose beauty he was much amazed, but much more whenas he beheld the treasure that was within it, he made the launderer thinke that he came of some noble familie: carrying him then thence, with all that was with him, he brought him home to his wife, and bred him with much care, calling him *Darab*, framing his name of the little coffer wherein he was found, and of the water whereon he had bene exposed: for Dar in the Persian signifies a table of wood; and Ab, water: Within few yeares, *Darab* growne able to somethings, the launderer (who desired to haue him instructed according to the trade he would haue had him learne some trade, but *Darab*'s inclination could not be drawne to the estate of his fortune could not make him loose the feeling of his extraction: he supposed father sufficient testimonies that he should be vnwillingly drawne to such things, and that he was more inclined to armes than any other vocation: where the launderer knowing his humour, bought him armes, and furnished him in the manner he could, giuing him some small prouision to liue by, and sending him to some preferment by warre. At that time, Queene *Homay* was in warre with the nation of Rumesstan, against whom she meant to send a mightie armie; there *Darab* inrolled himselfe, and past his first apprenticeship, the Persians of this armie had battaile with their enemies, in which *Darab* did such strange deeds of armes, as it held all his companions in amazement, who talked of nothing but of his exploits. The affaires of Rumesstan pacified, the Generall came to giue an account of all things vnto *Homay*, where

(among

(among other things) he made mention of a souldier that was newly come into the ar- A
mie, whom he could not cease to commend, which made the Queene desirous to haue
him brought before her, of whom she enquired what name he had, and whose sonne he
was; to whom he answered that his name was *Darab*, and that he did not acknowledge
any other father and mother than a laundress and his wife, telling the cause of his name,
and how he had bene found, as he had vnderstood from them: By this discourse, the
Queene came to know that he was her sonne, whereof being assured, she deliuered the
realme into his hands, the which she had held two and thirtie yeres. She built the towne
of Gerbakon, and set vp a thousand Pyramides in Persia of a strange achitecture, the
which *Alexander* did afterwards cause to be ruined. B

¶ *Darab Kébar, the nineteenth king of Persia.*

Darab, the sonne of *Honay*, being come to the crowne of Persia, entred into the go-
uernement with the generall content and joy of all his subiects, for the great opini-
on they had of him, the which was not in vayne; for he exceeded all his predecessours
in bountie and wisdom, yea them that were held for good princes, so as he was not onely
beloued of all his subiects, but also of neighbour kings, except *Phylacus* king of Yunon,
(this is he whom we call *Philip* king of Macedon, father to *Alexander* the Great) who
(growne proud by the victories which he had gotten in Greece) refused to pay the tri-
bute which his predecessours had long before payed to the kings of Persia; for which
cause he tooke armes against *Darab*, who made warre against him, first by his Captaines,
and afterwards in person, in the which *Phylacus* was vanquished, and forced to retire
himselfe into a fort, whereas *Darab* besieged him: yet there was a peace concluded be-
twixt them, vpon condition, that *Phylacus*, and his descendants, should pay fortie thou-
sand Pefans of gold yearly vnto *Darab* and his successours: and to make this treatie in-
uiolable, *Darab* demaunded of *Phylacus* a daughter of his, who was held for one of the
goodliest princesses of her time, the which was performed: but the liued not long with
Darab, who put her away for that she had an vnfauorite breath. About this time, *Kari-
mab* (the wife of *Phylacus*) was with child, (not by her husband, as some say) and deliue-
red of a sonne called *Ascander*, or *Alexander*. *Darab*, after this warre, returned into
Persia, and died soone after, leauing his realme to his sonne *Darab*, hauing reigned
four yeres.

¶ *Darab Seguer, or Kuchek, the twentieth king of Persia.*

Darab, surnamed the Little, the second of that name, and sonne to the first *Darab*, af-
ter the death of his father, came vnto the realme: he was of a bad disposition, with-
out courtesie, disloyall, and of a fierce aspect: so as for his bad qualities he was as much
hated of strangers, as of his owne people, as his father had bene beloued; and he did so
purchase the disgrace of his subiects, as they conspired against him, and resolved to deli-
uer him into the hands of *Ascander* or *Alexander*, the sonne of *Philip*, to whom all the
Vuzairs or Lords did write, with a generall consent, that he should speedily come into
Persia, with all the forces he could raise, promising him all assistance, and giuing him
councell to begin the warre with some colour, to refuse the tribute of fortie thousand
Pefans of gold, whereunto his father had bound him.

Ascander, who was by nature warlike, seeing an offer so conformable to his desire, lost
not the occasion, but followed the counsell which they gaue him, and refused the tri-
bute. *Darab*, seeing that his subiects would shake off the yoke, sent to demand it by
an Embassadour, to whom *Alexander* answered, That they which payed the tribute, were
dead. *Darab* dispatched a second embassage vnto him, by the which he sent him a little
threechooke, a bagge full of sand, and a cupbord of plate. There are diuers opinions
among the Persian writers what these things did signifie: but the most common is, that
by this he would say he was a boy without judgement or consecration: by the se-
cond

second he did signifie the great number of people he had in his kingdomes; and by the
third, the great abundance of gold and silver which he did enioy: all which together did
show that it was a great rashnesse for him (being so meane a companion) to opposse
himselfe against so mightie a Monarch: (for it was a custome of them of the East,
to make themselves to be vnderstood rather by figures and comparisons, than by any
long discourse.)

Ascander received this Embassage, being in field with an armie, not great in num-
ber, but all choice men, and of great experience in martiall affaires; who making an al-
lusion of all that which *Darab* had sent vnto him, he conuerted it to his aduantage for
the good successe of his desseignes, and continuing his resolution, he entred into Asia
without any great resistance. Being in Egypt, he built a towne and called it by his
owne name Alexandria, being in a port very commodious for his affaires; the which
towne hath bene famous throughout the whole world: he also tooke Mecera, which
is the great Caire, the which hath alwaies bene the chiefe of Egypt, as their authors
are left by tradition, it is that which the Latins call Memphis, the Hebrews Mefraim,
and since the Arabians, Persians, and Turkes by corruption of the language call it Mef-
raim, being but a mile distant from his first situation: there happened the fortune of chas-
se, and there the Prophet *Moses* was borne, and exposed vpon the riuer of Nile,
which doth bath the walls of this citie: and as for the name of Caire (which is that we
use at this present) *Misraim* in the fourth part of his historie by the report of *Teixeires*
in the relation which he hath made of the Califes of Caire, after sundrie and variable
successes, he saith, That Mefraim (for so it was then called) came into the power of a king
called *Abbeze*, who sent from Damas a slaue of his, a great Captaine and Conquerour,
whose name was *Iunurkaden* to gouerne this citie which was then vnder his power, for
the sake whereof, he caused a fort to be built neere vnto it, the which he called Kayrich,
in honour of one of his Lords wiues, who had that name, and in succession of time this
building encreased in such sort, as the name of Mecera was in a manner forgotten,
that is no more knowne in Europe, but by the name of Kayrich or Caire, the letter be-
ing little changed.

Alexander passed from thence to Armenia, where he receiued a letter from *Darab*,
in which he exhorted him not to hazard a battaile, sometimes perswading him as
he had bene carefull of his good, and sometimes vsing threats. *Alexander* answered
That realmes and empires were not held but of God, who gaue them and tooke
away at his pleasure: and hauing dispatched his Embassadours, he continued his
way into the prouince of Aderbajon, where he encountered one of *Darab*'s captaines
kept it, and vanquished him, and from thence he entred into the prouince of Guey-
lon. This Gueylon was sometimes a great realme, but now reduced to a prouince and
ad to fise gouernments: the Persians call it Gueylon or Guylon; but the natural
inhabitants do call it Endasfer, that is to say, white India, for that it is very cheerefull and
not in comparison of India it selfe: it contains the port and entrie of many realms,
in which they haue great trafficke, as Keshah port, and that chiefe citie of the Tarrari-
and the riuer of Afrakam: the people of Muscouie haue many other nauigable ri-
uers which flow into it.

To returne againe to *Alexander*, leauing the countrie of Gueylon, he went into
Nacudonia, and comming against the chiefe citie, he caused it to be burnt down
to the very foundation: from thence he entred into persia, whereas *Darab* came
to meet him with a mightie armie, betwixt whom there was a great and bloodie bat-
telle, in which battaile *Ascander* had the victorie, and *Darab* fled from his campe, lea-
uing the greatest part of his souldiers dead vpon the place, and all his Treasure,
his Daughters, captiues, and in the power of *Alexander*. Many of *Darab*'s sould-
iers followed him in this fight, whereof a good number were drowned at the pas-
sing of a riuer, the which being frozen, many passed before to trie the foord, and hauing
lost their good, *Darab* past, and then all the rest of his people followed, whereof many
were drowned.

Dddd

Darab

Dark being in a place of safety, he sent Embassadors to *Alexander* or *Alexander*, promising him that if he would restore him his wives and daughters, & returne to Greece, he would discharge him of the tribute which he did owe, and free him of the arrerages that were due: and during this treatie, he sent other Embassadours to the kings of *Macharak* and *India* his vassalls and friends, who knowing the state of his affaires sent him succours; so as he drew together a greater armie than the first.

As for *Alexander*, he mockt at *Darab*s conditions, and offered him battaile againe, where he had the victorie, forcing *Darab* to retire into a fort, whereas some of his owne subiects, gave him many wounds with a dagger, and leauing him almost dead, retired themselves to *Alexander*s campe, who being aduertised of their treason, went with great speed wheras *Darab* lay, where finding him readie to leaue his life, being much grieved at him in that estate, he poured forth many reares, lifting vp his eyes to heauen, which he took for witness of his innocence in that action: *Darab* answered him with thanks, that he did beleue it; entreating him to punish and take reuenge of those traitors, to restore his daughters *Ruchanah*, and not to suffer his realmes to fall into the hands of strangers. *Alexander* promised to accomplish all: then *Darab* hauing made many grievous complaints of the miserie of mans life, and of the inconstancie of temporal goods (which *Alexander* describeth very amply) died, hauing reigned fourteene yeares.

THE MONARCHIE OF THE MACEDONIANS.

Alexander or *Alexander*, the one and twentieth king of Persia.

As *Alexander* or *Alexander*, so called by the Persians, Arabians, and Turkes, and by another name *Zulkarneb*, which is the same we call *Alexander*, came not onely to the Empire of Persia, but also to that of Greece, India, Tartaria, and a great part of the world. The Arabians speaking of Persia diuide it into two prouinces, both which they call *Hieraken*, the one halfe for the Metropolitan citie *Isphahan*, & that is called *Hierakemy*, which is the *Hierak* of Persia; the other, *Babylon* or *Bagadet*, which makes a part of Arabia; and contains *Egypt*, and other prouinces: this is called *Hierakaraby*, but when as they say *Hieraken*, they meane both prouinces together.

All Persian authors say that *Alexander* was not the sonne of *Phylacus* or *Philip*, but that the fall of his called *Kolus* fell in loue with his wife, who thought that the meanes to enjoy her with more libertie, was to kill king *Philip*, the which he put in execution soon after *Alexander* vnderstanding this, being accompanied by one called *Barakus* his chiefe captaine, found out the traitor *Kolus* and slue him with his owne hand. After which he went to *Philip* breathing out his last where after many complaints *Philip* knowing his death to approach, toke *Alexander*, and set him in the midst of all the noble men that were present; requiring them to receiue him for king, and to yeeld him obedience: after which he deliuered him into the hands of *Aristotle*, to be instructed by him, the which he performed with great care: he taught him also what he should do for the well gouerning of his subiects, and then he died.

Alexander hauing conquered Persia after the death of *Darab*, married his daughter *Ruchanah*, the which doth signifie light, like vnto a candle which burnes. He deliuered the realme of Persia into the hands of a kinsman of *Darab*s, and diuided all his monarchie into foure score and ten governments; the which he gaue vnto so many captaines. He caused three bookes to be translated out of the Persian into the Greeke tongue, the one was called *Ieb*, the which treated of Physicke; the other *Noiun*, of Astrologie, and the *Mathematicks* (*Noiun* signifies stars in the Persian tongue) and the other of *Philosophie*. He built vpon the riuier of *Ielam*, a towne called *Maruoh* or *Karacoon*, otherwise *Phar*; & that of *Samarkand* in *Vsbek*. Then hauing settled the affaires of Persia, he went to the East, where hauing past many rough and daungerous passages he came to *India*. But all this hath bin writen at large by many authors, which makes me forbear

to relate the historie more particularly. After all his great conquests, he died in *Babylon*, being six and thirtie yeares old; and hauing reigned fiftene yeares. He commanded two and twentie great prouinces in three parts of the world, whereof the kings of Persia did still accompanie him. The Persians admire the life of this prince, and haue many bookes of his braue exploits, as well in prose as time, full of excellent conceits and sentences, the which *Alexander* sets downe at large.

AN INTERREGNE OR VACANCIE OF PERSIA.

After the death of *Alexander*, the affaires fell into confusion touching the gouernement: so Persia had a vacancie, which continued seuentie two yeares, during the which it was gouerned by *Pauziris* or *Sarapes*, until it returned vnder the power of the descendants of precedent kings, which continued as followeth:

The Persians were commanded againe by them of their owne nation.

Chapur, the two and twentieth king of Persia.

After seuentie two yeares of vacancie being past, after the death of *Alexander*, the Persians made a king ouer them called *Chapur*, kinsman to *Darab*, whom *Alexander* calls his sonne after the common manner of speaking of the Persians and Arabians, who call all kinsmen, brethren, a custome which is obserued in the holie scriptures. During the reign of *Chapur* there passed nothing that was memorable, whereof they haue made any mention, and yet he reigned (as they say) sixtie yeares.

Ardechir *Babakhou*, the three and twentieth king of Persia.

Chapur succeeded *Ardechir* *Babakhou*, which in the Persian tongue is the same as *Abumalek*, that is to say, Father and Lord, or Father King. He was a good prince, reuerenced the countrie to the content of all men, according to the opinion of the people. This king reigned when our Sauour Christ was vpon the earth: whereunto objections might be made which would be too long for this little discourse: We note that during the time of *Ardechir* he had any warres, this king hauing past the first part of his raigne in peace.

Chapur *Zabel* *Ketaf*, the foure and twentieth king of Persia.

Ardechir left two sonnes to succeed him in the realme of Persia, the eldest was called *Chapur*, and another younger: And for that they were verie young, they were committed to the gouernment of one of their vncles called *Ardechir*, the son of *Hormis*, whom the chiefe of the realme would acknowledge for king, and many Persian writers him in that ranke: yet *Alexander* saith, that he refused it, and that he gouerned the same with great wisdom in the midst of many practises and conspiracies; after some time, when he saw it fit and conuenient, he seized *Chapur* *Zabel* *Ketaf* in the gouernment, who swayed that scepter whilest he liued, with great satisfaction to all men, being endued with wisdom and vertue, the which neuer wants some that enuie it; for *Chapur* one night in the field where his pavilions were set vp: no man can say who slew him, he was strangled him; but so it is, at their going forth they cut the cords that supported his Tent, and so let it fall: They had by chance made choise of a blustering and stormie night, to the end it might be said that some gust of wind had ouerthrowne the Tent, and killed the king, who died after this maner, and yet the conspiracie could not be discovered. All Persia lamented the death of this prince, by reason of his bountie: he reigned sixtie yeares.

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¶ Baha.

¶ *Baharon Kermouch, the five and twentieth king of Persia.*

It hath beene formerly said, that *Chapur Zabel Kataf* had a younger brother: his name was *Baharon*, whom his brother had made gouernour of Kermou, and therefore he had the surname of *Kermouch*, as one should say, king of Kermou, the which is a great province, and one of the chiefe of Persia; in the which is the countrie of Karachon, famous in the East, for the commodities which are drawne from thence. Speaking of Chiraz, it hath bin obserued, that they draw from thence great store of Rose-water, as they doe also from Yazd, the which is made by infusion and decoction: the like done in Kermou & Duigon, Rose-water is called by two names in the Persian tongue; some call it *Gulap*, and others *Achir Gul*, which is as much to say, as the sweet of Roses; a verie proper name to shew that it is made by distillation, whereof they make great store yearly in Kermou, the which is transported into all parts of the East.

In three parts of Persia they make sapetries, which they call Persian, after the name of the countrie, and in Persia they call them *Kalichey*; the richest and most esteemed are made in the province of Yazd, & they are so excellent, that some are valued at a thousand ducats: the second in bountie, are those of the realme of Kermou; and the third, of Karachon. In Kermou they haue Tutia, the which is onely found in that place, and in the Persian tongue they call it Tutiah: in a Canton of this province, some six and thirtie miles distant from the towne, they make it after this manner: They take the earth of that countrie & mingle it with pure water, then taking certaine flaggie turfs, they bake it in ouens like vnto earthen pots, and being well baked, they polish it, and clarifie it vntill it come to the forme of Tutia, then they put it into chests, and send to vent it at Ormus. Herein doctor *Garcia* was ill informed, who in dialogues which he hath made of Indian simples, saith, That Tutia is made of the ashes of a certain tree called *Gunê*. It is true, that in Persia there is fruit called *Gaon*, of the forme and bignesse of a cherrie stone, covered with a little skin that is Greene and yellow, which the Naturalists vse in many things as we doe the kernel of the Pine apple; but this hath a contrarie effect to Tutia, which is made in Kermou, in which place they doe also find another thing no lesse profitable than the preceding, that is, *Lauronne*, or *Garderobe*, verie good against wormes, which they call in the Persian tongue *Dramnah Kermou*, and the word which we vse of *Kermez* is drawne from that of Kermou; for *Kermez* is the singular, and *Kermou* the plural, and of this *Kermez*, that is to say, of the graine, there are wormes made of the same name: and of this *Kermez*, the physicians make their confection, which they call after the same manner.

But to returne to *Baharon*, he was of a sound constitution, and of great iudgement and wisdom, which made him to raigne with the generall content of all his subiects, whom he gouerned eleven yeeres, at the end whereof there fell a great sedition in court, the which was of such importance, as *Baharon* was forced to go in person to pacifie. All things being quiesced, one of his subiects, who desired but some opportunitie to doe him a mischief, shot an arrow at him from out of the presse, the which passed through his bodie, and slew him vpon the place, to the great griefe of all the subiects of his realm, who liued in peace vnder his command.

¶ *Tarzd Gerd, the six and twentieth king of Persia.*

The Persians hauing lamented the death of *Baharon*, made choyce of *Tarzd Gerd* his sonne, before his coming to the crowne he was much beloued and respected of all men, taking delight to be amiable and courteous to euery man. But whenas he saw himselfe king, he changed his good inclination into arrogancie, crueltie, and couetousnesse, shewing himselfe the more implacable, whenas he was intreated with teares to shew mercie. He was wont to say, There was no hope of compassion in three things, that is to say, In fire, the sea, and in an incensed king. He was married, but he had great iarrs and dislikes with his wife, for that hauing had many children, she could neuer bring vp any one of them; but amidst his discontents, she was with child, and deliuered of a sonne whom they called *Baharon*, who hauing liued more than the rest, which not continued aboue a moneth,

by the aduice of his physicians, he sent him from court into a certaine countrie of Arabia, and deliuered him into the hand of a king his vassall, called *Neaman ben Amarat*, a man of great trust, who brought vp that little infant in that good aire, influencing him in the doctrine which was conformable to the religion whereof he made profession: being come to the age of discretion, *Neaman* died, leauing in his place a sonne called *Manzar*, as valiant and faithfull as his father, who had reigned fifteene yeeres. In the same time *Tarzd Gerd* gouerned his realme with the generall dislike of all his subiects, for his tyrannies and cruelties, wherein he persisted to his end, the which was like to his life; for in a time taking view of a horse of great price, the which did much delect him, the beast without any apparant occasion, stroke him twice with his hinder feet, with such violence, as he dyed suddenly, and neuer spake, hauing reigned two and twenty yeeres and siue monethes. Although his death was not much lamented, yet did it the great diffentions among the nobilitie, for some would chuse one after their ownelies, and others desired to haue the custome of the realme maintained. But they feared that *Baharon* would imitate his father in his peruerse and bad dispositions, saying that they should giue the realme to some one that might deserue it by his vertue. So as they were of this partie being the stronger, preuailed against them that would haue choise the sonne of the deceased king, and gaue the realme to one called *Kezere Khozryas* his kinman, who besides the good parts that were in him, had gotten the realme with faire promises.

Baharon, who was in Arabia, hearing of his fathers death, and in like manner of the intentions that were in Persia, he imparted it to *Manzar* the sonne of *Neaman*, intreating him to assist him in the recouerie of his realme which of right did belong vnto him, and which *Kezere Khozryas* did vsurpe vniufully. *Manzar* yeelded willingly to his request, and he him ten thousand horse, with the which he began to march, then he himselfe followed after with thirtie thousand men more; all which together made an armie of fortie thousand; which being entred into the countrie, the Persians were much troubled, so as one of the chiefe went and ioined with him; yet *Kezere Khozryas* went to meet him with a thirtie armie. Many were much grieved to see the ciuile war; so as before they came, they laboured to compound the quarrell, treating in such sort, as *Baharon* was freed, and obeyed for king; and the first that did acknowledge him was *Kezere Khozryas*, whom many Persian writers put in the number of their kings,

¶ *Baharon Gur, seven and twentieth king of Persia.*

Baharon being thus settled in the possession of the realme, the first thing he did at the instance of *Manzar*, was to pardon all in general that had past during the ciuile wars, that fouer had bin attempted against him. After this he laboured to settle iustice and policie, beautifying his realme with publike buildings, repairing the old that were fallen in decay during the warres, and building new. And as for *Manzar* who had bred him and had beene the cause of the recouerie of his realme, he sent him many rich presents with great and kind thankes, keeping a sonne of his in his court vntill he grew

up, prince carried himselfe so wisely and mildly towards his subiects, and shewed such clemencie, as he was beloued and esteemed of them all; and they blessed heauen which sent him to great a fauour, to be come into the world vnder so good a prince, and to be so full of felicitie: for he had setled so good an order for all things, and had so settled the frontiers with strong garisons, and wise gouernours, as they did long enioy a very happie peace, during the which, the Persians had no thoughts but of their pleasures, wherein they tooke such a habit (especially the vulgar sort) as euery man might armes would be vnprofitable, for the continuance of this securitie.

In the midst of this calme, and whenas they thought to enioy their tranquillitie with greater assurance, news came, that *Ebakhon Chini* king of the Tartarians, seeing the peace wherein the Persians had gotten a habit, and assuring himselfe that he should

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surprised them in the midst of their delights, leuied an armie of two hundred and fiftie A thousand men, and invaded the prouinces of Persia which lay neere vnto him, where he committed great spoiles. This did strangely amaze all the barons and chiefe lords of the countrie, seeing no forces ready to make head against the violence of so powerfull an enemy: whereupon they came to *Baharon* their king, representing vnto him the present necessitie, who answered them very coldly, as if he had not much regarded what they said: and thereupon he commanded to prepare all things necessarie for his hunting. He had commonly in his court seuen kings his vassalls, whom he let vnderstand that he would haue them accompanie him in those sports. These made themselves ready with a ready hand, and he himselfe tooke but three hundred of the best men of his guard. B And so they went altogether to field with faulcons, grayhounds, and all kinds of instruments for hunting.

The kings and chiefe lords among the Persians haue beene alwaies giuen to hunting, in which exercise they spend much, holding it for a marke of greatnesse. For this cause *Baharon* was surnamed *Gur*; which word hath a double signification, and in this place signifies a wild asse. His subiects gaue him this surname, for that he was much giuen to hunt that beast. It doth also signifie a pit, wherein they burie dead bodies: so as after the death of *Baharon*, Poets which find his prayles, say that he tooke great delight in this kind of chase. And whereas *Gur* signifies a pit, it agrees well with their ordinarie kind of hunting in Persia. They teach their faulcons, and other kind of hawks in such sort, as they master this great and furious beast: for the hawks falling betwixt his hornes pike at his eyes, and trouble him in such sort, as he is forced to stand still; and in the meane time the huntsmen come and kill him. Besides their grayhounds and other dogges, which are exceeding good and swift throughout all the East, they hunt with tame ounces and leopards, the which they dragge after them in carts, and priuate men carrie them vpon their horses. These beasts they arme with plays of yron, least they should be torne in peeces with their nailes. That kind of chase which they most esteeme, is of a kind of beast they call *Gazal*, which hath a bodie like vnto our roe buckes, hauing straight hornes, sharpe, and wreathed, great eyes and are exceeding swift. They haue also a kind of wild rams.

In India they do often hunt one wild beast with another: for they keepe many tame in D their houses, which are instructed for that sport, the which they lead in leases like grayhounds, and carrie them with them a hunting, letting them slip whenas they find their game. But these tame beasts going to feed in meadows, and meeting with any that is wild of the same kind, they rub one anothers hornes in signe of loue; and to this horne there is a cord fastened in such sort, as when the tame one retires, the other is taken in the snare. But in the prouince of *Zeylan*, they haue a strange inuention to take the elephant after this manner: they send into the Forrest a woman whom they call *Alcah*, with a *Cornaca*, which is an Indian that can speake vnto, and gouerne the elephant, whom he ties artificially to the belly of the *Alcah*, then putting himselfe betwixt them, he speaks flattering and wanton words to prouoke him, and when the Indian finds that he is sufficiently moued, he bids the woman returne, and then the elephant followeth her home, and for euer after growes very tame.

As for the chase of tygres, whereof they haue great numbers in the East, they of the Island of *Zeylan* hunt them after this manner: A man armes his left arme vnto the elbow with strong plates well Steeleed, and in his right hand he holds a sharpe pointed dagger, then leaping against the beast, he giues him many stabs, and so kills him. There are many men exceeding active, and expert in this exercise: yet some loose their liues in the practise; for the tygres of the East are exceeding great, and very cruell. The Nayres of this countrie which be the Pagans of *Malabar*, hold it a great honour to kill tygres. *Trixieres*, who hath made this obseruation, and travelled ouer all the East, holds that this beast in respect of others, is very slowe, although he be cruell: but he saith that experience doth teach, that what beast soeuer hath any scent of him, escapes easily, for that he cannot ouertake him: so as his ordinarie hunting is after men, for that they cannot run so fast as he. Being pursued: and this is the true reason saith *Trixieres*, why they do rather fol-

low

low men, and not for any desire of their bloud, nor for that their flesh is more delicate, and yet it might make them more eager, hauing once deuoured any. The same Author reports, That in *Malaca*, vpon the riuer of *Parannaque*, in the yeare of our Redemption 1600, a Tygre did fight with a Crocodile, and that the like happened vpon the riuer of *Amma*.

And to the end we may omit nothing worthie of note, which hath beene curiously reported by this Author; (it depending also in some sort of hunting) he saith, That in the Realme of *Champa* (which is betwixt *Camboya* and *Cochin China*, vpon the South of India, throughout all the coast of *Mardel*) there are certaine sparrows somewhat like to swallows, which at a certaine time of the yeare enter into heat, during the which, they come out of their bills a slauer and glutinous humour, with the which (being caught by prouident nature) they go to the rockes and precipices, making their nests in wonderfull art, building one vpon another vntill they come vnto a place that is drie; and they build their nests somewhat like to a spoone rayfed vp on either side, the which they lay their eggs, and discouer their young ones. These nests built after this manner, are gathered together and sold; the Chinoys pay for euerie Quintall fiftie pices, which is about fife hundred duckats: They eat them, for that they say they are the wholesome for the braine and stomack: and some Portugals which haue tasted thereof, affirme that they haue found much ease. But his digression hath beene ouer long for this small discourse, the which notwithstanding I did not hold fit to passe ouer with silence, as curious things to content the Reader.

But to returne to *Baharon*, (being accompanied as we haue said) he fell to his sport of hunting, holding a contrarie course to *Karason* whereas the enemy lay, hauing left in his place for gouernour a kinsman of his called *Narys*, whom some among the Persians put in ranke of kings: he, with the chiefe noblemen of the Realme, being perswaded that *Baharon* was fled, sent Embassadors to *Hakkon Chiny*, to treat a peace with him, and to free themselves in some sort from the daunges wherein they were. *Hakkon* accepted the offer, and being assured of *Baharon*'s flight, he desisted from his first furie, and neglected his wars. In the meane time, *Baharon* tooke his way to *Aderbazon* and *Armenia*, hauing with him his guards, and some two thousand horse men of whom he had made use for their valour: with these small forces he marched by secret by-ways, still enquiring of his enemy; and hearing that he was neere him, he sent three spies by three several waies, to obserue the situation of his campe, and their numbers: these men being used, and he particularly informed, and that they liued securely, and without guard: he loath to loose any time, he diuided his small troupe, which consisted but of foure thousand, (yet all men of action) into foure companies; and taking the opportunitie of a fine night, he went with his trumpets and drums to charge the enemy in foure quarters with such furie, as being all diuided, and not able to make head in such a great confusion and darknesse, they disbanded, and were faine put to flight. As for *Baharon*, he went to the pavilion of *Hakkon*, who began to arme; but giuing him no time, he came and cut off his head; then following him that fled, he pursued them to the riuer of *Amma*, putting many to the sword. Many write this diuersly, but this is held to be the true report. Thus ended the warre of *Hakkon Chiny*, king of the Tarrarians: And *Baharon* pacified all things in those quarters, returned into Persia, full of honour and riches, to the great admiration of all his subiects, who receiued him with much joy and content. Afterwards, *Baharon* had a desire to see the countrie of India: the which being accompanied by some few of his subiects, leaving the gouernement againe to *Narys* (who is againe accounted by some for king of Persia:) going thus through the countrie, he rearm'd himselfe to be *Vazir* to the king of Persia, and that for some discontent he had retired himselfe. Being there, he serued the greatest king in those quarters for whom he had many great and worthie exploits, and by whose means the king obtained great victories against his enemies; so as finding himselfe much bound vnto him in requital of his great seruices, he gaue him his onely daughter to wife. *Baharon* being married, and seeing no further cause of feare, discouered himselfe to his father in law,

law, to whom this news was not verie pleasing, fearing it would breed some innovation A
in his countrie: for *Babaron* having purchased great reputation by his valour, he feared,
that being knowne, his subjects would affect him the more. But he had another designe,
and the better to assure him, he tooke his wife, offering him certain lands of Persia, which
confined vpon his countrie, and so returned into his realme, where having rested himselfe
some time, he sent a *Chieftaine* of his with a goodly armie to invade the lands of *Rume-*
ston, that is the land of the *Roman* empire, where he tooke many places without any resi-
stance. *Chieftaine* himselfe went with an armie into Arabia, and invaded the countrie sub-
iect to the name of *Hamon*: There is a difference betwixt *Hyamon* and *Hamon*, which
are both in Arabia neere vnto the realme of *Sabaah*, whereas that ladie was *Queene B*
she came to *Hierusalem* to see *Salomon*, the countie being neere, and the way short
and frequented: for she was not of the countrie of the *Abyssins*, or of *Aethiopia*, as some
saie, which are remote countie: *Babaron*, having in his conquests gotten great
victories, pursuing the enemies in the night, fell by chaunce into a poole or moore, where
he was smothered and lost: the which was vnkowne to his subjects, by reason of the
night, whereof being aduertised in the morning, they went to seeke him with great speed,
but it was too late. Such was the end of *Babaron Gur*, hauing reigned three and twentie
yeres, leaving for succellour a sonne called *Tazd Gerd*.

¶ *Tazd Gerd*, eight and twentieth king of Persia.

AFTER the death of *Babaron*, *Tazd Gerd* being come vnto the crowne, he made *Nary*
his kinsman gouernour of the realme, as sometime his father had done: so as he was
the third time gouernour, and is againe numbered among the kings of Persia. This *Tazd*
Gerd was a great louer of justice, wherein he was so strict, as no respect could make him
faile in the execution; in regard whereof, he was much respected of his subjects during
his life. In the fourteenth yeare of his raigne he leued an armie against the king of *Ru-*
meston, but they came not to battaile, by reason of an accord made betwixt them vpon
certaine conditions.

Tazd Gerd had two sonnes, the eldest called *Pheruz*, and the younger *Hormoz*, whom D
the father loved more than the other, and desired to leaue him the realme after his death:
for this cause he sent *Pheruz* to gouerne the prouince of *Nimrus*, to the end, that by his
absence he might not dispute the succession with the other, and the people might affect
him more: Then, hauing reigned eighteene yeres, he died, leauing *Hormoz* for king. They
called him *Tazd Gerd Sepadaxr*, that is to say, a friend to souldiers.

¶ *Hormoz*, the nine and twentieth king of Persia.

Hormoz was receiued for king after the death of his father, by a generall consent of all
the people, whereof they repented soone after: for *Hormoz* being naturally wicked, E
he had dissembled his bad inclination, vntill he came vnto the crowne: so as the first loue
of his subjects was conuerted into hatred. This being knowne to *Pheruz* his elder bro-
ther, from whom the father had vniustly taken the realme, he contemned not the occasi-
on, but made vse thereof, and by the fauour of his friends, especially of the king of *Abre-*
lah, to whom *Pheruz* bound himselfe to quit the lands of *Termed*, which lie at the entrie
of *Kardon* betwixt his countrie and *Nimrus*, vpon condition, that he should assist him
with thirtie thousand horse, as he did: so as *Pheruz*, with some other troupes which he ga-
thered together, entered into Persia, whereof *Hormoz* being aduertised, he went against
him, and offered him battaile: but the armie was defeated, and put to rout, and himselfe
taken prisoner. Some dayes after, *Pheruz* put him to death, as shall be said, hauing bene F
king but one yeare. He was surnamed *Farzand*, that is to say, Sonne.

¶ *Phe-*

¶ *Pheruz*, the thirtieth king of Persia.

Pheruz having thus seised vpon the realme, and studying for all things necessarie for the
well gouerning thereof, he grew somewhat ialous of his brother *Hormoz*, who liued
and had certaine practises with some of his subjects, especially with three brethren,
familiar friends, whereof being fully informed, he caused all their heads to be cut off.
The beginning of this princes raigne was very remarkable, by reason of the great
drought that continued seuen yeres together in Persia, in such sort, as the fountaines
dried vp; yea, and some affirme the famous riuers of *Iechun* and *Degilah*, which is
so as much people and cattel died for hunger and want. The fields were covered
with hardes that fell from the aire for want of water, and the earth was barren, and yielded
fruit. *Pheruz* had a sensible feeling of this generall calamitie, and did what possibly he
ld to helpe it, but the affliction was so great, as neither his trauaile nor his bountie
able to preuent it. And seeing all providence and care was fruitlesse, he drew toge-
ther a great multitude of people of all sexes and ages, with the which he went into the
deserts, doing penance, and imploring the diuine metie: wherein they continued ma-
nifestly vntill that it rained; so as the earth began to fructifie, and beasts to profit and
multiplie.

AFTER this, certaine people came to *Pheruz* to complaine that the king of *Abtelah* had
lost their lands. This was he to whom *Pheruz* had restored the lands of *Termed*, for
the recovery of thirtie thousand men which he had giuen him for the recouerie of *Per-*
Abio and *Tornamire* write, that this king of *Abtelah* was called *Euthalitis*, and that
he died in his ditches, whom they call *PERUZ*: the which is not strange, for that in
Arabian and Persian writing, there is a certaine affinitie betwene P. and F. and also
the pronuntiation: and as for the word *Euthalitis*, it is the same that the Persians call
it, the one and the other signifying water of gold. This nation lies vpon the North
part of Persia. *Pheruz* being aduertised of these spoiles, prepared to make warre against him:
which was soone knowne to *Gox Nannaz* (for so this king of *Abtelah* was called) that
he was a good player of instruments, whereat he was much amased: for he was neither
part of the power of the king of Persia, nor of the great courage of *Pheruz*. But a
part of his, knowing in what perplexitie his prince was, offered to free him of this in-
conueniency: so as after his death he would remember the seruice which he did him, and
of his wife and children. This being promised with all the assurances that the words
of a prince may giue, being reduced vnto that extremitie; the *Wazir* retired him-
selfe, and hauing caused his hands, feet, and nose to be cut off, he caused himselfe being
maimed to be laid in a wood, where he knew that *Pheruz* and his armie must of ne-
cessitie passe. He was found in this manner by the scouts of the armie, who tooke him
thence, and carried him to *Pheruz* campe: who being amased at this crueltie, de-
manded of him who had so ill entreated him: to whom the other answered with words
of compassion, that he was the *Wazir* of *Gox Nannaz* king of *Abtelah*, who preparing
himselfe to make war against the king of Persia, and seeking (according to the ductie of
a prince) to diuert him from the daunger whereinto he did rashly run, for that his en-
deavour did seeme too difficult to haue any good successe, he had taken his sincere loyal-
tie and affection in so bad part, as in steed of acknowledging his words to be true, he had
caused him to be dismembred as he might see, and to be cast into those woods, to the end
that neither feet nor hands, he should haue no means to defend himselfe against
the crueltie that might teare him in peeces. *Pheruz* detesting the crueltie of this prince,
holding all for truth that he had reported, comforted him, giuing him hope that
in a short time he would take reuenge for so wicked an act, and of all other villanies
that this prince had committed. After many thanks giuen by the other, *Pheruz* mea-
ning to continue his intended course, the *Wazir* making shew to haue a great desire of
life, told him that if he would follow his directions, he would conduct him a short
way, by which the enemy should not discouer him. *Pheruz* commanded presently that

that he should be put in the head of the armie, and that they should follow him. This man A led them so cunningly, as in the end the best part of the armie perished for want of drinke, the which they could not prevent; and the small remainder with *Pheruz* hauing escaped this daunger, fell into the hands of *Gox Nymaz*, who entreating them with all clemencie, set them at libertie vpon certain conditions, whereof the one was, That *Pheruz* should bind himselfe neuer to make war against him, neither by himselfe nor any other; whereunto he agreed to haue his libertie.

Pheruz was no sooner returned into Persia, but he made a great leuie of men, to go against *Gox Nymaz*, notwithstanding that his subiects fought by all meanes possible to diuert him: but their reasons and entreaties were all fruitlesse; so as he sent for a kinsman B of his, who was gouernor of *Sistom*, called *Sufarah*, whom some put twice in the ranke of the kings of Persia: once in this place, and another time before; to whom he gaue the gouernment of his realme, and of his two sonnes, whereof the one was called *Belax*, and the other *Kobad*, prescribing him an order what to do concerning the gouernment. He led with him a daughter of his that was of rare beautie: being come neere to *Abtelah* *Gox Nymaz* went against him to stop his passage, yet sending vnto him to require him to obtemper that which was concluded betwixt them: whereunto *Pheruz* lent a deafe C eare; *Gox Nymaz* had caused many deepe ditches full of water to be made vpon the way, the which were couered so artificially, as no man could discerne them: and seeing *Pheruz* wilfully bent to warre, he made a shew of flying, the which gaue more courage to *Pheruz* soldiers to pursue him, who as ieuere assured of all danger without any disco- uerie of those places by the which they were to passe, they run rashly into these ditches where they were all drowned with, *Pheruz* hauing raigned six and twentie yerres.

Sufarah, who had remained gouernor in Persia, being assured of this losse, leued a mightie armie with great speed, and began to march towards *Abtelah* forcing the king to demand a peace, on condition to yeeld vp the captiues and spoiles, with the daughter of *Pheruz*, the which *Gox Nymaz* performed with much griefe, for that he loved her D deere. This being done, *Sufarah* returned into Persia, whereof he made *Belax* the eldest sonne of *Pheruz* king. As for *Kobad* the younger, who pretended the crowne, finding himselfe wronged and disgraced by *Sufarah*, he went to serue the king of Turquestan.

¶ *Belax* the one and thirtieth king of Persia.

AFTER this manner *Belax* obtained the quiet possession of the crowne of Persia: and as for *Kobad* concealing the secret of his intentions, he continued his way to Turquestan, being accompanied by *Bezamerher* the sonne of *Sufarah* his great friend, who was married, and had his house an familie in *Nichabur*. He entreated *Kobad* to do him so much honour as to passe that way, to the end he might receiue him in his house, and moderat his discontent by his good reception: wherein, at length he preuailed. This *Bezamerher* E had one daughter called *Zamerher*, which was exceeding faire: *Kobad* hauing seene her, E grew passionate in loue; the which *Bezamerher* perceiuing, and being the thing he most desired, he offered him his daughter, wherewith the prince was much content, and tooke her to wife, of whom in time they had one sonne, whom some call *Anchiron*, and others *Nauchiruan*.

Kobad hauing continued there some daies after his marriage, he left his wife in his fathers house, and continued his way to Turquestan, where being arriued, he presently put himselfe into the serue of *Ehakhon Chiny*, who at that time gouerned this realme, with whom he continued foure yerres, at the end whereof he demanded a good armie of *Ehakhon*, in recompence of his seruices, with the which he marched into Persia against his brother *Belax* the king thereof, who gouerned it to the great content of all men. *Kobad* F went to see his wife in *Nichabur*, where hauing disported himselfe with her and his sonne whom he had not yet seene, going on his journey, he had newes that *Belax* his brother was dead, hauing raigned but iue yerres.

As for *Nichabur* it was a prouince subiect to the king of Persia, lying betwixt *Karaz* on Vsbek,

A *Vsbek*, and *Tartaria*, a great cuntry, and full of deserts and sands, the which (as some affirme for truth) doe boyle continually. It was in this prouince, that *Tamerlan*, or *Tey-murlagh*, caused foure hundred thousand persons to dye in one day, (as the Histories of Persia report.) In *Nichabur* grow the stones which they call *Turquestes*, so called for that this prouince confines with Turquestan, and there are no pretious stones found in Persia, but in this place, except the *Bezar* stone, which is the most perfect, the which grows in Persia: this name of stone is called in the Persian tongue *Sangh*; and in the Arabian, *Ager*. But as for the *Bezar* stone, the Persians call it by excellencie *Pazahar*, that is to say, an antidote or remedie against poyson: for *Zahar* is a generall name for all poyson. In a certaine strait of Persia, called *Schabanon*, of a citie which beares the same name, there is a towne called *Lara*, three daies journey from the way, in whose fields there is a great abundance of a certaine kind of plant verie like vnto that of *Saffron*, whereon the sheepe of that quarter doe feed, in whose stomack there breeds a certaine stone the which in bountie and vertue is preferred before all others; so as *Seach Abbas*, at this present king of Persia, esteemes them so much, as those which exceed a certaine weight belong to him. The naturall cause of this effect is their feeding, for the sheepe being transported into another soyle, yeeld no such stones. The inhabitants of this prouince haue no haire vpon their head, the which a seruant of *Seach Abbas* hauing obserued, he demanded of him in recompence of his seruices, that euery person of his realme that was bald should pay him a *Cherafin*, which is a peece of coyn of the value of a dutat, which demand being held ridiculous, he graunted: but he who knew the secret, put it in practise, and grew exceeding rich in a short time. As for the *Bezar* stones of America, they are of no such value.

¶ *Kobad*, the two and thirtieth king of Persia.

THE news of *Belax* death was the cause that *Kobad* entred more quietly into the possession of the realme of Persia than he expected, his brother hauing left no sonne to succeed him: so as many went to meet him, and to receiue him with as great demonstrations of loue as he could desire of his subiects. The realme was in the meane time gouerned by *Sufarah*, who for his great bountie, & wisdom, was generally beloved, except of *Kobad*, who was much discontented to see him in this great authoritie, desiring to ruine him, and to make him away, the which he resolved to put in execution by the means of a handie and valiant knight which was in his Court, to whom (hauing discovered his intention) he made him consent to the death of *Sufarah*, whom, within few dayes after, he went to visit, where (discouraging of diuers matters) they fell to words, and in the end to ames, so as *Xamo* slew him.

About the tenth yeare of the raigne of *Kobad*, there did rise vp in Persia a man called *Mezdahk*, which came out of the cuntry of *Sthahar*, who sought to erect vp a new sect touching the veneration of fire, finding out new follies and superstitions. They called him a Prophet, and he did faigne that the fire spake vnto him, and did reueale many high and great matters, the which he made the vulgar people to beleue, with some other inventions which he used. He allowed communitie in goods, wiues, children, and all other things: he did prohibit the killing of any liuing creature, propounding many other absurd things vnto the people. Many which had not yet found out the falshood of his doctrine, followed him to liue dissolurely and in libertie, among which was king *Kobad*, who commended him much; and they that followed him, honoured him greatly, esteeming him as a holie man. The chiefe and wisest men of the realme, who considered the danger that might ensue, and how much the king was deceived, entreated him to put him to death, or to banish him: but hauing made many requests, and seeing nothing could preuaile, they deposed him of the realme, and put him into prison, inuesting one called *Jamshy* his neere kinsman, who is numbered by some among the kings of Persia. *Kobad* being restrained, the Persians sought to put *Mezdahk* to death, but they could not effect it, by reason of the great multitude that followed him, standing still vpon his guard; yet in the

the end they made him away, as you shall heare. *Kobad* had a sister exceeding faire, with whom (being passionatly in love) he married, having a dispensation from *Mesdabk*, who was not verie scrupulous. She seeing her brother and husband a prisoner, being bound by such strict bands to affect him more than ordinary, fought all possible meanes to free him: In the end, she thought her selfe of one which in her opinion might effect her designe: she attired her selfe therefore in her richest robes and most pretious Jewells to give more lustre to her naturall beautie, and then she went into the prison where *Kobad* was, where, with presents and promises (which were not very lawfull) she had such power over them that kept him, as they suffered her to sleepe that night with him, the which being past, she caused his bed to be emptied, whereinto he was put, and so carried him to his house. In the meane time she entertayned the guards, to give *Kobad* time to retire himselfe, the which he did so secretly, and with such speed, as it was not discovered before he was in a place of safety. Being thus gotten out of Persia, he went into the realme of *Abgelah*, hoping to draw some succours from the king, the which he obayneyned not presently: yet after some yeares, assisting him with thirtie thousand horse, having drawne some other forces together, he entred into Persia: This bred a great combustion amongst them of the countrie, whether they should receive him as an enemy, or peaceably, as their king. In the end, they concluded to receive him with all submission, and the first that did acknowledge him, and subiect himselfe vnder his command, was *Lamaspe*, to whom they had committed the gouernement: whereupon, *Kobad* required their obedience by a general pardon for all offences past. He employed the remainder of his reigne to reforme his realme. He was verie curious to build the cities of *Bardah*, and *Guania*, and to people others. He died of sickness, having reigned three and fortie yeares.

¶ *Kesere Anuchiron*, the three and thirtieth king of Persia.

Kesere Anuchiron or *Anuchiron* (for they call him by either name) the sonne of *Kobad* and of *Zarmehar* his wife, succeeded in the realme: he was endowed with many excellent vertues, for the which he was much respected and honoured, as well by his subjects as strangers: having giuen order for the necessarie reformation of Estates, the first act he did, was to condemne *Mesdabk* and his followers to death, the which was executed with such rigor, as in a short time they were all extinct, although the number were in a manner infinite, freeing Persia of this pernicious sect. And to the end he might gouerne his realmes with lesse toyle to his person, he diuided them all into foure gouernements, the which he committed vnto men of great loyaltie and trust, and who were allied vnto his maiestie. The first of these gouernours had the prouinces of *Karazon*, *Sagilam*, *Kermon*, and *Maurenahar*: the second, *Isphaon*, *Kom*, *Aderbajon*, and *Armenia*: the third, had *Farc* or *Parc*, the which is *Persia* and *Abyssa*: and the fourth, *Hierak*, the which is about *Babylon*, and the countries of *Rumestan*, which is *Greece*. Having thus ordered all things, he leuied a great armie, with the which he conquered *Tacharlar*, *Zabulistan*, *Kabulistan*, *Jaganyan*, and *Abrelah*: but being in this enterprize, *Hakkon Chini*, king of the *Tartarians*, invaded his countrie, and tooke from him *Barchach*, *Ferana*, *Kaich*, *Nelaf*, *Samarkand*, and *Bokara*. This *Samarkand* is a towne of great strength in the countrie of *Maurenahar*, whereas *Tamerlan* was borne, who was a famous and renowned prince throughout the world, borne of noble parents, and not descended from a herdsmen or a sheepe, as some haue held, but from the blood of *Chinguis Cham*, king of the *Tartarians*, of whom we will hereafter speake: being come vnto the realme, not for his beautie, for he had but one hand, was lame and blind of one eye, but for his great valour in armes, he made himselfe maister of a great part of the habitable earth: he shewing himselfe mild and courteous to such as yielded vnto him, and most cruell to them that made resistance. They did call him by his owne name *Teimur*, and he was surnamed *Lung*, that is, limping; whence grew the corruption of the name which we giue him of *Tamburlane*. The Persians call him commonly *Sahybkharon*, that is to say, a ruler of fortune. There is a particular booke written of his life in the Persian tongue, in an elegant stile.

A After his death he left many sonnes, who diuided his Estates, and at this day, the great king of *Mogol* is one of them, whom the Persians hold to be one of the greatest Monarches which are in the whole world, called *Gelaladimakbar*, and that he is descended from him in the eighth degree of the direct line. The names of these great Monarches, according vnto the opinion of the Persians, are, he of the *Turkes*, of the Persians, of the *Tartarians*, of *China*, and of *Mogol*, whose dominions extend from the riuer of *Ganges*, vnto the realme of *Makron*, or the Persian gulf: in which tract of countrie are contained many great kingdomes, and rich prouinces. He is a Pagan, but differing from the rest, for that he followes no Sect, pretending to haue one priuat to himselfe: he causeth himselfe to be honoured as a God, and hath alwaies secretaries about him to write his words, and actions. The ordinarie guard of his bodie are six kings his vassalls, who liue continually in his court. There are many things worthe of obseruation in this prouince, which would be tedious to relate.

As for *Bokara*, it is a towne in the prouince of *Vsbeke*, whereas *Anuch* was borne, whom the Persians call *Bosly*; he was very learned in Physicke, of whose writings they make great account; and they call him commonly *Chequeret*, *Bosly Sina*, or *Eben Sina*, that is to say, the lord *Bosly*, the sonne of *Sina*: he was nobly borne, but not prince of *Vsbeke*, neither yet of *Cordoua*, nor a Spaniard. He did write many things which are to be seene at this day, and especially, a volume containing twentie bookes of Musicke, and he compiled all his workes in the Arabian tongue, rather than in the Persian, for that this tongue is more general and eloquent: they held that he was ill conceited of the law of *Mahomet*. As for Physitians, this is to be obserued in Persia, that all Physitians keepe shops, selling drugs and physicke to such as haue neede of them; they call them *Mulah*, that is to say, Maister. But to returne to *Kesere Anuchiron*, knowing the entrie of *Hakkon Chini* into his countrie, he sent his sonne *Hormoz* against him, with the greatest forces he could raise, who vsed such diligence, as he came soone nere vnto the enemy, to whom he gaue so many assaults and skirmishes, and vsed such stratagems, as hauing receiued great losse, being full of feare and amasement, he retired into his countrie, abandoning all that he had conquered; so as *Hormoz* returned to Persia with much honour. The *Tartarian* war being thus ended, *Kesere* had presently aduertisement that *Kaled Beniulus Gasfani* a capitaine to the king of *Rumestan*, had invaded the countrie of *Manzar*, king of *Arabia* his vassall, where he committed great spoiles, and put many of his subjects to the sword; whereof *Kesere* made complaint to the king of *Rumestan*, demanding restitution, and so *Kaled* punished, whereof the Greeke Emperour (which is the same that *Rumestan*) made small account: the which *Kesere* vnderstanding, he leuied a great armie, and entred into the territories of *Rumestan* by *Mesopotamia*, which they call *Zazirar*, and tooke *Dara Medineyaha Kanferin*, and so passing into *Syria*, he tooke *Antioch*, and other places; so as he forced the Grecian Emperour to demand peace, the which he granted, paying him a yearly tribute, in regard whereof he restored vnto him the countries of *Chan*, *Zazirar*, *Heyaz*, *Hyaman*, *Thacif*, *Bargte*, and *Homan*, all belonging to the Empire; the which he had subdued in this warre. *Kesere* had some yeares before married a Christian woman for her great beautie, who was much persecuted by this king that was a Pagan, seeking to force her to renounce her religion, wherein the continued constant. *Kesere Anuchiron* had a sonne by her called *Nuchzad*, who hauing suckt the mothers religion with his milke, notwithstanding all his fathers threats, would not forsake it, whereat the king being much incensed, caused him to be put in a darke and strait prison, and to be entreated as one of the basest of the people, neither could the constant patience and perseuerance of this young prince moue him to pittie. At that time the people of the countrie of *Chan*, which is *Syria*, reuolted against *Anuchiron*; so as he was forced to goe in person, whereas he fell grievously sicke, being thought in Persia that he could not escape: this comming to the knowledge of *Nuchzad*, who was yet a prisoner, he found out meanes to free himselfe, and hauing gathered together all the Christians that were then in the realme (whose number was not small) hauing also drawne vnto his part a great number of souldiers, and (that which did most import) he had

seised vpon his fathers treasure, the which he diuided liberally among his people, placing A new capitaines vpon the frontiers and forts of the realme, and displacing such as his father had left, who hauing present aduice of all these innouations, sent *Rambarzin* a very famous Capitaine whom he had left at Hierahk, that with all possible speed he should leuie men, and crosse the desseignes of *Nuchzad*, giuing him charge that he should not kill him, but seeke to take him aliue, and to put him in safe custodie, yet worthe of his qualitie.

Nuchzad had a Capitaine called *Chamaz Runy*, who presented battaile to *Rambarzin*; so as in the beginning the victorie seemed to encline vnto his side: but the valour of *Rambarzin* (who thrust himselfe into the midst of his troupes, fighting more courageously than any one) was the cause that by his example they renewed the fight with more furie than before; whereupon he put the enemy to flight, in the which *Nuchzad* was wounded vpon the stomach with an arrow, his armes being not able to resist; so as within few daies after, he died, and could not be recovered, to the great griefe of *Rambarzin*, who caused him to be interred with that pompe and ceremonie which was vsed amongst the Christians. In the meane time *Kesere* hauing recovered his health, and pacified the troubles of *Cham*, returned into Persia, whereas he preuented many practices against his Estate; and then he went to make war in India, and Selandyne or Seylan, the which is that we call Taprobana, where he made a peace with the king of that Island, paying him a certaine tribute; so as this *Anchiron* commaunded ouer the prouinces of Maurenahar, Karazon, Darband, Hhezran, Hyamama, Tabaristan, Gerion, C part of India, Kermon, Parfi, the which is Persia, Aderbajon, Hyerakhen, Iazirat, Homan, to Hyaman in Arabia, and ouer many other countries to Magareb in Rumeistan.

In the time of this king, there was brought out of India into Persia two famous books of Philosophie, the one called *Kelilah*, and the other *Vuademana*, with a cheffe boord, which the Indians sent vnto the Persians, meaning to represent vnto them the inconstancie and mutabilitie of humane things, and of mans life, which is a continuall warfare, and therefore they should gouerne themselves wisely. *Mirkond* saith, that for answer the Persians sent them a paire of tables, letting them vnderstand that as wisdome was very necessarie in this life, so must they be somewhat assisted by hazard, as they might see by that game. Both these nations are much giuen to these two games, and are very expert, especially at cheffe; and it is a remarkable thing that they obserue the same names: for they call the kings *Scha*, which hath the same signification that king; and the queene *Vazir*, which is he that hath the supreme dignitie, he that the Spaniard calls *Delfis*, they call *Fil*, that is to say, an elephant which serueth in their Easterne wars; the knight, *Asp* or *Faratz*, which is all one; and the Pawne, *Peada*, that is to say, a souldier on foot, that which we call *Cheek*, they tearme *Scha*, that is, to aduise the king, and whereas we say *Mate*, they say *Schamar*, which in their language signifieth the king is dead: and as for the name of cheffe, they call it *Schatranke*, as if they should say, a sport or entertainment for a king: some hold that this game was inuented in Babylon. As for *Kesere Anchiron*, he was very E wife, and fauoured all wife and vertuous men in his countrie: he had many sonnes, but *Hormoz* was best bred among them, and the father did affect him more than all the rest, so as he caused him to be declared his successor before his death, the which happened the eight and fortieth yere of his reigne, recommending vnto him peace, concord, and the loue of his subiects. *Mirkond* hath made a relation of the vertues, wisdome, & great courage of this king, adding, that in his time Persia did flourish in all kinds of prosperitie: he was surnamed *Adel*, that is to say, the Iusticer, by reason of his great integritie in the administration thereof.

¶ *Hormoz, the foure and thirtieth king of Persia.*

Things which are most desired after are not alwaies the best nor most profitable. *Hormoz* as you haue heard, was held for a good prince; but he chaunged his disposition as soone as he had gotten the reines of commaund into his hands. He was assisted

A from a daughter of the king of Tartaria; who when he saw himselfe to be in the quiet possession of his realme, made it appeare that he was a very cruell, vicious, and tyrannous prince: and to the end no man should contradict him in his lewd and bad course of life, he put to death all the great men of his realme, depriving all the officers of iustice; and holding it an vnseemely thing, that there should be any other ludge in his realme, but onely himselfe; and he carried him selfe so cruellly vnto all men, as it is constantly maintained, that in the twelue first yeares of his reigne, he put to death thirtene thousand persons of great account, besides an infinit number of others, of whom mention is not made; so as many to flee this plague exiled themselves voluntarily from B their countrie.

The Emperour of Constantinople (being aduertised of the carriage of this prince, and how all things past in Persia) would not loote so good an opportunitie, but sought to recouer these prouinces which the predecessours of *Hormoz* had vsurped of the Roman Empire, and taking armes, he surpised the Persians, and entred into the countrie of Naciben before he was discovered. This Naciben, according to the tradition of the Persians, is Ninieue, the which they, and the Arabians at this day call *Mosul* in Diarbek, or Karamite, the which they hold for certaine, saying that the Pehlhanber did greach there, for so they terme him whom the Arabians call *Naby*, and we a Prophet, and they say that he was swallowed vpon by a Whale: if this be true, Ninieue was neuer C wholly destroyed, seeing that it flourisheth at this day. The Christian Emperour hauing entred the countrie of Naciben, sent word to *Hormoz*, that if he would restore that which did belong vnto the Roman Empire, he would retire backe againe without any spoile: but the Persian making no pleasing answer, he past on, ruining all Armenia and Aderbajon, sending two capitaines (whereof the one was called *Abas Asual*, and the other *Homer Azarek*) with good troupes of souldiers, to spoile the countrie of Babylon. At that time *Chabacha Hahabon Chiny* vncle to *Hormoz*, and brother to his mother, seeing his nephewes distresse, leuied a great armie, the which they say did consist of foure hundred thousand men, not to succour his nephew, but to seise D vpon his lands, as he did; for passing ouer the riuer of Iehun, he entred into the countrie of Karazon. Then did *Hormoz* find his owne error, hauing put the chiefe men of his countrie to death, there being few to oppose against his enemies: and in this confusion of mind, hauing called them of his Councell, it was resolved to quit vnto the Emperour of Rumeistan the lands which he demanded, that hauing some assurance from him, they might conuert all their forces against the Tartarians, as they did: for king *Hormoz* hauing gathered together all his troupes, he gaue the charge to a Persian Capitaine, who was accounted for one of the most valiant at that day in all the Easterne countries, called *Baharon Chuby*, who was gouernour of the frontiers of Armenia: being come to court, and hauing receiued his commaundement from the prince, he marched presently with his armie against the Tartarians, hauing with him only twelve thousand souldiers, but they were men of great experience, with the which he durst boldly charge that great and mightie armie of *Chabacha*, and with such successe, as the Tartarian king was slaine with a great part of his armie, and many of them were taken prisoners. *Chabacha* being dead, the Tartarians advanced his sonne, who continued the war with the like disgrace: for the Persians were alwaies victors, and especially in a great battaile, whereas the Tartarians where wholly defeated, and the spoile was to great, as *Baharon Chuby* did send by a sonne of his vnto king *Hormoz* twelve hundred and fittie cammells, the which were laden with gold and siluer, with much rich mouebles: but the worthie exploits of this braue and valiant man, were ill rewarded, for they that were in this princes court, enuying his glorie and prosperitie, flandering him in such F sort with *Hormoz*, as growing ielous that he had some enterprise against his Estate, at his returne, he gaue him a prison for his welcome: but *Baharon* was so sensible of this ingratitude, as hauing found meanes to escape, he entred into practice with *Kozrroo Parnez* eldest sonne to *Hormoz*, giuing him meanes to rebell against his father, who presently

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sently coyned money with his name and armes, styling himselfe king of Persia. He had two vnckles by his mother, who serued him for supports, the one was called *Bandubye*, and the other was called *Boston*. King *Hormoz* hearing of all his conspiracies, fought by all means possible to stop the courie of his proceedings, the which the others vnderstanding, and finding themselves to be too weake to resist him, they fled. *Kozrrao* retired into Armenia, and from thence they went vnto Aderbajon; and as for the two brethern of *Hormoz*, they were put in prison: but finding means to escape, they gathered together new forces, and surprised *Hormoz*, whenas he least thought of them; so as he fell into their power: but they did not entreat him after the like manner, for they put out his eyes. *Kozrrao* being aduertised of all these troubles, returned into Persia, where he was received for king, and seeing himselfe settled in his Estate, he went and craved pardon of his father, the which he graunted, so as he would take reuenge of his two vnckles, who had deprived him of his sight.

¶ Persia being thus in combustion, *Baharon Chuby* who had bene the cheife motive of these diuisions, the which in shew he had attempted to reuenge an iniurie, conuerted his reuenge into ambition, aspiring vnto the crowne of Persia; so as with a powerfull armie, he did ouerrunne the cuntry of Persia, and committed great spoiles: against whom *Kozrrao Parmez* coming vnto battaile, he was vanquished, and forced to flee vnto Constantinople, with his two vnckles the which did accompanie him, who gaue him counsell to take away all pretenses from his enemies, and to put his father to death; for in so doing, there was no more feate: but they seeing that the loue of a father had more power ouer this prince, than the desire of raigne, found an occasion to retire themselves, and leauing *Parmez* there, they went whereas *Hormoz* remained, whom they strangled with a bow-string: such was the end worthe of the life and crueltie of this prince.

As for *Kozrrao Parmez*, who as we haue said had retired himselfe vnto the Grecians, he married the Emperours daughter, who assisted him with one hundred thousand men to recover his cuntry, sending with him a sonne of his the which was called *Ben Athus*, in recompence whereof, *Kozrrao Parmez* gaue him a great peece of the holie crosse, the which his father *Hormoz* had in his custodie. *Kozrrao* being vpon the way with this goodly armie, encountered his enimie *Baharon* in Persia (who by many is put among the number of kings) and both armies being in battaile one against another, there came out of *Baharons* campe three captaines, who defied the brauest of the aduerser part; *Kozrrao* seeing the brauerie of these men, caused himselfe to be armed, and went out of his campe to fight with them against the will of his brother in law, who dissuaded him to the contrary, in which combat he carried himselfe so valiantly, as he vanquished all three one after another; the which the souldiers of *Baharon* admiring, they abandoned their captaines, and went to *Kozrraos* partie; so as *Baharon* was forced to flee into Turquestan, and to leaue Persia: after which he went to serue *Hbakhon Chmy*, where he died soone after.

¶ *Kozrrao Parmez*, the sixe and thirtieth king of Persia.

Kozrrao Parmez being thus freed from all troubles and in quiet possession of the realme of Persia, he performed that which he had promised to his father, committing to prison his vnckles *Boston* and *Bandubye*, who had put him to death, whom he punished very seuerely. In the foureteenth yeare of the gouernment of this prince, the Grecians revolted against their Emperour, whom they did kill, with his sonne *Ben Athus* who had accompanied *Kozrrao*, as hath bene said, in his recouerie of Persia, his younger brother escaped with much difficultie, who retired himselfe to *Parmez* by whom he was receiued, and entreated with much honour, giving him good troups led by valiant captaines, for the recouering of his Estate, who going out of Persia, entered into Syria and Palestina, marching towards Constantinople, committing great spoiles, and

and carrying away many prisoners with them. The Grecians after the death of their Emperour, had chiofen in his place one called *Arco*, or *Heraclius*, a man of great wisdom and valour, who hearing of the Persians coming, marched against them, and gaue them battaile, in which he vanquished them, and slew fixtene thousand Persians vpon the place; but the greatest part of their armie turned their backs, and fled into their cuntry.

About the thirtieth yeare of the raigne of *Kozrrao*, there did rise at Medina in Arabia, that false and pernicious Prophet *Mahomet*, who writ to many princes and lords of those countries, entreating them as it were from God, to heare and follow his doctrine; among others he did write to *Kozrrao*, who was so far from assenting to him, as he gaue him 1000 curies: yet his accursed sect encreased in Arabia and other neighbour prouinces. But to returne to *Kozrrao*, the Grecian warre being ended, he liued in peace; and being in his town of Madahem, he dreamt that he was in a citie environed with strong walls, hauing eleuen towers, all which were ruined to the foundations successiue one after another; so as the citie was without any fortifications: being awake, and much troubled at his dream, he sent for the Diuines and Astrologers, demanding the signification thereof: whereof one among the rest answered, that the eleuen towers did signifie eleuen kings, which should gouerne Persia, after which that Monarchie should haue an end. *Kozrrao* to preuent this prediction and ruine, thought that this alteration might grow by the discord of his children: wherefore he caused them to be taken, forbidding them to frequent or speake with any man, nor not with their owne wiues. Among all his children, there was one called *Charear*, who of all his wiues loued one whose name was *Cherin* for her great beaurie: this word *Cherin* in the Persian tongue signifies sweet, and it is found in a booke of that language, intituled *Kozrrao Cherin*, which a prince of that cuntry (not he whose life we now describe, but another of lesse qualitie) hath compounded in elegant verse, whereof the Persians make great account, as being full of gallant conceptions, wherein they are great artists. *Charear* remembering his *Cherin*, and being strangely displeased with the losse of his dearest sight (as loue neuer wants inuention) he found means to free himselfe of this griefe, sayning himselfe to be sicke, and that of necessity he must be let blood: whereupon *Cherin* by the aduice which he had giuen her, disguised herselfe in the habit of a surgeon, and came vnto him into the prison, where hauing remained some time with her husband, she retired herselfe; but she was conceiued of a sonne whom she called *Tafagerd*, who was bred vp in the house of king *Kozrrao* his grandfather without his priuie, vnto the age of five yeares, the which being made knowne vnto him, he commaunded that the child should be put to death, wherein he shewed himselfe to be so resolute, as nothing could alter his determination. The which the mother vnderstanding, she went vnto him, and preuailed so by her prayers and importunities, as he was not put to death, but carryed into some desert or solitary place, and there exposed to the mercie of wild beasts (the which is related in this place for the vnderstanding of that which shall be spoked hereafter) so as the credit which *Kozrrao* gaue vnto this wizard made him suspitious, couetous, fearefull, proud, and hated of all his subiects, of whom he put many to death without any other reason but his owne fancie; among the which there was one called *Neaman*, nephew to *Manzar*, who had done him great seruices.

Kozrrao Parmez had raigned eight and thirtie yeares in Persia, whenas his subiects no longer able to endure his crueltie and tyrannies, by a common consent deposed him of the crowne, deliuering it into the hands of a captain, in whom they had great confidence, and they setled his sonne called *Kobal Chyrnyhe* in the royall throne: this happened in the ninth yeare of the Egyp, according to the account of the Mahometans, and in the year of Grace 631. This *Kozrrao Parmez* is he whom we call *Kosroes*.

Eccc iij

¶ *Kobal*